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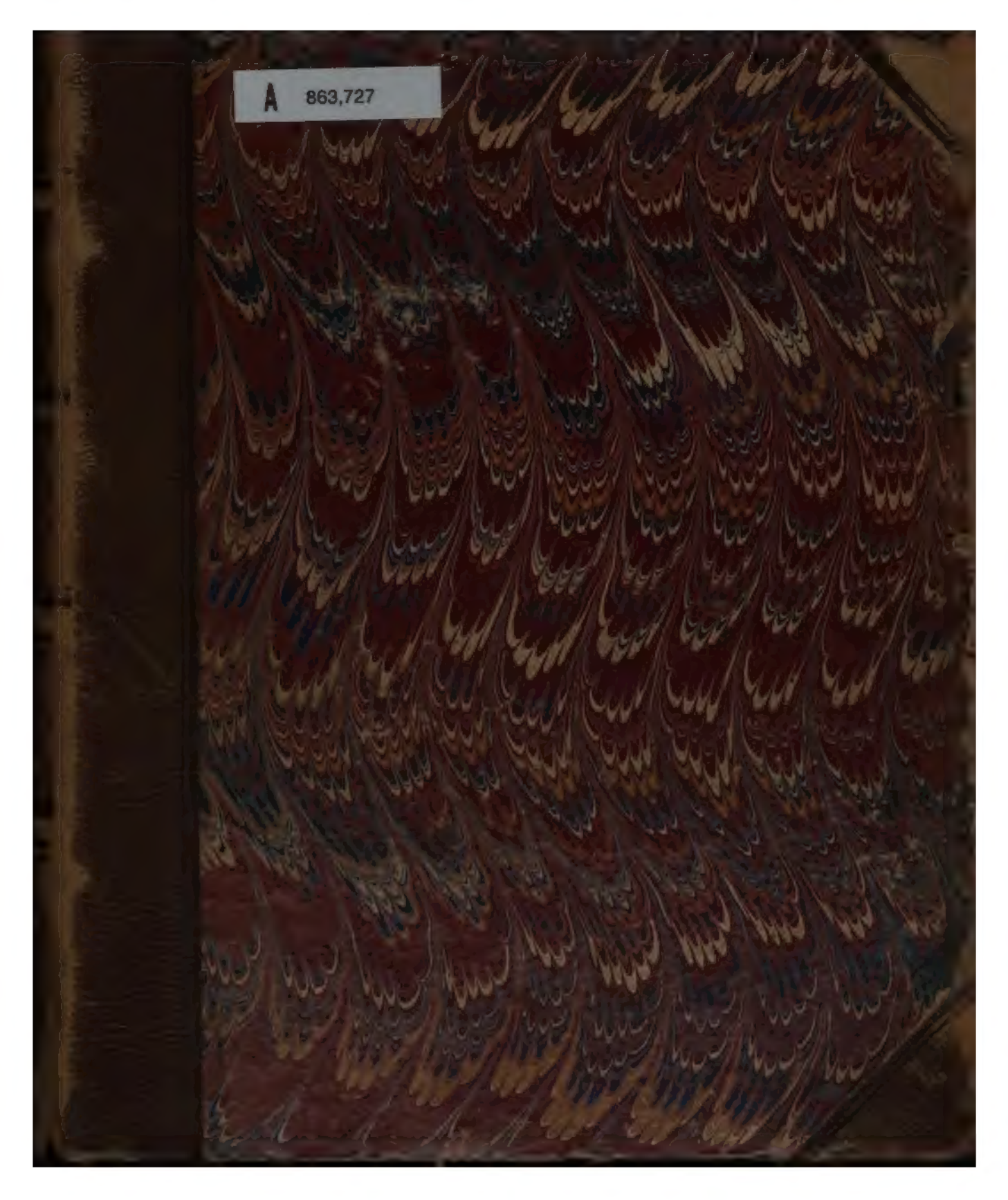
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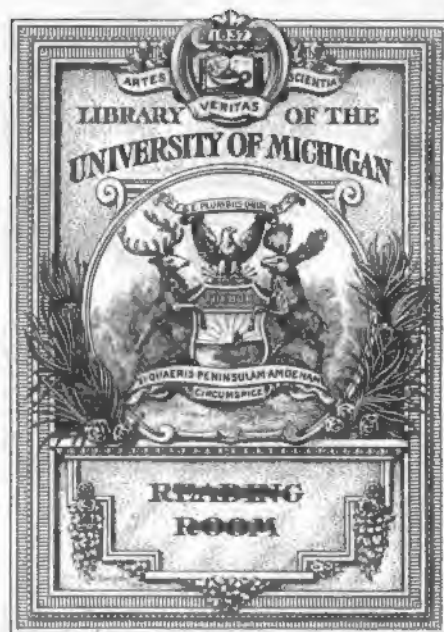
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9837

NOTES AND QUERIES:

A

Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

FOURTH SERIES.—VOLUME TWELFTH.

JULY—DECEMBER 1873.

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Notes.

OUR LATE EDITOR.

The following paragraph appeared in the *Times* on Tuesday last:—

"On the occasion of the complimentary dinner, under the presidency of Lord Stanhope, given to Mr. Thoms in November last, on his retirement from the editorship of *Notes and Queries*, a desire was expressed on the part of many who were unable to attend, as well as of those who were present, to offer him some more lasting testimonial of their respect. Mr. Thoms's Johnsonian proclivities for the 'cup that cheers but not inebriates' suggested the form which the testimonial should assume, and the zealous exertions of Sir William Tite and Mr. Ouvry soon secured the necessary funds. A handsome silver tea and coffee service and a magnificent salver, with a suitable inscription, were ready for presentation in January. Sir William Tite, from his share in the movement, as an old personal friend, and being President of the Camden Society (of which Mr. Thoms had been for 34 years honorary secretary when he retired shortly before Christmas), was obviously the fittest person to present it, and he consented to do so on his return from Torquay. In consequence, however, of his lamented death the idea of a public presentation was abandoned, and the testimonial has this week been privately handed to Mr. Thoms."

With reference to the above we have been requested by MR. THOMS to give insertion to the following letter:—

"Had I not been deprived by the lamented death of Sir William Tite, as has been announced in the *Times*

and elsewhere, of the additional gratification with which I should have received at the hands of that old and valued friend, the Testimonial which his zeal and that of my kind friend, Mr. Ouvry, has evoked from a large body of distinguished men, I should on that occasion have acknowledged, in as fitting terms as I could command, my grateful thanks for this handsome 'token of sincere regard,' of which better men than myself might well be proud.

"Being unable otherwise to thank publicly those to whose kindness I am indebted for this gratifying evidence that, in their opinion, I have honestly, and to the best of my abilities, however imperfectly, played my part in the busy Drama of Life, will you permit me to do so in those columns with which I have been for so many years associated?"

WILLIAM J. THOMS.

Looking to the fact that MR. THOMS was the founder of this Journal, we may with just pride preserve in its columns the following extract from the Report of the Council of the Camden Society for 1873:—

"On the 4th December, 1872, the President acquainted the Council that he had received a letter from Mr. Thoms resigning the post of Secretary to the Society. The Council at once directed a Resolution to be entered on the Minutes in the following words:—

"That the Council, in reluctantly accepting the resignation by MR. THOMS of the office of Secretary, which from the commencement of the Society he has held, desire to place on record their sense of the invaluable services which during that long period he has rendered to the Society, and of the zeal, courtesy, and kindness which he has uniformly displayed in the performance of no light duties. The Council desire to assure MR. THOMS that he carries with him the cordial respect and regard of every one of his colleagues."

"The Council feel assured that the Society at large will cordially endorse the expressions of respect and esteem for MR. THOMS which they have made use of, and unite with them in recording their sense of the great benefits that have accrued to the Society from the post of Secretary having been held during so long a period by a gentleman possessing in an eminent degree every qualification needful for the complete performance of the arduous duties entrusted to him."

A FIRE IN ST. PAUL'S CATHEDRAL.

Every one knows how relentless a foe fire has been to St. Paul's Cathedral, even from very early times. In a little quarto manuscript, entitled *Croniculi S. Pauli London ad Ann. 1399*, preserved in the British Museum (No. 22, 142, Plut. 175, A.), we find the following brief memoranda:—

"1087, 7 Julii. Ecclesia S. P. L. et omnia que in ea erant cum magna parte Civitatis igne erant consumpta tempore Mauricii Episcopi London.

1137. Combusta erat Ecclesia Sancti Pauli London per ignem."

In 1444, as Dugdale records, there was a fire in the timber work of the steeple occasioned by lightning; in 1561, on the 4th of June, the spire and roof were destroyed by a fire, caused either by lightning or by that fruitful source of ruin, the carelessness of a plumber (Dugdale's *St. Paul's*, edit. Sir H. Ellis, pp. 95-98); and in 1666 occurred the Great Fire of London.

There was, however, another occasion, less known than any of the preceding, when the Cathedral had a very narrow escape from destruction. Dugdale, or rather his continuator, Sir Henry Ellis, thus relates the circumstances:—

"The continuator of Stow informs us, that on Feb. 27, 1698-9, a fire broke out at the west end of the North Aisle of the Choir, in a room prepared for the organ builder to work in when the Choir was newly finished. But the communication between the work room and the organ gallery being broken down, and proper means used, the fire was got under; doing no other damage but to two pillars and an arch with enrichments. See Strype's *Stow*, vol. i. p. 155. Bateman's manuscript dates this accident in 1688-9, and says the repair of it cost 710*l.* 12*s.* 8*d.*."—Dugdale's *St. Paul's*, edit. Ellis, p. 172, note f.

It will be observed that the two authorities cited differ in the date assigned to the outbreak of this fire, the continuator of Stow giving the date as 27th Feb. 1698-9, the Bateman MS. as 1688-9.

Mr. William Longman, the Chairman of the Finance Committee for the completion of St. Paul's, in his book (published during the month of June, 1873), *A History of the Three Cathedrals dedicated to St. Paul in London* (a volume, by the way, abounding in excellent plates and woodcuts), refers to this fire in a note on page 129, and says:—

"It seems to me that Bateman's date is preferable, for it is clear that the fire took place before the opening of the Choir for Divine Service, and this agrees with Bateman's date, while the date given in Stow is after that event."

By a lucky accident I am able to throw a little light upon the matter. A few days ago, whilst engaged in cataloguing a folio volume of miscellaneous tracts in the Archbishop's Library at Lambeth, I met with a broadside bound up in the volume (the press mark is 66, A. 2, and the broadside is article 9), of which I now send you a literal transcript. I think that it is worth printing, not for the merit of the lines, which are of a sufficiently commonplace cast, but as a slight contribution to the history of the grand Cathedral of St. Paul. I imagine that the broadside may be somewhat scarce, as I have never seen another copy. If the author of the poem is correct,—and I should think that he is, from his evident knowledge of the extent of the damage done,—then we may consider that the true date of this fire is 1698-9.

"A POEM.

On St' Paul's being Preserved from the late Fire, that happened in it February the 27th, 1698-9.

"Yes! now 'twill rise what ere the Fates have done,
Or can't obstruct what was so well begun,
'Twill rise, and be once more as truly Great,
As e'er before, and as before Compleat;
'Twill Stand, (and Universal Wonder move)
A Heaven below or Like to that above:
I know it will—That swift devouring Foe,
That did before it's utmost Malice show
That laid it's Ancient Stately Towers wast,

And all its Beauty spoil'd, is now at last
Strangely defective grown, and well it may,
When e'er Heaven stops its Course it must obey;
The place (the fatal place) it chose indeed,
To make its Onset, seem'd as tho' decreed
To seize the Whole, as it had done the Quire,
That Fort must fall whose Magazine's on Fire.
But not so here—the wise all-ruling Hand
(That kindles Flames, and can those Flames Command,)
Soon interpos'd and its intended Spoil
Prevented soon, this pleasing Sacred File;
(Tis now resolv'd, said he) must stand unmov'd,
Be even mine, and be for ever Lov'd.
One Element shall twice the World Destroy
As soon as one shall twice my House Annoy.

On this an Anthem strait within that Sphere
Was sung to Him, for Angels still are there,
The Organs too (amidst the Fire and Smoke)
Tun'd up a new, and in his Praises Spoke;
The very Flame was pleas'd at this, and strove
To reach his Altar not in Rage but Love.
And (as its custom was) from thence wou'd go,
When Kindled by some fervent Saint below
Wou'd go a swift Ambassador to Heaven,
For greater Favours, if such can be given:
And then Rest there to show how Men Adore
To expiate its Sacrilege before.

At which the grosser Part in haste withdrew,
It durst not, could not greater Mischief do;
That Sacred Place shall stand, and may defy
A Flaming, or a more malignant Enemy,
Shall stand, and not as now, but all Compleat,
And be as Israel's was Jehovah's Seat:
Just as it shone in all its Beauteous Dress,
This can't be more, nor yet at last be less,
And may without a Miracle be done
Within some Annual Circuits of the Sun.
Did our great Patriots cast but such a Smile,
As they of late have on our Happy Isle,
Twou'd soon be made a perfect Glorious Pile.

By M. B.

LONDON, Printed by G. Croom, at the Blew-Ball over against Bride-well."

The ancient statutes of the Cathedral enjoin the *Custos Operis* to take special precautions against fire. Amongst the rules for his conduct in the duties of his office, we find the following:—

"Item quod inhabitatio ipsius et famulorum suorum in Berefrido de cetero interdicatur, ne per ipsos, quod abiat, tercio inflammetur," &c.—*Registrum Consuetudinum et Statutorum S. Pauli*, pp. 77, 78.

To this note, I will add a query: Who is the author of the poem printed above? How are we to interpret the letters M. B.?

W. SPARROW SIMPSON.

BIBLIOGRAPHY OF UTOPIAS AND IMAGINARY TRAVELS AND HISTORIES.

(Continued from 4th S. xi. 521.)

The Isle of Pines, or a Late Discovery of a Fourth Island in Terra Australis Incognita. By George Pine [Henry Neville.] 4to. London, 1668.

The Floating Island, or, a New Discovery relating the Strange Adventures on a Late Voyage from Lambethana to Villa Franca, alias Ramallia, to the Eastward of Terra del Temple, under Captain Robert Owe, much Describing the Inhabitants, their Religion, Laws, and Customs. Published by Franck Careless, one of the Discoverers.

[By Richard Head, author of *The English Rogue*.] 4to. London, 1673.

La Terre Australe Connue, c'est-à-dire la Description de ce Pays Inconnu jusqu'ici, de ses Mœurs, et de ses Coutumes, par M. Sadeur, avec les Aventures qui le Conduisirent en ce Continent. . . . réduites et mises en Lumière par les Soins et le Conduite de G. de F. 12mo. Vannes, 1676.

The author, according to Brunet, was an ex-cordelier, Gabriel de Foigny, and the work was really printed, not at Vannes, but at Geneva.

Histoire des Sevarambes, Peuples qui Habitent une Partie du Troisième Continent, ordinairement appelé Terre Australe; traduite de l'Anglaise. 5 parts. 12mo. Paris, 1677-9.

Really written in French by Denis Vairasse d'Allaise.

Relation de l'Île de Bornéo.

By Bernard le Bouvier de Fontenelle. I cannot discover the date of any early edition. It was printed in the *Supplément aux Œuvres de M. de Fontenelle*, Neufchâtel, 1768, and again separately, *En Europe*, Paris, 1807.

Here follow five French works, of which I can discover neither the date nor authorship, and place them at a guess between the seventeenth and eighteenth centuries. They are mentioned in a note to *Heliodore*, by Sydney Whiting, 3rd ed., p. 416. I shall be glad to learn any particulars respecting them.

Relation d'un Voyage du Pôle Arctique au Pôle Antarctique, par le Centre du Monde.

Relation du Monde de Mercure.

Lamékis, ou les Voyages Extraordinaires d'un Egyptien dans la Terre Intérieure.

Les Voyages de Milord Coton dans les Sept Planètes.

Le Voyage Merveilleux du Prince Fanferedin dans la Romance.

Relations du Royaume de Candavia, envoyées à Madame la Comtesse de . . . 12mo. Imprimées à Jovial, chez Staket le Goguenard, Rue des Fieffes Chaudes, à l'Enseigne des Rêves, se trouve à Paris, chez Jacques Josses. 12mo. Circa 1700.

Interlunere; or, a Voyage to the Moon, containing some considerations on the Nature of that Planet, the Possibility of Getting Thither, with Pleasant Conceits about the Inhabitants, their Manners and Customs. 12mo. London, 1707.

Secret Memoirs and Manners of several Persons of Quality of both Sexes from the New Atalantis, an Island in the Mediterranean. 3 vols. 8vo. London, 1709-10.

A licentious satire upon some of the chief personages of her time, by Mrs. Manley. I am not sure whether this is the first edition of the work. I presume the following is another edition of the name, under a somewhat different title: *Court of Atalantis, containing Four Years' History of that Famous Island, Political and Galant, intermixed with Fables and Epistles, in Verse and Prose*. 8vo., 1714.

Travels into Several Remote Nations of the World, in Four Parts, by Lemuel Gulliver, first a Surgeon, and then

a Captain of Several Ships. 2 vols. 8vo. [By Jonathan Swift, Dean of St. Patrick's.] London, 1726.

The next year, the second edition was followed by a continuation, which was not by Swift. To the French edition of 1730, translated by the Abbé Desfontaines, there is added—

Le Nouveau Gulliver, ou Voyage du Capitaine Gulliver, traduit du Manuscrit Anglais par M. L. D. F. [M. L'Abbé Desfontaines, who was really its author.] Paris, 1730.

Memoirs of Gaudenzio di Lucca, taken from his Confessions before the Fathers of the Inquisition at Bologna in Italy, making a Discovery of an Unknown Country, in the Deserts of Africa. 8vo. London, 1737.

Generally attributed to the celebrated Bishop Berkeley.

Nic. Klimii Iter Subterraneum, Novam Telluris Theoriam ac Historiam Quintæ Monarchiæ adhuc nobis Incognitæ Exhibens. [By the Danish Poet, Ludvig, Baron von Holberg.] 8vo. Hafnise, 1741.

Translated as *Subterranean Travels of Niels Klimm*. From the Latin of Lewis Holberg, 8vo. London, 1828. There was also an English translation in 1742.

A Journey from this World to the Next. By Henry Fielding. London, circa 1742.

The Capacity and Extent of the Human Understanding; exemplified in the Extraordinary Case of Automathes, a Young Nobleman, who was Accidentally Left in his Infancy upon a Desolate Island, and continued Nineteen Years in that Solitary State, separated from all Human Society. 12mo. London, 1745.

The Life and Adventures of Peter Wilkins, a Cornish Man, taken from his own Mouth in his Passage to England from off Cape Horn, in America, in the Ship Hector. By R. S., a Passenger in the Hector. [By Robert Paltock, of Clement's Inn.] 2 vols. 12mo. London, 1750.

Histoire de Camouflet, Souverain Potentat de l'Empire d'Equivopolis. A Equivopolis, 1751.

The Voyages and Discoveries of Crusoe Richard Davis, the Son of a Clergyman in Cumberland, . . . his Discovery of a Floating Island, where, among Various Researches, he Discovered and Caught a Wild Feathered Woman, with whom he lived, and taught the English Language, &c. 2 vols. 12mo. London, 1766.

An Account of the First Settlement, Laws, Form of Government, and Police of the Cessares, a People of South America, in Nine Letters from Mr. Van der Neck, one of the Secretaries of the Nation, to his Friend in Holland, with Notes by the Editor. [By James Burgh.] London, 1760.

A Journey lately Performed through the Air, in an Aerostatic Globe, commonly called an Air Balloon, from this Terraqueous Globe to the Newly Discovered Planet, Georgium Sidus. By Monsieur Vivemair. London, 1784.

A dull and stupid satire on the court and government of George III.

JAMES T. PRESLEY.

(To be concluded in our next.)

EXTRACT FROM MY OLD MS. NOTE-BOOK.

TIME HENRY. VIII.

[BRAIN LEECHDOM.]

i. Good for the brayne.

to smell the sauour of Muske/ of quybyles/ of came myll/
to drink wyne mesurablye.

to ete a lytle sago/ to couth thy hed/
oft wasshing thy hands & fette/ mesurable walkyng.
and mesurable slepyng/
to here swete song of musyke or syngyng/
to ete musterd and peper/
to smell the redde rose/ and to wasshe the temples w^t
the water of rede roses * stylled./

ii. *Evell for the brayne.*

All man^r brayne of beaste/ glotonye/ dronkonnes/ late
supper/
to slepe moch aft^r meatte/ corrupt ayre/ hevynes/
to vncov^r thy hedd/
to eatt softlye/ to moche hete/ to moche walkyng/ to
moche colld mylke/ chese/ nutts/
to eate or† thou hūgar/ bathing aft^r meatt/ onyons/
garlyke/ great noyse/
to smell to a whytte * rose/ and moche late walkyng
abrood.

A Rewle to knowe the dispoition (sic) of the yeaere.

A/ BONUS FRUGŪ/

A. Wynter hott/. Ver weett/ hervest† wyndye/
/dethe of people/ plentye of fruyts/ good heyring/. §
fygthyng (sic) of knightts/ tidyngs of kyngs and
prynces. deithe of cattell/. moche robbyng/.

B. PESSIM^r/.

B. Comone wynter/ Ver wyndye. hervest tempestyous./
moche sycknesses/ losse of bēen (bees)/ good wyne/
deithe of kings/ Justyng of knightts/ soroyng of oldd
women./

C/ MELIOR.

C. Wynter blacke/. Ver frosti/ hott hervest.
deithe of womē/ plentie of fruite/ losse of shippes/
losse of wyne/ myche losse of bests. many bēen/ grett
hurt w^t fyre/ tydyngs of kings./

D/ FERTILIS/

D. Wynter hott. Ver good. Weett haruest.
a good year. good wyne/ fell been. heys in parell.
grett hungarr./ tydyngs of kings/.

E/

E. Wyntter comen/. Wyndye Ver/. good heruest.
fewe been/ good yeaere/ many apples/ plentie of corne/
plentie of oylle. grett peace/ bestes sycke. grett
floodda./

F/ MALUS/

F. Wyntter colldd. Ver sharpe/. hervest hott.
deithe of been/. deithe of childerne/. wheitt plentie.
good wyne. sore eyes. earthe quakes. yren and stelle
perish [!!]

G MEDIOCRIS/

G. Wyntter indifferent. Ver colld. harvest vncertaine/
moche payne in the hedds/. a heapp year of corne.
many chanc^s shall happen. a helthfull year.
Ver begynnythe whē the sonne entreith into Arietem.

* To smell of a red rose is "good," but to smell of a
white one is "evil." It is a fact that the essential oil of
red roses is astringent and tonic, while that of white
roses is laxative and lowering. Every chemist knows
that the basis of several pharmaceutical preparations of
an astringent nature is the red rose only. Probably
compliment to the reigning family (Henry VII., a Lan-
castrian) may have had some share in giving a bad name
to the white rose, and a good name to the red.

† "Or" for ere, Saxon ær. Shakspeare, *Macbeth*, iv. 3,
has "dying or ere [before ever] they sicken." In this
case "ere" is for e'er.

‡ Hervest is the Anglo-Saxon *herfest* (autumn), whence
herfest-wæta, the autumnal rains.

§ Heyryng, i.e., hay-harvest.

that ys the xx calendes of Aprille the xxij daye of
marche. And yt lastyth tyll the sonne ent^r into Cancr^r
the xx calendes of July. y^t ys the xxij daye of June.
Vse [use] cold & drye meatts.

Æstas whē the sonne entreth in cancro/ and lastyth
tyll the sonne ent^r into librarij. Vse cold & moist
meattes.

Autūpnus begynnythe xx calendes of october. and lastyth
tyll the sonne enter into Capricornio. that ys the xx
calendes of Januarij the xxij daye of december/. Vse
hote meat & moist.

Hiemps begynnyth the xx calendes of Januarij. And
lastyth tyll the sonne enter into Arietem./ hott & drye
meats.

Notes.—The word *been*, as the plural of "bee," is an
interesting example of the plural in *n*. It is, of course,
the Anglo-Saxon *beo*, plural *beon*; hence the compounds
beon-bread [bees' bread], *beon-bróth* [bees' broth, i.e.,
mead], *beon-theóf* [a stealer or robber of bees], &c.

"Wheitt," for wheat, is the Dutch *weit*, German,
weizen.

The constant mention of wine seems to favour the
opinion that our island was once famous for its wines,
although it by no means settles the doubt whether the wine
referred to was made of grapes or only of apples, pears,
currants, or honey. The term *win-berie* [wine-berry or
grape] certainly shows that the grape was emphatically
a wine fruit, although, without doubt, the word "mead"
was used before the Conquest as a synonym for wine.
Witness such compounds as *medo-arn*, synonymous with
win-arn [a cellar], *medo-gál* = *win-gál* [flushed with
wine], *medo-hūs* = *win-hūs* [a tavern], *medo-scenc* = *win-
scenc* [a wine-cup], &c.

"Deith" is not a usual word, although we find in
Early English *dieth* as well as *deáth*. Indeed, our verb
die is evidently the basis of the word "dieth," although I
do not recollect such a verb as *diedian* as a form of
deidian. Halliwell, in his *Archaic Dictionary*, gives us
deih [for die], and refers us to Langtoft, p. 159. He also
gives us *deie*, "to put to death," which he calls Anglo-
Saxon, but the usual verb is *dýdan*.

The last observation I would make is this, that the
point [.], which we call full stop, certainly, in the MS.
referred to at the heading of this article has not the
force we now ascribe to it. It is often less than our
comma, the usual form of which was a dash, thus [/], and
the usual full stop is made thus [. /] or [. /], but [.] alone
is often used simply to separate words.

E. COBHAM BREWER.

Lavant, Chichester.

WILLIAM CHARLES BYRON.

As everything relating to the illustrious poet,
Byron, is fraught with interest to every one who
cares for English literature, I send for record in
"N. & Q." a *verbatim et literatim* copy of a letter
from a so-called "nephew" of his lordship, which
has come into my custody recently amongst the
papers of a well-known literary contemporary and
friend of Byron.

The superscription is:—

"3) Right Hoble Lord Byron,
Pr favor: of Gen^l St. John,
Audley Square,
South Audley Street,
Westminster.

Enquire at

Mr. Murry's Book seller,
Albermarl Street."

The post-mark is, as well as I can make out, "Portsmouth, MR 23," with some other initials or figures best known to the person who impressed them. There is another post-office stamp; but it is quite illegible. The cost of postage marked across the address is eightpence. I mention these *minutæ* to show readers of "N. & Q." generally, that the letter is *prima facie* genuine in its statements from the fact of its having been through the post; whilst I am able to add that I have reason to believe it was duly received by the noble poet.

The letter itself runs as follows.—

(Copy).

"Portsmouth, March 23rd, 1823.

"My Lord,

"It is with great Reluctance that I now trouble you. But on receiving your kind answer to the Letter I sent you whilst under confinement in Newgate, intimating your Intention of sending Me a trifle I left word with my sister in law to call upon your Lordship with a Note from Me and If your Lordship was pleased to send me the trifle Promis'd for her to Remitt the Same to Me Immediately. In the course of the Week following I left Newgate and arrived Here, I then dispatch'd a Letter to my sister in law But have not reciev'd any answer therefore am at a loss to Imagine whether she reciev'd the trifle from your Lordship or Not therefore I should take It as a favor If your Lordship would be Pleased to send me an answer to this By Return of Post. Direct for me On Board the Leviathan Portsmouth Harbour I remain with Profound Respect

"Your Lordships nephew,

"WILLIAM CHARLES BYRON.

"Genl St. John will be pleas'd to accept my humble apology for troubling him but I hope he will transmitt this to his Lordship as Soon as Possible as I am Unacquainted with his Place of Abode and am only Inform'd of his Arrival By the Public Newspapers."

When this extraordinary letter was written Byron was "domesticated" with the Countess Guiccioli at the Villa Saluzzo, at Albano, a suburb of Genoa; whither he had gone from Pisa to reside in the preceding September, and whence he started on the Greek expedition on the 14th of the following July—dying at Missolonghi on the 19th of April, 1824. It is not likely, therefore, that the letter was ever replied to. Amongst the papers in my possession I can find nothing to throw any light on this impecunious member of the Byron family, if a member he was, though there is no doubt the letter duly reached its destination.

S. R. TOWNSEND MAYER.

Richmond, Surrey, S.W.

"CARY'S MEMOIRS."—The *Memoirs* of Robert Cary, Earl of Monmouth, were first printed by the Earl of Corke and Orrery in 1759, and in 1808 they were reprinted at Edinburgh under the editorship of Sir Walter Scott, who, in the advertisement, observes that "the original edition has now become very scarce." Sir Walter does not seem to have been aware that there were three editions of the *Memoirs* printed in 1759, namely, two in London, in 8vo., and one in Dublin, in 12mo.

I draw attention to this because Sir Walter took no notice of the list of *errata* to the first edition of 1759, and probably had not seen it; for in one place (p. 67) he points out an important error made by Lord Orrery, which was corrected by his Lordship in the *errata* in the first edition, and in the body of the book (p. 115) in the second.

There are several other misprints in the first edition, which are indicated by Lord Orrery as *errata*, and which he corrected in the second, but which errors are reprinted in their original form by Sir Walter in 1808. For example, the latter gives (p. 148) the date of Prince Henry's death as Sunday, the 12th of October, 1611, although Lord Orrery had in 1759 already corrected it to Friday, the 6th of November, 1612. There is also in Lord Orrery's second English edition an additional note (p. 167) relating to the ballad of *Cherry Chase*, which Scott would hardly have left out had he known of its existence.

EDWARD SOLLY.

HORACE AND BURNS.—There are some passages in which Burns seems to imitate Horace. I do not know if he had ever read a translation of the Latin poet's odes.

"The flowery Spring leads sunny Summer,
And yellow Autumn presses near,
Then in his turn comes gloomy Winter,
Till smiling Spring again appear."

Burns.

"Frigora mitescent Zephyris, Ver proterit Aestas,
Intentura, simul
Pomifer Autumnus fruges effuderit, et mox
Bruma recurrit iners."

Horace, Book iv. ode 7.

"And as with thee I'd wish to live,
For thee I'd bear to die."

Burns.

"Tecum vivere amem, tecum obeam libens."

Horace, Book iii. ode 9.

A verse that Mr. Longfellow has written strongly resembles one of Burns's:—

"Her closed eyes like weapons sheathed."

Burns.

"His eye
Flashed like a falchion from its sheath."

Longfellow.

E. YARDLEY.

Temple.

TENNYSON'S NATURAL HISTORY.—It is not often the Laureate is at fault in his renderings of Nature, but his line in *Maud* is surely wrong:—

"The mayfly is torn by the swallow, the sparrow spear'd by the shrike."

The butcher-bird does not fly at anything bigger than beetles and flies, I believe. I shall be delighted, so great is my love for the Laureate, to be proved wrong.

PELAGIUS.

EDMUND BURKE.—On page 156 of "N. & Q.," 4th S. xi., I drew attention to a work by the persecutor of Warren Hastings. I now wish to

make a note about another work, which appears to have been improperly attributed to him :—

"Mr. Brougham takes it for granted, throughout his treatise, that Mr. Burke was the author of the account of the European settlements. We believe that the fact has never been ascertained, and that a contrary opinion has lately prevailed."—*Monthly Review*, 1806, vol. i. p. 18.

OLPHAR HAMST.

THE FIRST MURDERER.—During the recent visit of Herr and Mrs. Bandmann to Edinburgh, the part of the First Murderer in *Macbeth* was somewhat appropriately, if also a little irreverently, assigned to Mr. Kane.
W. M.
Edinburgh.

EPITAPH.—The following *hic jacet* was written by a husband on his departed wife, who was a notorious shrew :—

"We lived one and twenty year
As man and wife together;
I could not stay her longer here,
She's gone I know not whither;
But did I know, I do protest,
(I speak it not to flatter)
Of all the women in the world,
I swear I'd ne'er come at her.
Her body is bestowed well,
This handsome grave doth hide her,
And sure her soul is not in h—,
The devil could ne'er abide her:
But I suppose she's soar'd aloft,
For in the late great thunder,
Methought I heard her very voice
Rending the clouds asunder."

FREDK. RULE.

Ashford, Kent.

BELL INSCRIPTION.—Latin inscription on the bell called the Silver Bell, in one of the towers at the gate of St. John's College, Cambridge :—

"Quod facio pulsata, volens tu perfice claro
Scilicet ut possit tempus abire sōno.
W. L. 1624."

Translation :—

"I sound struck by clapper dent,
Act thou of thine own will's intent;
Ringeth my chime,
Departing time
Beareth away clear tale of me;
Clear be its tale of thee!"

The inscription itself is in Old English characters. The translation is by the Rev. Dr. Russell, present Dean of the College.
J. TEASDALE.

M. THIERS AND THE CHÉNIER FAMILY.—M. Thiers' maternal grandmother, Madame Amic, was a Mdle. Santi-Lomaca, of Greek origin,* the sister of Madame Chénier (or de Chénier), who had married in 1760 the French Consul-General at Constantinople, and who gave birth to André Chénier, the poet, beheaded in 1794 in Paris, and

* General Bourbaki is also of Greek origin; his father was a Greek pilot who accompanied Bonaparte on his way back from Egypt.

to Marie-Joseph Chénier, who died in Paris in 1811. M. Thiers' mother was consequently first cousin to the Chénier brothers.

The late President of the French Republic was born at Marseilles, Rue des Petits-Pères, in the house of his grandmother, Madame Amic, on the 15th of April, 1797.
A. A. L.

"WHOSE OWE IT?"—This is a Northumberland form for Who owns it, which I have often heard from an old servant, and have not seen noticed in "N. & Q." "Here is a glove, whose owe it?" for instance. I suppose the meaning is to whom is it owing or due, but "Whose o it" may be the way to spell it, if there be a proper way.
P. P.

ATTIC OATH REPRODUCED.—Whatever illumination the court or the public has received from the evidence given in a remarkable still pending trial, it is noteworthy that an expression familiar to all who read Demosthenes, ὁμόσαι (πίστιν ἐπιθεῖναι) κατὰ παίδων, is amply illustrated by one of the witnesses, Madame Chantillon. "I am so positive that I affirm it at the risk of the head of one of my children."
CHARLES THIRIOLD.

Cambridge.

DR. SOLOMON BOLGER, PHYSICIAN IN ORDINARY TO CHARLES II.—The following is a copy of the appointment of this gentleman, which I copied from an entry in the Records of the now extinct Corporation of New Ross, co. of Wexford. I suppose it was sent by way of a circular to the several corporations in Ireland. Some of your correspondents may be able to confirm the supposition :—

"These are to certifie that Dr. Solomon Bolger is sworn and admitted in the place and quality of Physician in Ordinary to his Mat^{ie}. By virtue of w^{ch} place he is to enioy all Rights and priviledges thereto belonging. His person is not to be arrested or deteyned without my leave first had and obteyned, but be allways to be in readinesse to attend his Mat^{ies} Service according to his oath and duty. And all persons are required to forbear the infringing of the priviledges of his Mat^{ies} Household as they will answere to the contrary at their perill.

"Given under my hand and Seale this 4 day of June, 1672; in the 24 year of his Mat^{ies} Reign.

"S^t ALBAN,

"Chamberlain of his Mat^{ies} Household."

Possibly Dr. Bolger may have been a member of the family of Bolger of Ballinabarna, in the co. of Kilkenny, a few miles only from New Ross.

Y. S. M.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

EXMOOR FOSSILS.—What fossils, if any, have been found on the higher moorlands of Exmoor Forest, anywhere near Exford, Dunkery Beacon, Cutcombe, Winsford, or Simonsbath, and where

can they be seen, or an account be found of them? Though Sir R. I. Murchison, in his *Siluria*, 4th ed., p. 276, says—

"The species known to occur in the limestone bands of the middle or Ilfracombe group, stretching from Widmouth through Combe Martin, Twitchin, Simonsbath, Newland, Luckwell, Luxborough, Higher Broadwater, Huish and Nettlecombe, and thence to the Quantocks, are precisely the same as found at Newton Bushell, Plymouth, Ogwell, &c.,"

yet none of the specimens figured in his numerous plates are from the moor, but chiefly from Wales, Shropshire, and Scotland; and there are none, that I have been able to find, either in the British Museum or the Geological Museum. In the paper "On the Physical Structure and older Deposits of Devonshire," in the *Transactions of the Geological Society*, 2nd s., vol. v. 633—705, Sedgwick and Murchison do not appear distinctly to state that they examined the rocks near Dunkery, or searched for evidence of fossils in the pits on the moor; although it is to be presumed they did so; and at p. 670 of the above, referring, I think, to the moor, say, "the culm slates are without fossils." Fossils have been found near Lynton (*Geol. Mag.* ix. 240), at Barnstaple, and other places beyond the moor; but have any yet been found at Exford, Simonsbath, Withypole, Stoke Pero, or Cutcombe?

F. J. LEACHMAN.

MICHAEL ANGELO.—The late publication by the Arundel Society of the *Hieremias*, from the Sistine Chapel series, by Michael Angelo, has recalled my attention to a curious old print I have had beside me for some time in my portfolio. The metal-mark of the plate (a copper) measures 16½ inches in length by 11½ inches in breadth; the plate is in the second stage, where the etching is completed, and where only a slight dotting with the point has been begun to reinforce the shadows. The design is that published by the Arundel Society. On the tablet below the feet of the figure is inscribed—

"HIEREMIAS .
MICH . ANG . PINXIT .
IN . VATICANO."

On the plinth above is inscribed—

"NB . LOTARINGVS . F ."

and low in the right-hand corner of the plate—

"ANT . LAFRERI .
SEQUANVS . EXCVD . ROMAE .
1 . 5 . 4 . 7 ."

In pencil, written along the bottom of the tablet—

"137 . . . See Beatrici Bio. Dic. 72. v. 1st."

I want to know the drawer and engraver of this plate and what it may be worth. Who is NB Lotaringus F(ecit)? N.B. the Lothringer, or Lorrainer, suggests no name to my ignorance. "Ant. Lafreri. Sequanus"—Antoine Lafrère du Seine, or of Sens, is equally dark to me; only it seems a German and a Frenchman were about in Rome in 1547.

C. D. L.

WHO WAS ALEXANDER PENNECUICK?—A curious volume lately fell into my hands. It is entitled—

A Collection of Scots Poems on several occasions. By the late Mr. Alexander Pennecuik, Gent. and others. Edinburgh: Printed for J. Wood, Bookseller, 1769."

The contents are a mixture of the grossest obscenity and the most devout piety, the aim of the work evidently being to ridicule Whiggism and Presbyterianism. Six of the poems, including "Christ's Kirk on the Green," under the name of "The Country Wake," are taken from Allan Ramsay's works, and the volume also contains "Hardyknute." There is an infinite amount of wit and cleverness in the satirical pieces, coarse though they be, while a number of curious epitaphs are calculated to delight the heart of any collector. Is anything known of Pennecuik, or any of the "others" who assisted him in compiling this delectable *mélange*?

W. B. COOK.

Kelso, Roxburghshire.

COUNT BORUWLASKI.—I desire information of the children of the late Count Boruwlaski, the Polish dwarf, who died, I believe, somewhere near Durham, in 1828.

A READER.

"CRUMWEL'S INJUNCTIONS."—Can any one inform me on what ground the date of these is fixed in 1536, by Wilkins (*Concil.*, iii., 815)? Canon Westcott fixes the date of the same two years later, Sept., 1538, in his *Hist. of the Eng. Bible*, p. 99, but without giving his authority. Wilkins takes the *Injunctions* from the Reg. Cranmer, fol. 99 b. The history of the English Bible is much affected by the change.

R. W. D.

ROYAL GUARD OF SCOTLAND.—Can any of your correspondents tell me if there is any record of the names of officers of the Royal Guard of Scotland between the years 1600 and 1680? Also, if there is any record of the names of officers of the Scotch regiments which were at the battle of Worcester, or of the Duke of Hamilton's Regiment there?

T. F.

SNUFF-BOX PRESENTED TO BACON BY BURNS.—Is it known what has become of this relic of Burns? When Bacon died in 1824, his effects were sold by public auction at Brownhill Inn. The snuff-box was well known to all those who had resided in Closeburn; and, among others, to a gentleman who had been boarded in the house of the late Dr. Mundell, and had gone to India, whether in the civil or military service of the East India Company, I am unable to say. This gentleman left instructions with Dr. Mundell that the snuff-box should be bought for him at any reasonable price. Accordingly Mr. Coltart, then usher of Dr. Mundell, afterwards Presbyterian Minister at Demerara, where he died, bought the snuff-box for this gentleman. My information goes no farther, as

the parties are long dead who were engaged in the transaction. Is it known who is now in possession of this relic?
C. T. RAMAGE.

CORONET OF THE PRINCE OF WALES.—When was the *arched* coronet of the Prince of Wales first introduced? I have found it, surmounting the plume of three feathers, upon a church bell which seems to be of the fifteenth century.

M. D. T. N.

"FAWNEY"—A RING.—I want the derivation of this slang word. The Gaelic word is *Fàinne*; is it from this, and how was it probably introduced, or are they from cognate roots?
D. F. R.

PRINTING AND GUNPOWDER.—Can any of your readers bring to light a passage in one of our old poets, in which there is a prophecy concerning the evils to be brought on the world by *printing* and by *gunpowder*? I had such a passage read to me, some thirty years ago, by an antiquarian friend of mine, since dead, and I cannot recall the name of the poet.
L.

ALEXANDER MCKESSON.—He was a tanner in London somewhere about 1757, and was the son of Daniel McKesson of Mullin, Newtownlimavady, co. Derry, who was born in 1697, and grandson of John McKesson of Newtownlimavady. Is anything known of Alexander or his descendants, or of the family?
T. DE MESCHIN.

The Temple.

"RENDER UNTO CÆSAR THE THINGS," &c.—In what gallery is Rubens's picture on this subject? Has it ever been engraved, and by whom?

AN OLD LADY.

"LIBER SCHOLASTICUS."—What is the title of a book, which was published a few years ago, professing to give, in an improved form, the information contained in this work?
A. R. C.

MANSIE WAUCH.—Is there any serious meaning in the following, which I copy from the Bodleian Catalogue of 1843, vol. ii. p. 374, col. 1:—

"The life of Mansie Wauch, tailor in Dalkeith, written by himself [by James Hogg, under the name of David Macbeth Moir]. 8vo. Edinb. 1828."

I never before saw Moir's title to this work disputed.
OLPHAR HAMST.

Wigs.—In Goldsmith's *Life of Beau Nash* we have:—

"As Nestor was a man of three ages, so Nash sometimes humorously called himself a beau of three generations. He had seen *flaxen locks* succeeded by *major's*, which, in their turn, gave way to *negligents*, which were at last totally routed by *bags* and *ramillees*."

Can any one describe these several articles?

G. R. K.

THE REV. COMBERBACH LEECH, OF BELSAY, IN THE COUNTY OF NORTHUMBERLAND, CLERK.—

This person's name appears in the trust deed of the old Presbyterian chapel at Winterburn, in Craven. I suspect that he was a Puritan seceder from the Church of England, and that he was domestic chaplain to Sir John Middleton, of Bolsay Castle, Baronet, who also was one of the trustees of Winterburn chapel. The trust deed is dated Nov. 7, 1704. I am desirous of information respecting the above personages, as I am preparing a new and much enlarged edition of my *Stories [and Chronicles] of the Craven Dales*, and wish to make the history of what the deed calls the "chapel, oratory, and meeting place" as perfect as possible.
STEPHEN JACKSON.

QUERIES FROM SWIFT'S LETTERS.—*Swift's Letters*, Hawkesworth's edit., 1769. In a letter to Pulteney, March 7, 1736, he speaks of mankind as "a creature (taking a vast majority) that I hate more than a toad, a viper, a wasp, a stork, a fox, or any other that you will please to add." Why "stork" among the number of noxious animals? To Lady Worsley, April 19, 1730, "I hope to see you very soon the youngest great-grandmother in Europe; and fifteen years hence (which I shall have nothing to do with) you will be at the amusement of 'Rise up Daughter.'" Qy. what is that? To Lady Suffolk, Aug. 15, 1727, "I wish I were a young Lord, and you were unmarried; I should make you the best husband in the world, for I am ten times deafer than ever you were in your life, and instead of a pea-pein in my face, I have a good substantial giddiness and headache." Qy. "pea-pein."
QUIVIS.

AUTHORS AND QUOTATIONS WANTED.—

"The tongues of dying men

Enforce attention, like deep harmony."

The above lines are quoted in an *Expositor's Handbook*, by Cox, p. 117.

JOHN CHURCHILL SIKES.

Lichfield House, Norwood.

"This world is a good world to live in,
To lend, or to spend, or to give in;
But to beg, or to borrow, or get a man's own,
'Tis the very worst world, sir, that ever was known."
W. D.

[This quotation, with variorum readings, was enquired after unsuccessfully in our 1st S. ii. 71, 102, 156; 3rd S. v. 114. In Washington Irving's *Tales of a Traveller*, Bohn's edition, 1850, p. 69, the following lines are prefixed to Part II., "Buckthorne and his Friends":—

"This world is the best that we live in,
To lend, or to spend, or to give in;
But to beg, or to borrow, or get a man's own,
'Tis the very worst world, sir, that ever was known."
"Lines from an Inn Window."]

"Solem quis dicere falsum

Audeat?"

In what Latin author does the above occur?

A. C. B.

Glasgow.

"While far abroad a washing storm o'erwhelms
Nature pitch-dark, and rides the thundering elms."

The last fine line suggests Dryden; but there were others of that old time, before the Augustan, who might have hit upon it. QUIVIS.

"Grow pale,
Lest their own judgments should become too bright,
And their free thoughts be crimes, and earth have too
much light."

ALEX. IRELAND,

"The rapture of pursuing
Is the prize the vanquished gain."

W. T. M.

Shinfield Grove.

"Such soul subduing sounds so strangely soothing
She seems some saintly spirit sorrow smoothing."

J. P.

These lines are found in ΠΡΟΓΥΜΝΑΣΜΑΤΑ, *Passages in Prose and Verse from English Authors, for Translation into Greek, and Latin*, by the Rev. Henry Alford, M.A., at p. 72:—

"When time shall turn those amber locks to gray,
My verse again shall gild and make them gay,
And trick them up in knotted curls anew,
And to thy autumn give a summer's hue;
That sacred pow'r that in my ink remains
Shall put fresh blood into thy wither'd veins,
And on thy red decay'd, thy whiteness dead,
Shall set a white more white, a red more red."

F. R. S.

"Quid juvat errores mersâ jam puppe fateri,
Quid lachrymæ delicta juvant commissa secutæ?"

FREDK. RULE.

"Musica somnum conciliat dormire volentibus; mentes occupationibus defatigatas recreat; mœrores afflictis dissipat; auget voluptates in lætitiâ intentis; utpote non minus sit digna quæ epulis adsit, quam qui ad mensam consistunt."

E.

CAROLAN.—Lady Morgan left a sum of money, wherewith to raise a bas-relief monument in one of the Dublin churches, to the above Irish bard and minstrel. John Hogan is executing the work in Italy. It promises to be of first-rate quality. What was the real name of him who is poetically known to us under the pseudonym of Carolan?

S. I. J.

Replies.

EUTHANASIA.

(4th S. xi. 276, 352.)

In a certain island, conjectured to be Cea, now Zia, one of the Cyclades, a law or custom existed in ancient times, that under specified circumstances of age or misery, the induction of death by his own agency was permitted to the patient. Menander, the Greek comic poet, lauds this:—

Καλὸν τὸ Κήων νομιμὸν ἐστὶ Φανία
Ὁ μὴ δυνάμενος ζῆν καλῶς οὐ ζῆ κακῶς;

and Strabo (lib. x. p. 335), alludes to it, and adds that suicide, by drinking the juice of the hemlock, was obligatory on those who outlived the age of sixty, in order that they might not consume the produce necessary for the support of younger and more valuable lives. See also the *Varia Historiæ* of Ælian (lib. iii. cap. xxxvii.), who speaking of the same custom, says that the old folks, "qui senio plane confecti sunt," assembled together privately, or on the occasion of some solemn sacrifice, and there quaffed in state the poisoned bowl, as conscious that they were serving the state by ridding it of useless incumbrances. Heraclides also (*De Politicis*, p. m. 20) confirms this; but we are left in doubt as to how far the alleged law or custom was binding, and the age at which it became operative. A very interesting story to the point is given by Valerius Maximus, which is the more valuable, as he was an eye-witness of all the circumstances which he describes. Travelling with Sextus Pompeius, on his way to Asia, he arrived by chance at the city Julis, at the moment when a lady of high rank and advanced age was preparing to take poison, in accordance with the decision of which, and the motives which induced it, she had already given due notice to her fellow citizens. She hailed the arrival of Pompey as an opportune event, and invited him to grace the lugubrious ceremony with his presence. He did so, and in vain attempted to persuade the venerable lady to abandon her design. She took the fatal cup in hand, exhorted her two daughters and seven grandsons to live in unity, distributed their patrimony among them, delegated the care of her household, and the worship of the domestic deities to her eldest daughter, and finally, pouring a libation to Mercury, and invoking his guidance on her journey to the land of spirits, she swallowed the draught. Here, too, her fortitude still supported her; she continued to converse, pointing out the action of the poison, and how from the lower limbs its effects ascended to the nobler parts of the body; and when she felt that it was about to invade the entrails and the heart, she calmly summoned her daughters to perform the supreme duty of closing her eyes. "We spectators," says the narrator, "were, in a manner, stupified; and departed from the scene with tearful eyes."—*De Extern. Instit.*, cap. vi. 8.

We learn from the same author the existence of a singular custom at Marseilles. In that city, when any one, from ill or good fortune, illness, or any cause whatever, was desirous of quitting the world, he or she addressed a memorial to the Sex-centi, setting forth the reasons which led them to consider it expedient to abandon life. These were duly considered, and if found cogent, a sufficient portion of a certain poison kept by the magistrates in stock *pro re natâ*, was handed to the postulant; but if, on the other hand, it was considered that he ought still to put up with life, his petition was dis-

missed, and he would have to make the best of the circumstances in which he was placed. See also, for an allusion to these customs, the very curious *Hermippus Redivivus; or, the Sage's Triumph over Old Age and the Grave*, of Cohausen, translated by Dr. Campbell, 3rd ed., 1771, 8vo. p. 20.

The whole question of the expediency and propriety of suicide, in case of old age or illness, is exhaustively argued by Seneca, *more Stoicorum*:-

"Non relinquam senectutem, si me totum mihi reservabit totum autem ab illa parte meliore; at, si comperit concutere mentem, si partes ejus convellere, si mihi non vitam reliquerit, sed animam, prostratam ex sedificio putrido ac ruenti. Morbum morte non fugiam, dumtaxat sanabilem, nec officientem animo non afferam mihi manus propter dolorem; sic mori vinci est. Hunc tamen si aciero perpetuo mihi esse patiendum, exibo, non propter ipsum, sed quia impedimento mihi futurus est ad omne propter quod vivitur. Imbecillus est et ignavus, qui propter dolorem moritur; stultus, qui doloris causa vivit."—*Epist. lviil.*

The subject is pursued in a subsequent letter (*Epist. lxx.*), where it is argued that suicide, even by one under sentence of death, is contemptible, as doing by proxy the cruel work of another, and seeming to show envy of one's own executioner. This is illustrated by the example of Socrates, who, though he might have starved himself to death, remained thirty days in prison, at once to show his respect for the laws, and instruct his friends as long as he could. Here, too, is related the strange story of the German captive, who, on his way to the *ludus bestiarii*, in order to avoid being

"Butcher'd to make a Roman holiday,"

managed to commit suicide, though in a way of which Seneca judiciously writes, "*Hoc fuit morti contumeliam facere ita prorsus parum munde et parum decenter!*" It is not, one often regrets to perceive, in ancient times only that the aesthetics of suicide are set at naught after a very similar fashion.

The principle advocated by my friend, Mr. S. D. Williams, in his essay, might have been adduced to justify the alleged poisoning, by the orders of Buonaparte, of his wounded and sick soldiers in the campaign of Egypt. Not that I believe that he ever gave such orders, or that, if he had done so, he could have found an army-surgeon to carry them out. He is made, on very questionable authority, to say:-

"Il y avait une centaine d'hommes atteints de la peste, et qui n'en pouvaient revenir; obligé de les abandonner, ils allaient être massacrés par les Turcs. Je demandais au docteur Desgenettes si on ne pourrait pas leur administrer de l'opium pour abréger leurs souffrances; il me répondit qu'il n'était chargé que de les guérir, la chose en resta là. Ils furent en effet massacrés peu d'heures après par l'ennemi." *Maximes et Pensées du Prisonnier de Sainte Hélène*, 1820, 8vo. No. cxciii.

The same incident is told in humorous doggerel:-

"Another great thing Boney now did,
With sick the hospitals were crowded,
He therefore planned, nor planned in vain,
To put the wretches out of pain;
He an apothecary found
For a physician, since renowned,
The butchering task with scorn declined,
Th' apothecary, tho' was kind.
It seems that *Roméo* met with such a one,
This is a mournful theme to touch upon,
Opium was put in pleasant food,
The wretched victims thought it good;
But, in a few hours, as they say,
Almost six hundred breathless lay."

The Life of Napoleon, a Hudibrastic Poem,
by Doctor Syntax, London, 1817, 8vo. p. 82.

To these lines there is a capital illustration by George Cruikshank, showing "Boney" gorgeously clad, giving instructions to a miserable pestle-grinder. The scene is an ill-appointed dispensary; and the knowing look of the latter, as the former points to the "hospital" of the plague-stricken inmates, of which we catch a glimpse through the curtained aperture, sufficiently indicates the nature of the confabulation.

WILLIAM BATES.

Birmingham.

CROMWELL AND CHARLES I. (4th S. xi. 238, 291, 348.)—The pictures of Cromwell viewing the dead body of the king in his coffin were founded on the story of Lord Southampton's statement, which is printed at the end of the seventh section of Spence's *Anecdotes*:-

"The night after King Charles the First was beheaded, my Lord Southampton and a friend of his got leave to sit up with the body, in the banquetting house at Whitehall. As they were sitting very melancholy there, about two o'clock in the morning, they heard the tread of somebody coming very slowly up stairs. By-and-by the door opened, and a man entered, very much muffled up in his cloak, and his face quite hid in it. He approached the body, considered it, very attentively, for some time, and then shook his head and sighed out the word, 'Cruel necessity!' He then departed in the same slow and concealed manner as he had come in. Lord Southampton used to say, that he could not distinguish anything of his face; but that by his voice and gait, he took him to be Oliver Cromwell."

That Cromwell came to see the body of the king is stated by others, though in a different and, I think, far more improbable manner. Dr. Bates, in his *Elenchus Motuum*, 1685, says, p. 158:-

"Cromwell that he might to the full glut his traitorous eyes with that Spectacle having opened the Coffin wherein the Body was carried from the scaffold into the Palace, curiously viewed it, and with his fingers severed the head from the shoulders,"

—and Dr. Perinchief, who repeats this statement [*Life of Ch. I.*, p. 222, 1693], adds that Cromwell did it "to assure himself that the king was quite dead." Clarendon [*Hist.*, 1704, iii. p. 199] says that the king's body was opened, and that "some of the murderers were present with great curiosity." Sir Thomas Herbert, who received the body from the scaffold and went with it to the back stairs to

have it embalmed, does not in any way refer to this report; though he mentions [*Memoir of K. C.*, 1702, p. 136] that he and Bishop Juxon met Cromwell in the gallery, who told them that they should have orders for the king's funeral speedily. Herbert does not say anything about the night-watching by Lord Southampton, or any one else; but he mentions that "the chirurgion reported that at the Body's laying into the Coffin, there came several to see the King, and would have given him any money for locks of his Hair, which he refused." Probably the four lords who attended the funeral were amongst these.

Eight days after the execution, when the coffin had been sent down to Windsor, as the four lords who were to be present had not been allowed to ride behind the hearse, a doubt was expressed whether the coffin really contained the body of the king, and at the request of the Duke of Richmond the coffin was opened by a plumber, and those present saw the face of the dead king [*Echard* ii. 649, and *Herbert*, 150].

EDWARD SOLLY.

"PIERS THE PLOWMAN" (4th S. xi. 500.)—The explanation suggested by MR. PURTON is nothing new. Mr. Wright's *Glossary to Piers the Plowman* says:—"Sheep, A.S. 1, a sheep, or a shepherd." However humorous it may be, I still doubt the correctness of it, as I have always doubted it; and I still think the explanation *shepherd*, suggested more definitely by Dr. Morris in 1867, is the right one. I am unable at this moment to give more references for *sheep* in this sense, but I certainly understood from Dr. Morris that there are several instances of it in English of the twelfth and thirteenth centuries. The poet distinctly says in so many words that he dressed himself like an *unholy hermit*, which is a very different thing from an (apparently) *holy monk*. Besides, we must observe what is said in other passages of the poem. Thus, at the beginning of *Passus* viii., he says:—

"Thus yrobed in russet, I romed aboute."

Now a homely russet dress was just what a hermit would wear, and rather different from the finer clothing of a monk, with his sleeves trimmed with the finest fur, and his hood fastened with a pin of gold, as Chaucer describes him. The curious reader will find a good deal about hermits, with several illustrations from *Piers the Plowman*, in *Quirk's Scenes and Characters of the Middle Ages*, pp. 93-119; a work wherein the differences between a monk and a hermit are shown distinctly enough. However, the explanation *sheep* may be accepted as an alternative one, though the certainty of it is far lighter than may at first sight be apparent. But when MR. PURTON goes on to suggest that the transcribers who wrote *shepherd* must all have been wrong together, he at once shows how very little he is acquainted with the MSS., and with the poem which he is annotating. I have shown that the

MSS. may be ranked in three classes, representing the poem in three different forms, at three different dates, viz., A.D. 1362, 1377, and 1392. These texts I have called the A-text, B-text, and C-text. Now the reading *shepherd* is one of the distinctive marks of a C-text MS., though it is as well to add that the word *shroudes* is also, in the same set, altered to *shrobbes*. The variations between the B-text and C-text are of the highest interest, but the extraordinary skill with which the poet took a part of his poem all to pieces and reconstructed it, will not be apparent till my edition of the C-text is issued, which will, I hope, be some time this year. I do not wish to appear ungracious for the suggestion which your correspondent has made, for all suggestions are of considerable value and use to me; I only wish he could have expressed himself a little less dogmatically: for even now the difficulty is not so entirely removed as he supposes it to be.

WALTER W. SKRAT.

"I MAD THE CARLES LAIRDS," &c.: MADAM AND MISTRESS (4th S. xi. 156, 201, 351, 413.)—I do not enter into the question of the legal status of clergymen's wives in Elizabeth's reign, but her words do not necessarily or in themselves bear out the popular view as quoted by MR. STREET, and both of MR. STREET's definitions are incorrect. Mistress was applied to unmarried women of gentle birth or otherwise, but was also the ordinary title of citizens' wives, and the like. Pages of "N. & Q." might be filled with proofs, but Falstaff's would-be treasures, Mistress Page and Mistress Ford, will suffice. Madam, again, "the title or style of a lady" (Cotgrave and Minshew), so far from being the title of a married woman, could not be applied to any under the rank of "Lady," and was applied to them whether married or unmarried. The exact rule I am a little uncertain about, but it was given, I think, to all who by right or courtesy were called My, or The Lady. Donne addresses Countesses as "Madam." In *Every Man Out of his Humour* an unmarried lady at court, the Lady Saviolina, is called Madam; and in *Cynthia's Revels* (written to be played before the Queen), the Mother of the Maids, and the Maids themselves, are called, and call one another Madam, but whether by right of birth, or by virtue of their office as ladies-attendant, I do not know (*Cyn. R.*, Act ii., &c.). In Brome's *Northern Lasse*, "Mistress Fitchow, the City Widdow," makes her marriage to Paul Squelch conditional on his purchase of a knightship. He does so, and she rehearses the time when she will be My Lady, her Worship, and Madam. She gives an order to her servant Howdee—

"How. I will forsooth, Mistris.

Fitch. I bade you learn to call me Madam.

How. I shall forsooth, Ma-dam.

Fitch. You shall forsooth, Madam.—'Tis but a day to't, and I hope one may be a Ladie a day before her time."

And when after this schooling he calls her indifferently Ladyship or Madam, she throws in, "Now thou say'st well," "Well said again," &c. In *Eastward Hoe*, by Marston, Chapman and Jonson, Gertrude and her mother, Mistress Touchstone, the goldsmith's wife, are even more puffed up at the former's engagement and marriage to Sir Petronel Flash, another "four hundred pound knight":—"O, sister Mildred, though my father be a low-capt tradesman, yet I must be a ladie; and I praise God my mother must call me Madam." And of her father:—"He must call me daughter no more now [a statement that he also makes], but Madam,—and please you, Madam,—and [an] please your worship, Madam, indeed." And so after marriage she is called by her mother "Madam," and "child Madam," and is be-ladied and be-madamed by all, but she calls her mother, mother and dame; and when Mildred has married the 'prentice she marks the difference by, God give you joy, Mistress. what lack you! Among unmarried ladies, also, Madam Silvia, the duke's niece, should be noted—eight times called madam, and four times lady and ladyship in one scene (*Two Gent. of Verona*, Act i. scene 1). I incline to believe that Elizabeth's quick and shrewd wit, knowing all were waiting to hear how she would reconcile her opinions with courtesy to her hosts, showed itself in leaving out names, and choosing words that conveyed—what you will.

B. NICHOLSON.

ASCANCE (4th S. xi. 251, 346, 471).—The controversy about "ascance" is at this moment in a most absurd fix. MR. FURNIVALL, finding that *Mätzner* gives up both the etymology and meaning of the word, turns to *Wedgwood* (second edition), and seeing there "O. Fr. *a scanche*, *de travers*, en lorgnant. Palag. 831," tells us that MR. WEDGWOOD "rightly" derives the word as aforesaid, a judgment which is confirmed subsequently by MR. ADDIS. In this curious little game of follow-my-leader we are compelled to charge MR. WEDGWOOD with misleading. There is no such "O. Fr." as *a scanche*, nor does Palgrave say that there is. This so-called "O. Fr." word he gives as *English* in the same column as "*a syde*," "*a neve*," &c., and his *a scanche*, therefore, is simply *ascance*, and we are exactly where we were before MR. WEDGWOOD set us on our dance. It is rather amusing to call this etymology.

My theory is this:—*Ascant* is for Old Fr. *escant* (as *assay* for *casat*), meaning, literally, *out of the corner, out of the square*; therefore, *on one side, aside, askew, awry*. The word, if I am right, is connected with O. Fr. *eschantel*, which is from *cantel*, a diminutive of *cant*, a corner. We have in English a *cantle*, or corner of a thing. The only difficulty is that *escant* is not to be found, though *eschantel* is. MR. FURNIVALL has, I have

no doubt, caught the primitive meaning; nor have I the slightest doubt that the word has no connexion whatever with the Swedish *quanswa*, unless this = *cantewise*, cornerwise, which, perhaps, it does. As to derivation, however, I do not understand the fashion of finding Swedish, Polish, or Kamchatcan origins for English words, unless it be shown when, how, and where English, Swedish, &c., actually met each other. Every foreign word imported into our language has a definite history, and came in a lawful way. Show me when and how a Swedish word jumped into English, and I believe in the phenomenon, not otherwise.

J. FAYNE.

4, Kildare Gardens.

MR. FURNIVALL's objection to the identification of *ascance* or *ascances* with the Swedish *quanswa*, is that the latter is not used with a preposition, and that it wants the initial *a*. The first of these objections is a mistake, as the Sw. term is used with the preposition *på*, on; *på quanswa* [on scancis]. Rieta. The addition of the initial *s* might be paralleled by such cases as *squash* and *smash*, compared with *quash* and *mash*; *squat* and *il quatto*; *squeak* and *G. quicken*; *squeamish*, in Devon *weamish*, &c. It was probably from the Dutch that the expression was imported into English, in the same way that the O.E. expletive *bedene* was adopted from the Dutch *bij dien*, with that. H. WEDGWOOD.

ANDREW MARVELL (4th S. xi. 344, 374, 394, 409, 511).—The Rev. A. B. Grosart, as having edited the *Poems of Andrew Marvell* (being vol. i. of his complete works in prose and verse, 4 vols., in Fuller Worthies' Library), may be permitted to notice MR. SOLLY's list of "various readings" in *Last Instructions to a Painter*, from the 1689 edition of the State or Political Poems. That 1689 edition (as all were) Mr. Grosart had before him, and as a result he adopted a few of its readings while rejecting others,—these others being inferior and in some cases meaningless. The whole list given by MR. SOLLY may be thus briefly noticed (*Last Instructions to a Painter*):—l. 38, "and treat" for "and cheat" takes away the point of the satire; l. 77, "hated" is Mr. Grosart's reading; l. 109, "trick-track" is just "tick-tack" (see note *in loco*, p. 293); l. 158, "But knew" is again Mr. Grosart's reading; l. 200, "Sotts" is out of the question—the satirist intended here, as elsewhere, to hit the "Scots"; l. 214, "Left" for "Led" makes nonsense; l. 221, "were" for "was" is ungrammatical; l. 230, "loose" for "close" is unintelligible; l. 254, "and, to new edge their angry . . ." is once more Mr. Grosart's reading (and see relative note); so, too, l. 278, "trickled"; l. 276, "chafing" for "chasing" reverses the meaning; l. 280 is Mr. Grosart's text; l. 287, "think" for "thing" is nonsense; so l. 418, "well foreseen" for "men foreseen" is at

least inferior; l. 468, King or Queen is Mr. Grosart's reading; l. 500, "that's at interest" for "cheats at interest" is nonsense; l. 622, "distracted" is Mr. Grosart's reading; l. 669, "Furr" for "fir" is improbable; l. 827, "palate" is Mr. Grosart's text (and see relative note); l. 895, "adieu" is also Mr. Grosart's text. Mr. Grosart is disposed, on re-consideration, to accept, in l. 153, "young" for "your wives," albeit "your" gives as quite good sense and perhaps more satire; l. 181, "coife" for "wife," though it is just possible the satirist pointed to some domestic broil, while the "coife" is scarcely a symbol of the "awe" of justice; l. 223, "feather-men" for "feather-man"—but the entire passage is confused and corrupt (see relative note); and l. 699, "sad change" for "sad chance," notwithstanding that chance is a likely author's variant. MR. SOLLY will find that in his correction of l. 271—

"Believes himself an army; their's one man,"

Mr. Grosart anticipated him by reading "their's" for "there's." Every lover of Marvell must feel grateful to MR. SOLLY, and other correspondents of "N. & Q.," for their Marvell notes. His poetry and prose will richly reward prolonged study. Mr. Grosart's reproduction of *The Rehearsal Transposed* (both parts) is nearly completed at press, and may be counted on speedily; and next, the *Marvell Letters*, with very considerable additions and corrections from the originals.

St. George's, Blackburn, Lancashire.

STEEL PENS (4th S. xi. 440.)—When I resided in Trinity College, Dublin, about forty years ago, I first used a steel pen. I had seen one a few years before. Mine was a barrel pen, with a bone handle, and there was a brass sheath, which preserved the pen when not in use. I forget the price, probably sixpence or a shilling, but to me it was a valuable prize. It saved me the trouble of mending, and was always ready for use. After six or eight months' wear it began to grow rusty, and I seriously thought of getting it mended. Shortly after this we had Perryan pens. These were nibs, on a card. The improvement by Perry was a small equilateral triangle half way down the slit, which gave great elasticity to the steel. Then came rhadiographic pens (easy writers); they had three slits, one at each hip besides the regular slit. We then had them of all kinds of fanciful shapes, some attached to the handle as a bayonet is to a musket, and some broad in the middle, for the purpose of holding a large quantity of ink.

At first Perryan pens were all the fashion, and I used them constantly; but Mr. Perry put advertisements into the newspapers, saying that the world must use Perryan paper and Perryan ink. To follow this up he pointed his pens so that fountain ink would not run in them. I went to buy pens at that time at Gardiner's, in Westmore-

land Street, and I asked for pens, saying, "Do not give me Perryan pens, for I cannot write with them." The stationer said, "Perry has lost a fortune by his own avarice; every one used his pens, and we could not get them fast enough, but now the world will not be satisfied to discard the old-fashioned ink, and, like yourself, every one says, I will not have Perryan pens." Thus he killed the goose that laid the golden egg. Steel pens are a wonderful improvement. Some of the old-fashioned writers of "copper-plate pieces" probably prefer a fine quill, but for ordinary writers the steel pen is a much better instrument. I have long experience in country schools, and I find handwriting greatly improved. I believe this is owing to the introduction of steel pens.

I once read in *Household Words*, or some other popular periodical, that all the geese in England, Ireland, and Scotland would not now be sufficient for the supply of pens for London alone. H.

Dublin Library.

MRS. ELIZABETH PORTER (4th S. xi. 484.)—This lady could hardly be the one who married Dr. Johnson in 1735, as she had then a son and daughter living, both grown up, and the latter nearly as old as Johnson was himself. This daughter, Miss, or Mrs. Porter, as she would then be styled, might perhaps be the lady referred to. Johnson's wife must have married her first husband, Henry Porter, nearly twenty years before the date of confirmation, 21st July, 1731.

EDWARD SOLLY.

OBSERVANCE OF SUNDAY (4th S. xi. 423.)—One of the earliest statutes on this subject is 27 Henry VI., c. 5 (A.D. 1449), by which fairs and markets were prohibited on feast days and Sundays (the four Sundays in harvest excepted!). 29 Car. II., c. 7 (1678), is an important statute on this subject. See also 6 & 7 Will. IV., c. 37 (1836), as to baking bread, &c., and the article "Lord's Day" in Burn's *Justice of the Peace*. By 34 & 35 Vict., c. 87 (1871), the law was amended with respect to prosecutions for offences against the Act of Charles II. above mentioned. By the Statute 1 Car. I., c. 1 (1625), persons were prohibited from assembling out of their own parishes for any sport whatsoever on Sunday, or in their parishes for bull or bear baiting, interludes, plays, or other unlawful exercises or pastimes.

WM. A. CLARKE.

If A. W. T. will consult *Sabbath Laws and Sabbath Duties*, by Robert Cox, Maclachlan & Stewart, Edinburgh, and Simpkin & Marshall, London, 1 vol. 8vo., 1863, that gentleman will find all the parliamentary information he can desire. Mr. Cox's *Literature of the Sabbath Question*, in two volumes, thoroughly exhausts the literary treatment of the subject.

SHERRARDS.

Les dates des Actes relatifs au repos du Dimanche

sont—L'an 1 Charles I., c. i.; 3 Charles I., c. i.; 16 Charles I., c. iv.; 29 Charles II., c. vii.; 1 Guillaume et Marie, I. c. xviii.; 10 & 11 Guillaume III., c. xxiv.; 2 George III., c. xv.; 21 George III., c. xlix.; 34 George III., c. lxi.; 9 George IV., c. xxiv.; 3 & 4 Guillaume IV., c. xxxi.; 5 & 6 Guillaume IV., c. lxxvi.; 11 & 12 Victoria, c. xlix.; 18 & 19 Victoria, c. cxviii.

Les titres se trouveront dans les livres des Actes de Parlement. Voyez Raithby's *Index to the Statutes*, 1814, sous le titre "Sunday." P.

"AT BAY" (4th S. xi. 507).—MR. HENSLEIGH WEDGWOOD corrects me thus:—

"I am distressed at the heresy into which you have fallen in the last "N. & Q." with respect to 'at bay.' The resemblance to *aux abois* is merely accidental. The accent on *abois* is on the first syllable, and *aux abois* never could have produced *at bay*. To stand *at bay*, to keep *at bay*, are the *It stare a bada, tenere a bada*, from *bada*, to be intent upon, the *d* of which is lost in Fr. *bayer*, *bêre*. Moreover, the meaning is different. *Aux abois* is at the last extremities; *at bay* is when the weaker party faces his pursuers and keeps them off." F. J. F.

RICHARD WEST, CHANCELLOR OF IRELAND (4th S. xi. 462).—The statement that Chancellor West was related to the poet and divine, Gilbert West, appears to rest upon very slender evidence. Mr. O'Flanagan does not seem aware that the Chancellor left a son, also named Richard, who was a poet, and who, had he lived, would certainly have taken a high rank amongst our men of genius; he is now only remembered as the early friend of Horace Walpole and Thomas Gray. They were schoolfellows together at Eton, and intimate friends subsequently; and one of Gray's best odes is that addressed to West under the playful and familiar name of "*Favonium Zephyrinum*." In a letter from Gray to West, dated 16th July, 1740, the former speaks of Gilbert West as "a name-ake of yours," an expression he would hardly have used had they been relations.

Archbishop Boulter mentions the Chancellor as an old friend; it is probable that they were at college together, for in the list of graduates at Magdalen College, Oxon, for 1693, there are the names, as M.A., of—

West, Richard, Feb. 14th.

Boulter, Hugh, May 12th.

Mr. O'Flanagan only speaks of West as a writer of pamphlets, and takes no notice of his parliamentary and legal career. He was returned Member for Bodmin in 1722, and a note in the *Historical Register* for that year shows that he was also a member of the preceding Parliament.

In March, 1725, it was proposed to appoint Sir William Thompson, the Recorder of London, Chan-

cellor for Ireland, and make West Recorder of London. He was then a K.C. The king desired to appoint the Irish Chief Baron Hales Chancellor, but instead of this, he was made Baron of the English Exchequer, and West was appointed Chancellor. (Archbishop Nicholson's *Letters*, Lond., 8vo., 1809, vol. ii.) West took a very active part in the proceedings against Lord Chancellor Macclesfield, was one of the managers at his trial, and on the conclusion of the evidence against the earl, Mr. West summed up in a masterly speech. (*Trial at Large*, 10th May, 1725.) Lord Macclesfield was found guilty on the 25th of May, and West was appointed Chancellor for Ireland on the 1st of June. Mr. West married Elizabeth, second daughter of Bishop Burnet, in April, 1714, and had with her a portion of 1,500*l.*, as appears by the codicil to the bishop's will. (Mackay's *Memoirs*, 8vo., 1732.)

The correspondence of the poet Gray with Richard West, the Chancellor's son, is highly interesting; the latter, writing on the 5th of June, 1740, to Gray, says (Mason's *Memoir of Gray*, Lond., 4to., 1814):—

"They tell me my Father was a lawyer, and, as you know, eminent in the Profession, and such a circumstance must be an advantage to me; my Uncle, too, makes some figure in Westminster Hall." (Sir Thomas Burnet, Justice of the Common Pleas, 1741-53.)

He had no inclination for the law; as he writes to his friend Gray, he was sick of it; and his living in chambers in the Temple did not signify a pinch of snuff. He died in 1742, and was buried at Hatfield, Herts, his tomb bearing this inscription:—

"Here lieth the body of Richard West, Esq., only son of the Right Honourable Richard West, Esq., late Lord Chancellor of Ireland, who died the 1st of June, 1742, in the 26th year of his age."

EDWARD SOLLY.

"ALTAMIRA" (4th S. xi. 508).—The *Biographia Dramatica* notes two plays, namely, *Altamira*. Trag., by Benj. Victor, published 1776, but written fifty years earlier.

Altamira. Trag., in rhyme, by Roger Boyle, Earl of Orrery. He left it unfinished, and it was completed by his grandson. It was acted in Lincoln's Inn Fields in 1702, and published in 1739.

JOHN ADDIS.

COUNCIL OF NICÆA (4th S. xi. 524).—The statement by Baron Hohnfeld as to the number at the Council of Nicæa is taken from the Arabic accounts, which speak of (not 2,178, but) 2,348. This, if we include all the Presbyters and attendants, may be true. But the number of Bishops, who alone took part in the discussions, was 318. See *Lectures on the Eastern Church*, p. 94.

A. P. S.

"ARYA-VARTTA; OR, THE ABODE OF NOBLE MEN OF GOOD FAMILY" (4th S. xi. 289).—The

usual and only meaning, applicable as the generic term for a race of people, given in Wilson's *Sanskrit Dictionary*, 1819, for the word *Ari*, from which the compounds *Arya-Vartta* and *Arya-Bhumi*, or, Land of the Aryas, are formed, is enemy, synonymous with heretic; and it is only by considering Manu to have been an Aryan, that his exceptional use of the word *Ari* as honourable, can be accepted as fully conveying the meaning of the writer.

The Semitic, or Eastern stock of languages to which the Arabic and Persian belong, are written, with the exception of the numerals in both, from right to left; and the Japhetic, or Western stock, including the Sanskrit and its various cognate dialects known as the Aryan, *vice versa*, from left to right, the same as European languages generally; and their existence in India cannot possibly be accounted for otherwise than as evidence of conquests effected by Aryan heretics after being expelled from Rome in the fourth century.

Is the Hebrew language with exception of the numerals, written from right to left, like the Arabic and Persian; and can the period be ascertained when the very remarkable system of writing the numerals, and ordinary letters, from opposite sides of the page, the former from the left, and the latter from the right, was first adopted by the Semitic nations; was it before, or, after the Aryan conquests?

R. R. W. ELLIS.

Star Cross, near Exeter.

PALEY AND THE WATCH (4th S. xi. 354, 452.)—On looking over my commonplace-book I find the following extract from Fénelon:—"Si on trouvoit une montre dans les sables d'Afrique, on n'oseroit dire sérieusement que le hazard l'a formée dans ces lieux déserts."—*De l'Existence de Dieu*, 1^{re} Partie. Fénelon (born 1651) and Nieuwentyt (born 1654) were contemporary writers, and which of the two took the idea from the other I am not able to say; but Paley himself, in all probability, took it from Fénelon, whose writings must have been more familiar to him than those of an obscure Dutch physician.

Nieuwentyt is not mentioned by Hallam, and his works appear to have been written exclusively in Latin. One of them, however, *The Religious Philosopher*, has been translated into English by Chamberlayne.

C. C. B.

"COLLIDE" (4th S. ix. 403.)—This word, though now unfrequently used except on the other side of the Atlantic, is not without authority in English literature.

Burton (1621) uses it in his *Anatomy of Melancholy*, Partn. I. sec. i. mem. 2, subsec. 6—"The outward being struck or collided by a solid body, still strikes the next ayre."

Sir T. Browne (1646), in his *Vulgar Errours*, p. 52, has—"The inflammable effluencies discharged from the bodies collided."

Dryden (1717), *Ovid's Metamorphoses*, b. xv.—

"The flints that hide

The seeds of fire, thus tossed in air collide."

R. James (1746), *Moffet's Health's Improvement*, Introduction, p. 9—"The blood collides against the sides of the Aorta."

A. Tucker (1765), *Light of Nature*, vol. i. p. 345—"Particles detached from the colliding bodies."

And, in the present century,—

G. Grote (1846), *History of Greece*, ch. xiii., vol. i. p. 342—"The Symphgades, or colliding rocks."

Carlyle (1857), *French Revolution*, vol. i. p. 56—"Clashing and colliding."

Sir F. Palgrave (1864), *Normandy and England*, vol. iv. p. 326—"Would he not collide against the Bishop."

W. E. H. Lecky, *Rationalism in Europe*, vol. ii. p. 386—"The action of colliding passions."

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

SOMERVILLE PEERAGE (4th S. xi. 157, 201, 257, 325, 427, 493.)—I am not so arrogant as to claim to speak in the name of the genealogical brotherhood of which I am one of the most insignificant members, but on the principle that a cat, no less than a lion, may feel an affront offered to the *genus felis*, I beg to be allowed a protest against W. M.'s assertion that "different views may be taken as to who is the representative of a family," and that "in a noble family, such as Somerville, he should consider the holder of the dignity the representative; in which case the observation of ANGLO-SCOTUS that a particular person 'has surely a better claim' to the representation than others, disposes of the whole question of the peerage."

Can there be more than two real representatives of any family—the heir male and the heir general? And does not W. M.'s method of settling the matter "dispose of the whole question" of right? If the holder of the dignity has obtained it by fraud or ignorance, in what possible sense can he be a true representative?

HERMENTRUDE.

My attention has been directed to W. M.'s curious remark, "In a noble family . . . I would consider the holder of the dignity the representative." How, then, about Sir E. Seymour, who proudly regarded the Duke of Somerset as a branch of his family?—(although, perhaps, not precisely an argument to suit W. M.) What of Melville, Zetland, and Dundas of Dundas? W. M. perhaps meant to say, "The actual holder of an ancient dignity I would consider the representative of the original nobleman to whom it was granted."

S.

FOUNDERS' KIN (4th S. vii. 389; xi. 504.)—In part answer to MR. FYNMORE'S inquiry, I may state that I have examined and made abstracts of all the Founders' Kin papers now remaining in our

muniment room. Although their number is small, they relate to a great variety of families. There are the papers of claimants of at least fifty different surnames. Most of the pedigrees are, to all appearance, authentic; some, however, contain errors; and one is probably false, though admitted to be correct in 1686. The longest and fullest pedigree is that of Whitwick, of Whitwick, co. Stafford, which begins with Osbert de Whitwick, *anno* 31st Edw. I.; of this there are two copies, which vary more or less awkwardly in the earlier generations. The abstracts would fill about fifty printed pages, large 8vo.

H. W. CHANDLER, M.A.

Pembroke College, Oxford.

PRINCE CHARLES EDWARD: "SECRETARY MURRAY" (4th S. xi. 414, 491, 531.)—ANGLO-SCOTUS will find a full account of "John Murray, of Broughton," in the following work, *Ascanius; or, the Young Adventurer. A True History*. Translated from a Manuscript privately handed about at the Court of Versailles. London. Printed, T. Johnston, in Salisbury Court, Fleet Street, 1746." If ANGLO-SCOTUS cannot meet with a copy, I shall be most happy, if he will write to me, to lend him the book. John Murray is nowhere called "Sir John," and there is no hint that he received any such honour at the hands of H.R.H. Prince Charles.

It is stated that his father was "Sir David Murray, Bart., whose second Lady (the Secretary's mother) was the daughter of Sir William Scot, of Ancrum." It is elsewhere stated that "his estate, he being but a younger brother, exceeded not 400 pounds a year."

I have no idea what trust is to be placed in this book. There are also characters of Miss McDonald, Mrs. Jenny Cameron, the Duke of Perth, the Earl of Kilmarnock, Mr. Sheridan, and Mr. Sullivan.

D. F. RANKING.

Albert College, Framlingham, Suffolk.

GAOL FEVER (4th S. xi. 443, 470, 488.)—The Black Assize of Devon forms the subject of the first entry in the Diary of Philip Wyot, Town Clerk of Barnstaple. The old copy, as given in Chanter's *Literary History of Barnstaple*, runs in this wise:—

"1586. By the infection of the prisoners that were arrayned at the assizes at Exon before Easter last, among others, died of the Gaoll sickness—died to wit one of the Justices of Assize, Mr. Flowerdewe, Sir Barnard Drak, Mr. Welrond, Mr. Cary of Clovelly, Mr. Cary [Carew] of Hackome, Mr. Fortescue, Mr. Rysdon, Justices of the Peace, Sir John Chichester, Kt."

It will be noticed that Wyot's account differs from Hoker's in including the names of Walrond, Carew, and Fortescue, amongst the Justices who died. Both writers probably include cases in which the fever was not immediately fatal. Thus, in the *Domestic State Papers*, Eliz. 1581-90, we find that on the 22nd of May, 1585, one H.

Morgan was examined before Edward Flowerdew, Baron of the Exchequer, and again on the 17th of Feb., 1586, Judge Francis Wyndham and Baron Edward Flowerdew address the Council from Chancery Lane. I have lately examined the altar tomb of Sir Arthur Bassett in Atherington Church, North Devon. It seems to show that he died on the 2nd of April, 1586; but as the stone is sadly mutilated, I will not speak with certainty as to this. Of Sir Bernard Drake, we are informed by Prince, in his *Worthies of Devon*, that—

"He had strength enough to recover home to his house at Ash [about 25 miles from Exeter], but not enough to overcome the disease, for he died thereof soon after, and was buried in his church of Musbury, an. 1585."

ROBERT DYMOND.

Exeter.

AQUILA (4th S. xi. 237, 509.)—In 1761 there was a case in Chancery, *D'Aquila v. Lambert*, to which is appended the signature of a D'Israeli, ancestor or collateral relation, no doubt, to the late Premier. Mr. D'Aquila was a merchant at Leghorn, trading to England, and Mr. D'Israeli was his agent. The Aquila family were, no doubt, refugees from religious persecution, and probably came from the south of France, and, before settling there, were probably of Italy or Spain. The name of course betrays its Latin origin, and the De seems French. A family who have given many officers to the army are in all probability of this stock, but for some years have spelt their name Daguiar. I expect their advent in England may be traced to Canterbury, where the first notices of the Le Greys and other French refugee families are found.

W. NEWSOME, CAPT. R.E.

Gravesend.

P.S. If J. E.-F. A. has taken the memorial inscription he speaks of "of Aquila Browne," a copy would much oblige; also, I should like to know the precise locality of the tomb.

UMBRELLAS ("N. & Q." *passim*.)—I send you an early allusion to umbrellas, showing a peculiar orthography of the word, and its application in a very different sense to that in which it is now used. It is from the *New Atalantis* (2nd ed. 1709), i. 33:—"The weather violently hot, the *umbrelloes* were let down from behind the windows, the sashes open," &c.

T.

THE DOVE AS A SYMBOL (4th S. xi. 176, 260, 514.)—I do not understand the meaning of the expression of "worship of the dove in the Christian Church." The dove was regarded as the symbol of the Holy Spirit (*S. Matt.* iii. 16, and *Gen.* viii. 11), who came in the eventide of days, bringing safety and peace to the ark of Christ, and a world rescued from wreck, and to whom Christians should be conformed in innocency (*S. Matt.* x. 16). A dove was suspended over the altar; as Amphilochius says of S. Basil that he

broke the Holy Bread, and placed one third part in the pendent golden dove over the altar (*Op.*, p. 176). The Council of Constantinople charged a heretic with robbing the gold and silver doves that hung above the fonts and altars (*Lable*, v. 160). The dove was also the symbol of our Blessed Lord, as we learn from Prudentius, and an expression of Tertullian, "the Dove's Louse" applied to a church—possibly in allusion to *Coloss.* i. 20. The dove for reservation, whether for communion of infants in the baptistery, or of the sick under a ciborium, was suspended by a chain. One is preserved in the Church of S. Nazarius, at Milan, and a solitary mention of another in England is contained in an inventory of Salisbury. In Italy, at an early date, the dove was set upon a tower for reservation; and the two are noticed together in gifts of S. Hilary, Constantine, and Pope Innocent. We also find, in early works of devotional art, the dove represented as flooding a cross with streams of living water. There is a famous example in the Lateran, symbolical of holy baptism. A holy lamb and a dove are placed on the canopy of the baptistery of Saragossa. Bossi (*Nobilitate Roma*) has some interesting observations on the dove, II. lib. vi.; and V. c. ix.

MACKENZIE E. C. WALCOTT.

GAINSBOROUGH'S "BLUE BOY" (4th S. iii. 576; iv. 23, 41, 80, 204, 237; v. 17, 35; vii. 237, 366, 391, 394; viii. 419, 483; ix. 10; xi. 485, 505.) The paper just concluded is most satisfactory, and a great contribution to the pedigree of one of the finest works of art extant. If all those articles were collected into one pamphlet and published, it would be hailed by all as a very great boon to creation. As there exist two *Blue Boys*, both of which are attributed to Gainsborough, it would at least stamp with the seal of lawful paternity one of those works, and on the other hand it would not place "the baton sinister" on its relative, for it has not been proved beyond cavil or doubt that Gainsborough did not paint a duplicate of it. It proceeds, at least, from the easel of a master artist.

BELISARIUS.

"SKIMMINGTON" (4th S. xi. 156, 225, 331, 455.)—This seems to be nothing more than the Welsh *Cefyl pren*, or wooden horse, occasionally heard of in the Principality down to the present day—a ceremony which had its forms of proceeding prescribed by the ancient laws of Wales, done away with by the Welsh Judicature Act of Henry VIII., only repealed about 1830, the effect of which repeal does not yet appear to have attracted much attention.

F.

LAURENCE CLAXTON (4th S. xi. 278, 350, 487.)—I can supplement MR. CROSSLEY'S very interesting notice of this person, derived from his own confessions in *The Lost Sheep Found* (1660), by

a notice of his end, which appears in Lodowens, Muggleton's (posthumous, *Acts of the Witnesses of the Spirit* (1699)). It appears that Claxton, having become in February, 1658, a convert to the doctrines of Reeve and Muggleton, had applied to Muggleton, a short time after the death of Reeve, in July, 1658, for "leave to write in the vindication and justification of this Commission of the Spirit." Muggleton gave his consent, and Claxton accordingly successively produced five small treatises, of which *The Lost Sheep Found* is the fifth and last. Muggleton took umbrage on reading this production:—

"He had proudly exalted himself into John Reeve's Chair, exalting John Reeve and himself, but quite excluded me in all the Book . . . Whereupon I put him down, for ever writing any more, and I wrote to the Believers (*sic*) in Cambridgeshire, and elsewhere, that he was put down for his Pride and Covetousness, for ever writing any more upon that account. And the Believers did obey my Voice everywhere. He continued thus, four years after John Reeve dyed, until the year 1661. and in a while after Laurence Claxton humbled himself to me, and acknowledged his Fault, and I forgave him, and took him into my Favour, but, ty'd him not to write any more. So he continued several years afterwards, justifying his Faith and Confidence, in this Commission of the Spirit. But it came to pass, when the Fire destroy'd the City of London, he, to get a Livelihood, did ingage to help Persons of Quality to borrow Money, to build their Houses again. But the Persons that had the Money did run away, and left Claxton in the Lurch; the debt was one hundred pounds. So he only was Arrested, and put in Ludgate Goal, for this Money. He lay there a whole year, and dyed there. But he gave a very good Testimony of his Faith in the true God, and in this Commission of the Spirit, and of that full assurance of eternal Happiness he should enjoy, to eternity after his Death. Inasmuch that all the Prisoners marvelled, and were sorry they had opposed him so when he was alive."

V.H.I.L.I.C.I.V.

"TO HELL A BUILDING" (4th S. xi. 305, 392, 467.)—In my former reply I neglected to mention that near St. Andrews is a hill called the *Haily-hill*; and that there was discovered a group of twenty cists, containing unburnt bones, along with flint flakes, a broken celt, &c. (*Proc. of Soc. of Ant.*, vi. 58). Although not mentioned, these cists would have, like those at Haily, Largs, the covering cairn or barrow; and so the probability is considerable that the place-names of Haily have an origin in the Ang.-Sax. *hela*, to cover.

It was mooted by one that the Scots at Largs, in 1263, might have combated the Norwegians under the protection of Saint Margaret, and hence, possibly, the origin of the name *Margaret's-Law*, given to the large cairn near Haily House,—given evidently in comparatively modern times, and that by a local population, under a mistaken belief, which yet continues, that the Norwegian dead (those who fell through the agency of St. Margaret) were interred within it. (*Nero Stat. Account* v. Largs; and Dillon's paper, *Arch. Scot.*

first instalment for the repair of this branch, and is in no way inferior to its most complete predecessors, either in the importance or interest of the documents it contains. In deference to the wishes of some of the most eminent Scottish antiquaries, this first half is sent forth as having a completeness of its own, and the remainder is promised as soon as possible. The volume before us refers to the Church of Cumbria or Strathclyde, A.D. 400-1155. British Churches abroad (1) in Armenia, A.D. 387-818. — See of Breton in Gaul, A.D. 548-80. Church of Scotland during the Celtic Period, and until declared independent of the See of York, A.D. 400-1155. In the Appendix are: Visitation of the Sick (fragment) from Book of Deer. Verses of Rimeon of Hy, A.D. 1167-1114. Dunkeld Kaledonian Litany.

Materials for a History of the Reign of Henry VII. From Original Documents preserved in the Record Office. Edited by Rev. Wm. Campbell, M.A., one of Her Majesty's Inspectors of Schools. (Longmans, also Trubner, Parker, and Macmillan.)

MR. CAMPBELL is too modest in somewhat underrating the importance and the interest of this first of probably three volumes, which will illustrate the reign of the founder of the brilliant line of Tudors. It has never been done before. The editor has a brief introduction and an exhaustive index, two admirable things in their way. In the former, he shows how Henry, having triumphed by might, sought to be accepted as (and to make it appear that he really was) King by right. "There lay," he says, "in a remote castle in Yorkshire, the two most formidable obstacles to the establishment of his right in the heart of a still important and independent section of the English people, the Lady Elizabeth, daughter of King Edward IV., and Edward Plantagenet, heir to George, Duke of Clarence, that King's brother. His resolution with regard to them was taken before his breathing time after the battle was ended." Henry, before entering London, imprisoned Sir R. Willoughby to Sheriff Hutton, to take possession, on Henry's own words, of the persons of these two royal prisoners, to convey them to London before him, and to lodge the latter in the Tower, there to await the exigencies of his probable policy. "Which act of the King's" (says Bacon) "proceeded upon a settled disposition to suppress all eminent persons of the line of York." Henry Tudor married the lady and murdered the boy. Mr. Campbell promises that the future volumes will be still more interesting than the first. Every page of the first, however, bristles, so to speak, with facts which show what a scramble there was for rewards to anybody who had aided the Earl of Richmond, during the reign of Richard, "late, indeed, but not in right, King of England."

THE sale of the property of the late William Charles Macready, consisting of his books, pictures, objects in marble and bronze, ornamental furniture, and other articles, will take place at Christie's, on Tuesday and Wednesday, the 8th and 9th July. Among the books are many presentation copies, with autographs, and copies of plays marked for the stage by Mr. Macready.

THOMAS PARR HENNING, Esq., has just published (Nichols & Sons, Westminster) two Pedigrees, clearly arranged, of the ancient and honourable Catholic House of the Welds of Chideock House, co. Dorset, and of Lulworth Castle. These genealogical trees will form valuable additions to the Dorsetshire Royal Descents.

ENGLISH DIALECTS. — Prince Louis Lucien Bonaparte has long been honourably known among philologists for his persevering investigations into the Basque and the English dialects. His inquiries have been always made

and checked by himself on the spot, and for the English dialects the Prince has also availed himself of the help of all the best local authorities in England, and has printed their several versions of the *Song of Solomon*. The Philological Society, having lately elected the Prince one of its Honorary Members, persuaded him to state, at the last two meetings, the results of his dialectal inquiries.

HARLEIAN SOCIETY. The Harleian Society announce the publication of *Le Neve's Catalogue of Knights* as their volume for the present year. A fund is being raised for illustrating with woodcuts of arms, seals, &c., the *Visitation of London in 1562*, to be edited by J. J. Howard, Esq., LL.D., F.R.S., and Col. Joseph Lemuel Chester. Several of the City companies have given donations, and the Corporation of the City of London have granted £5,000. In addition to the amount already subscribed about 1250 is required to complete the illustration, and the Council at their last meeting appealed for further aid towards raising this sum. Subscriptions to be paid to J. J. Howard, Esq., 3, Dartmouth Row, Blackheath; or to the Hon. Sec., Hanley Court, Tenbury, Worcestershire.

Notices to Correspondents.

BATIGNOLLES. As far as we know, M. Michael Chevallier never wrote any book on the subject. But in one of the numbers of the *Revue des Deux Mondes*, of the year 1870, there was a paper by that gentleman, in which he expressed his regret that France had not followed the example of Prussia in abstaining from attacking Ireland, and of the hostile country, &c. M. Chevallier also expressed his disapproval of persons, and I wish, not by force of argument, &c., and propagators who had long found a home in France. To that publication BATIGNOLLES will and may access.

DUNSTER. The following, from *Lloyd's Evening Post*, November 15, 1762, will (at least, should) satisfy our correspondent. "Yesterday, Lord Kinsale, Baron Courcy, was introduced to his Majesty at St. James, where he appeared covered, according to an ancient custom allowed to that family." And it is said that George III., acknowledging the Baron's right to be covered before the King, hinted that he had no privilege to remain so in the presence of ladies.

S. des F. is referred to the *Illustrated News*, where such queries are satisfactorily answered.

LILLISIT. Inclined, with thanks.

H. T. C. suggests, on the subject of "Gipsy Language," that Dr. Smith's paper on the *Dialect of the English Gipsies* (*Philological Society's Transactions*, 1863), should be added to the works mentioned by Mr. Childers. It contains a grammar and copious vocabulary.

J. B. Hazlitt, of course, called Milton a writer of "centos," not "catwax," as printed in the extract, p. 329.

W. B. — Consult Index to vol. xi., which will shortly appear.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print, and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor." — Advertisements and Business Letters to "The Publisher," at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, JULY 12, 1873.

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Notes.

THE PROSODY OF SHAKSPEARE IN ITS NATIONAL ASPECT.

There is one point I would wish to call attention to in the prosody of Shakspeare—that it is a continuation of Anglo-Saxon traditions and forms. Its great principle is alliteration; and although some of the canons of the Skalds are not adopted, yet in the main the structure is Anglo-Saxon in Shakspeare as it is in the continuous series of English poetry to our own day. There is generally a double alternate head rhyme or alliteration by consonant or vowel. This is very strongly seen even in the rhymed songs, as—

"Full fathom five thy father lies,
Of his bones are coral made;
These are pearls that were his eyes,
Nothing of him that doth fade."

Here *f* and *th* play the chief parts. Again, the song in *Twelfth Night*:—

"Come away, come away, death,
And in sad cypress let me be laid.
Fly away, fly away, breath,
I am slain by a fair cruel maid."

Or—

"Take, oh! take those lips away,
That so sweetly were forsworn."

The system may be illustrated by a popular

rendering of one of our earliest poets, Cædmon, who died in 680, and wrote twelve hundred years ago:—

"Now shall we sing
who sways the skies above
The Makers might,
his winds high thought.
How wonder of this wondrous
world and man,
He the Lord the Ever-lasting
laid the new beginning."

The scanning by alliteration of Shakspeare's lines would tend to account for some errors and to correct errors. It would in many cases be a kind of masoretic check on the text.

The same principle is applicable in some instances to our folk-lore, and modern interpolations may be sometimes defined.

When the steed is stolen stopple the stable door.
Look before you leap.
Ladybird! ladybird! fly away home.
Busy, busy burny bee,
Tell me when your wedding be.
With this ring I thee wed,
With my body I thee worship,
With all my worldly wealth I thee endow.
I take thee to be
my wedded wife;
To have and to hold
fro this day froward,
for better, for worse,
for richer, for poorer,
in sickness, in health,
to love and to cherish
Till death do us part [ever];
And thereto do I plight thee my troth.

In some parts of the translation of the Bible this compliance with national tradition has tempted the writer to phrases which strike the ear. In *Ecclesiastes*:—

"To everything there is a season,
And a time to every purpose under heaven;
A time to be born, and a time to die,
A time to kill, and a time to heal;
A time to break down, and a time to build up."

Again, in the *Song of Solomon*, the Hebrew is thereby the better rendered:—

"I am the rose of Sharon and the Lily of the Valleys.
As the lily among thorns, so is my love among the daughters;
As the apple tree among the trees of the wood,
So is my beloved among the sons.
I sat down under his shadow with great delight,
And his fruit was sweet to my taste.
His left hand is under my head,
And his right hand doth embrace me."

While the forms of alliteration are at the bottom of all popular poetry, whether one line of a saw which cannot have an end rhyme, or in a long epic, they are the very life-blood of blank verse.

The whole system can be traced for a thousand years to Shakspeare, and we know that before that it was acknowledged in the North; so was Shakspeare cradled in it, and unassisted by Latin rules, and unprovided with any artificial grammar,

he wrote, as all poets did, in that popular way, which has remained popular, even when his meaning has become obscure or perverted. The strong wish of scholars was to write in hexameters and pentameters: the course of English thought, however, turned our poetry in one current. The nature of these influences is well worthy of the care of students of Shakspeare and of the English language.

HYDE CLARKE.

St. George's Square, S.W.

BIBLIOGRAPHY OF UTOPIAS AND IMAGINARY TRAVELS AND HISTORIES.

(Concluded from p. 3.)

Voyages Imaginaires, Songes, Visions, et Romans Cabalistiques (Recuilles par Garnier). 39 vols. 8vo. Paris, 1787-9.

Can any correspondent furnish a table of the contents of this collection?

Gulliver Revived; or, the Singular Travels, Campaigns, Voyages, and Adventures, of Baron Munikhousen, commonly called Munckhausen. 3rd ed. 12mo. London, 1786.

The authorship of this very popular extravagance has not yet been satisfactorily ascertained; but it appears to be ascribed with most probability of truth to Rudolph Eric Raspe, Professor of Archæology at Cassel, and editor of Leibnitz. It has been considered to be intended as a satire upon the *Memoirs of the Baron de Tott*. Its authorship, and the sources of the stories contained in it, have been discussed in "N. & Q." 1st S. ii., iii., xi., xii.

Sequel to the Adventures of Baron Munckhausen; humbly dedicated to Mr. Bruce, the Traveller. 12mo. London, 1792.

Lilliput: being a New Journey to that Celebrated Island, by Lemuel Gulliver, Junior. 12mo. London, 1796.

Travels in Andamothia. London, 1799.

The Empire of the Nairs, or the Rights of Women, an Utopian Romance in Twelve Books. By James Lawrence. 4 vols. London, 1813.

Armata; a Fragment. Two Parts. 8vo. [By Thomas, Lord Erskine.] London, 1817.

Apocryphe Napoléon 1812-1832, ou Histoire de la Conquête du Monde et de la Monarchie Universelle. 2nd ed. 12mo. [By Louis Geoffroy.] Paris, 1841.

Voyage en Icarie. Par M. Cabet. Paris, 1848.

Kaloolah; an Autobiography of Jonathan Romer. 8vo. By W. S. Mayo, M.D. (English reprint.) London, 1849.

Heliondé, or Adventures in the Sun. 8vo. By Sydney Whiting. London, 1854.

The last four or five years have been remarkably fruitful in works of a Utopian character, forming a large proportion of the whole list. No doubt this is due to the stimulus derived from two circumstances: first, the increasing attention paid of late years to the study of social science; and, secondly, to the new political influences resulting from the late Franco-German war. To proceed:—

Realmah. By the Author of "Friends in Council" [Sir Arthur Helps]. 2 vols. 8vo. London, 1868. [Originally published in *Macmillan's Magazine*.

Kennaquhair; a Narrative of Utopian Travel. By Theophilus McCrib [apparently a pseudonym]. London, 1871.

Anno Domini, 2071. Translated from the Dutch Original, with Preface and additional Explanatory Notes. By Alexander V. W. Bikkers. London, 1871.

The Gorilla Origin of Man; or, the Darwin Theory of Development confirmed from Recent Travels in the New World called Myn-me-sen-ia or Gossiiland. By H. R. H. Mammoth Martinet, alias Moho-yoho-me-oo-oo. London, 1871.

The Battle of Dorking: Reminiscences of a Volunteer. *Blackwood's Mag.*, May, 1871.

The Travels and Adventures of a Philosopher in the famous Empire of Hulee. From an old MS. *Fraser's Mag.*, June, 1871.

Der Ruhm; or, the Wreck of German Unity. The Narrative of a Brandenburger Hauptmann. *Macmillan's Mag.*, July, 1871.

After the Battle of Dorking; or, what became of the Invaders. *Taxpapper*, July, 1871.

The Battle of Dorking a Myth, England Impregnable: or, the Events that occurred in A.D. 1871, 1921, 1971, and 2000. Exeter, 1871.

The Other Side at the Battle of Dorking; or, the Reminiscences of an Invader. By Maximilian Moltruhn, late Obenhauptmann 1st Thuringian Jagers. Translated from the German by an Autumn Campaigner, Aug., 1921. London, 1871.

The Coming Race. [By Lord Lytton.] London, 1871.

The Next Generation. By John Francis Maguire, M.P. 3 vols. London, 1871.

Erewhon; or, Over the Range. London, 1872.

Baron Grimboah, Doctor of Philosophy, and sometime Governor of Barataria. A Record of His Experience, written by Himself in Exile, and published by Authority. 8vo. London, 1872.

A Voyage to the Sun. [By Richard A. Procter.] *Cornhill Mag.*, March, 1872.

A Voyage to the Ringed Planet. [By the same.] *Cornhill Mag.*, Sept., 1872.

If I were Dictator. *St. Paul's Mag.*, Nov., 1872.

Another World; or, Fragments from the Star City of Montalluyah. By Hermes. London, 1873.

Columbia. London, 1873.

Franklin Bacon's Republic: Diary of an Inventor. *Cornhill Mag.*, May, 1873.

By and By: an Historical Romance of the Future. By Edward Maitland. 3 vols. 1873.

Here I bring my catalogue to a close, fearing that it will be found somewhat incomplete, but hoping that some more experienced bibliographers than myself will supplement it, either by way of addition, correction, or annotation. I would suggest to those who have leisure for the purpose, a search in our magazine literature for the last hundred years, where I think many such *bizareries* would be found embedded.

Only one book in my list comes from across the Atlantic; but surely there must be many other such, the growth of American modes of thought. Our Transatlantic cousins have decided tendencies to set up "communities" of various forms and differing degrees of extravagance upon their soil, and we should, therefore, expect to find them as facile in imagining them upon paper. As an example in point,—I remember reading, some dozen years ago or more, in *Harper's Magazine*, a

spirited description of a renovated condition of society in the remote future, long after kings had reigned in the United States, when all nations would form a universal confederation (into which South Carolina was the last to enter), the magnificent metropolis of which was placed in the island of Borneo; but I cannot recall the title or the date thereof.

In conclusion,—I believe that (except when they are otherwise described) I have cited the first editions of the works named; at least, it has been my intention and endeavour to do so.

JAMES T. PRESLEY.

Celtenham Library.

THE PARISH CHURCH OF CULLEN, BANFF-SHIRE, AND ITS INSCRIPTIONS IN THE SCOTTISH VERNACULAR OF THE FOURTEENTH (?) CENTURY.

In the *Proceedings* of the Scottish Antiquaries (vol. ix. pp. 274-83) lately issued to the Fellows, a paper appears, by Mr. Andrew Jervise of Brechin, in which that gentleman gives an interesting notice of this church, and certain inscriptions regarding the foundation of a chaplainry within it to St. Ann, which he says are contemporary, apparently, with the south aisle (or chapel). Mr. Jervise does not give any precise statement as to the age of this portion of the church, but says, though "it [the church] has been frequently added to and altered," it existed "long before Robert the Bruce was born." Mr. Jervise then gives two inscriptions regarding the foundation of the chaplainry which appear to be somewhat irreconcilable with each other. The first of these is said to be "from the arch of a recess tomb on the west side of the aisle" [chapel]. It is given in Roman capitals, thus:—

"IRON. HAY. LORD. OF. FORESTBOW. AZE. &. TOLIROVIL. GYDER. TO. ELEN. HAY. T. SIGIT. VIS. ILE. LEFT. A. CHAPLARI. HIR. TO. SING. PERSONALI. OF. HIS. LADIS. OF. ORDINVV."

Accompanied by the mason's mark, thus  thrice repeated.

The meaning of this appears to be that John Hay, "Lord of the Forest of Boyne, Enzie, and Tibbole," the grandfather of Elen Hay, who built the chapel, endowed a chaplainry.

The inscription, of course, was not set up by John Hay, but possibly by his granddaughter. Still, the construction leaves it doubtful whether he or his granddaughter built the chapel. However, he could scarcely endow it before it was built. From a charter cited by Mr. Jervise, it would appear that John Hay acquired the above lands in 1362 by royal grant.

The next inscription is said to present the "name of the chaplainry," "the extent of the gift," &c., and the "names of the founder," the

"persons to be prayed for," and "those in whom the patronage of the living was to be vested after the decease of the heirs of the donor. It is carved round the arch of the large window of the south aisle, in the same style as the former":—

"SANT ANIS CHAPLAN. HEIR DOTAT. Y. 35 (?) . ACOR. GVD. CROFT. LAD. IN. CYLA. &. TENEMENTIS. SAL. BE. A' GYDE. SINGAR. OF. HALL. LIS. BYT. ODIR. SERVICE. &. DARI. RESIDENT. TO. PRAIK. FOR. ELEN. HAY. &. HIR. BARNIS. HIS. WYV. DORS. AT. GIFT. OF. IOK. DVP. &. HIS. ARIS. OF. MADAVAT. &. FALING. YAROF. AT. GIFT. OF. YE. BALEIRIS. AND. COMYNITE. OF. COLA."

The words "PRR. HELENA. HAY" are "carved on the lower side of one of the stones of the arch of the south window." And upon the "west side of the arch is this notice of the building of the aisle":—

"... ELEGH. HAY. IOK. DUFFIS. MODR. OF. MALDAVAT. YAT. MAID. VIS. ISLE. YE. CHAPLANRI..."

These various inscriptions seem to leave the question very much in the dark, whether John Hay, Elen Hay, or John Duff was the real founder of this chaplainry. Mr. Jervise says that "the two inscriptions last quoted prove an early marriage between the Hays and the Duffs"; and also, "shew that Elen Hay was the mother of John Duff of Maldavit, who died in 1404," to whom, till 1792, there was a recumbent effigy in the recess tomb, in the south aisle at Cullen; also, an inscribed slab with a rudely engraved figure in armour. "These monuments" (it is added) "are now within the mausoleum of the Earls Fife, near Banff."

I should have been inclined to attribute the "recumbent effigy in the recess tomb" to John Hay, Lord of Forest of Boyne, who is commemorated in its arch, rather than to John Duff, to whom the "rudely engraved figure in armour" and inscribed slab may be assigned. It would be strange to find a deceased person in the fourteenth or fifteenth century commemorated by two separate sculptures in the same chapel! However, as the asserted representatives of the Thanes of Fife have carried off the effigies, they may retain the belief that both represent Duff of Maldavit. Mr. Jervise does not say anything about the character of the lettering, which might guide inquirers to the probable date of the inscriptions, and thus we are left to our own resources and the internal evidence of the words themselves.

As Elen Hay, in the last inscription, is said to be the mother of John Duff, it may be presumed that it was he who gave orders for the various inscriptions above recited—at all events that they are not earlier than his day, if they all are, as Mr. Jervise says, "contemporary." John Duff, it is said, died in 1404, and was the great-grandson of John Hay. As the latter had a charter from the Crown only in 1362, forty-two years is a very brief period within which to compress three genera-

tions of his descendants, ending with his great-grandson, who must have been of age, at least, in 1404, when he had a "recumbent effigy" and a "rude figure in armour" to commemorate him. It is, therefore, highly probable that the inscriptions are of considerably later date than this John Duff's time, or that he himself lived much later in that century. But much depends on the lettering—whether it is uncial, or plain, or otherwise, and some one who knows the church will perhaps enlighten us on these points, if Mr. Jervise does not happen to see these remarks. It is also a rare, perhaps unique, instance of a foundation being so carefully recorded in stone on the walls of a church at so early a date. The expression "croft land" is not, it is thought, so old as the year 1404, at least Jameson cites no such early instance of the term. Nor were Arabic numerals in use at that date. Mr. Jervise adds the name of the builder of the aisle

"ROBERT . MOIR . MASON."

with his craftsman's mark, thus $\begin{matrix} \dagger \\ \times \end{matrix}$

And, invites information as to who this person was. So, I hope the Architectural Institute, who are asked to do so, may throw some light on his history, and, at the same time, on the authenticity and antiquity claimed for this and the other inscriptions. And Mr. Jervise, who has invited inquiry, will forgive my desire to see the curious inscriptions to which he has called attention, verified beyond doubt. ANGLO-SCOTUS.

HISTORICAL STUMBLING-BLOCKS.

One heavy blow and great discouragement to which historical inquirers are subjected, arises not from the wilful perversion of truth, but from the carelessness and want of accuracy with which statements are made by those who, in making them, desire only to speak the truth.

It may sound strange to speak of the Roman Procurator of Judaea and the great English minister as *beaux esprits*, and apply to them the well-known proverb "*Les beaux esprits se rencontrent*", yet how closely do they jump when the jesting Pilate, speaking of truth in the abstract, inquired "What is Truth?" and Sir Robert Walpole, speaking of truth in detail, exclaimed "Anything but history, for history must be false."

What a curious Imaginary Dialogue between these remarkable doubters might Lander have given us!

And this difficulty in ascertaining with exactitude the truth does not apply only to past times, when, owing to the loss of documents, the death of witnesses, and other obvious causes, the chain of evidence is broken, and many of its links missing, but to matters passing, as it were, under our very eyes.

Let me give a recent instance, which appears to me so curious and instructive as to deserve to be recorded.

On Thursday, the 26th of June, the Dean of Westminster read before the Society of Antiquaries a very interesting paper on the tomb of Richard II., and the ghastly associations of the legends of that monarch with the legends of Westminster Abbey.

The reading of the paper, which was listened to with great attention, was followed by an animated discussion on the historic doubts in which the death of Richard is involved.

As I listened to the remarks of the learned gentlemen who took part in it, I felt how hopeless was the chance that those doubts should ever be solved, and I was, perhaps, the more deeply impressed with this conviction, because I had just been disappointed in ascertaining with exactitude an incident which had taken place not four centuries and a half ago, not in the secret dungeon of a castle in a distant county, but here in London, on the Monday preceding—in the full light of day, in the Court of Queen's Bench, at the trial of the Claimant.

On Tuesday morning I had read in the *Times* the following observations of the Lord Chief Justice, which struck me as having a strong bearing upon the case:—

"The Lord Chief Justice observed, with much emphasis, that he had never known two handwritings more characteristic than the letters of Roger Tichborne prior to and after the appearance of the Defendant. Having seen all the letters prior to the embarkation on board the 'Bella,' he could truly say it was the most characteristic writing he had ever known. There were peculiar circumstances which distinguished it from any other writing he had ever seen."—*Times*, 24th June, p. 11, col. 1.

Upon mentioning these remarks to a friend, I was startled to find that he doubted the accuracy of my report, and justified his doubt by producing the version of the Chief Justice's words as given by the *Standard*, where they appear in the following terms, which, although two handwritings are mentioned, will certainly bear the interpretation that he was speaking of but one:—

"The Lord Chief Justice.—I do not think I ever saw in two handwritings—those of Roger Tichborne's before the disappearance of the 'Bella' and afterwards—so many peculiar characteristics in the writing during the whole course of my long experience."—*Standard*, 24th June.

Finding that two learned doctors of the daily press differed so widely, I called in a third, and on referring to the *Daily News* found another version, corresponding textually very closely with that in the *Standard*, but with the important addition, after "Bella" of the words "and of the Defendant":

"The Lord Chief Justice.—I do not think I ever saw in two handwritings—those of Roger Tichborne before the disappearance of the 'Bella,' and of the Defendant,

so many peculiarities in the writing during the whole course of my long experience."—*Daily News*, 24th June.

I then sought for further light, from the pages of the *Daily Telegraph*; but, though in that useful summary of each day's proceedings with which the report opens, the peculiarities of Roger's writing are referred to, the remark of the Lord Chief Justice to which I have alluded is not given.

I have not the slightest doubt that the learned Judge's remark referred not to the identity but to the dissimilitude of the two handwritings, more especially since his Lordship, on the following day, see *Pall Mall Gazette* of that evening (24th), speaking of the peculiarity in Roger's handwriting, said distinctly, "that it was a remarkable kind of little prefix to every word which ran through all his letters. He had never seen it in any other writing before, and in the defendant's letters no such thing occurred."

Now, when we see such discrepancies as I have shown in reports made honestly with a sincere desire to furnish reliable information to the public, one cannot but feel what stumbling-blocks these unintentional inaccuracies become in the way of those who seek to arrive at the truth in all cases of historic doubt.

WILLIAM J. THOMS.

SHELLEY'S POEM OF "THE SENSITIVE PLANT."
—For more than thirty years a copy of the original edition of the volume, in which this very characteristic poem first appeared, has been in my possession. It is valuable from the fact of its containing several marginal emendations in what I have always regarded as the poet's handwriting, all of which emendations, save one, appear in Mr. Rossetti's edition of Shelley's *Poems*. The emendation not adopted by Mr. Rossetti is one opposite to the first line of the seventeenth stanza of Part III. of the *Sensitive Plant*. As printed, the stanza reads thus:—

"Their moss rotted off them, flake by flake,
Till the thick stalk stuck like a murderer's stake,
Where rags of loose flesh yet tremble on high,
Infecting the winds that wander by."

The manuscript emendation substitutes *mass* for *moss*, and it seems to me that a careful perusal of the stanza will convince most readers that the substituted word is a manifest improvement.

Another curious point connected with this identical stanza is that it is entirely omitted from the edition of Shelley's *Poems* in four volumes, published in 1839, as also from the single volume edition of 1839-40, although Mrs. Shelley, who edited both issues, in the concluding paragraph of her postscript to the latter edition, emphatically states that she presents it "as a complete collection of her husband's poetical works, and does not foresee that she can hereafter add to or take away a single line." Was this singular omission accidental or intended?

While on the subject of Shelley's *Poems*, may I ask if notice has ever been taken of the unusual occurrence, after the final imprint at the end of the 1821 reprint of *Queen Mab*, "Printed and published by W. Clark, 201, Strand," of the letters T. M.? These were the initials of Shelley's friend Thomas Medwin. Shelley tried but failed to prevent the publication of this surreptitious issue of his juvenile poem, which, be it observed, is quite an *édition de luxe*, and such a one as a man of taste would like to have upon his shelves. Would it be treason to hint that Shelley himself may not have been altogether unwilling to see his favourite theories placed before the public in a handsome form, notwithstanding his protest in the papers, which really operated as an advertisement, as he must have well known that he could not prevent its publication?

HENRY CAMPKIN, F.S.A.

WYCHERLEY AND BURNS.—A very remarkable anticipation of Burns's *For a' that and a' that* is to be found in the following passage of William Wycherley's *The Plain Dealer* (1676), act 1.:—

"*Manly.*—A Lord! What, art thou one of those who esteem Men only by the Marks and Value Fortune has set upon 'em, and never consider *intrinsick Worth*; but counterfeit Honour will not be current with me: I weigh the Man, not his Title; 'tis not the King's Stamp can make the Metal better or heavier. Your Lord is a Leaden Shilling, which you bend every way, and debases the Stamp he bears, instead of being rais'd by it."

Compare this, especially in the italicized portions, with Burns's—

"The rank is but the guinea stamp,
The man's the gowd for a' that.

* * * * *
The honest man, though e'er sae poor,
Is king o' men for a' that.

Ye see yon birkie, ca'd a lord,
Wha struts, and stares, and a' that;
Though hundreds worship at his word,
He's but a coof for a' that;
For a' that, and a' that,
His riband, star, and a' that;
The man of independent mind,
He looks and laughs at a' that.

* * * * *
Their dignities and a' that,
The pith o' sense, and *pride o' worth,*
Are higher ranks than a' that."

V.H.I.L.I.C.I.V.

THE SERVITORS.—*The Servitour: a Poem, by a Servitour of the University of Oxford*, 1709. I saw a tract so advertised last year, but was too late to secure it. Its pictures of the then University life, from the poor scholar's point of view, would be curious.

It was about twenty years later than the above date, that at Christ Church (so Charles Wesley, then a Christ Church Commoner, records in a letter home), the Communion was administered to the Servitors

the day after the rest of the Society had received it!—(Moore's *Life of J. Wesley*, vol. i.)

TEMPUS ACTUM.

HOUSE AND MANSION.—I once asked a house-agent what distinction he, and house-agents generally, drew between a *house* and a *mansion*, for I had noticed that they did make a distinction. "Oh," he replied, "a *mansion* has a back staircase." How many of us have been living in mansions without having the least idea of it!

F. CHANCE.

Sydenham Hill.

EPITAPH.—In the process of putting into order a village churchyard near Bristol, a most curious old stone was turned over, upon which was found the following inscription, worthy a place, I think, in "N. & Q." :—

"In Sacred Writ, one pious Sarah's found,
But here *lies* two as pious in t^he ground,
Pious as primitive saints in the first times
Chaste, beautiful! both died in their primes."

S. V. H.

BAD WRITING IN THE LAST CENTURY. —I never knew the use of bad writing until I came across the following note to one of Lord Malmesbury's despatches from France, during his negotiations there, made by the present Earl, who edited the work :—

"In consequence of some circumstances having transpired, a resolution was passed to oblige the Members of the Cabinet to secrecy on the subject of Lord Malmesbury's negotiations. Mr. Canning and Mr. Hammond were, alone, to open the Despatches and answer them; and, as the latter wrote an abominable hand, his copies only were to be shewn to the minor Members of the Cabinet, who, it was hoped, would not take the trouble to decipher them." — *Lord Malmesbury's Despatches*, 3rd vol., p. 416.

N. H. R.

MYROBOLANT.—According to the papers of June 26, one of the witnesses in the Tichborne case is reported to have said, in 1832, that this word had then but recently been introduced into the French language, whilst Roger Tichborne is reported to have answered that it was not new, but in common use. Roger was right. According to Littré, the word was used in a botanical sense as far back as the sixteenth century, and he defines it in this sense as the "nom de plusieurs fruits desséchés venant des deux Indes et ayant la forme d'une prune." As these fruits were used in medicine, Hauteroche, a French comic writer of the seventeenth century, probably thinking, or choosing to think, that the word had something to do with *mire*—doctor, and *bolus*,* gave the name in one of his plays (*Scapin Médecin*) to a doctor who cured every disease by the means of *pills*. This seemed

* This is not in Littré, but Bescherelle, although he prefers the spelling *myrobolant*, derives the word from *mire*—doctor in O. Fr. (see Burguy), and *bolus*—pill.

very wonderful; and so the people seized upon the word and used it in the sense of "merveilleux, émerveillant."

Littre derives the word from *μύρον*, perfume, and *βύλαρος*, gland; and writes the word *myrobolan*,* but as he allows that a fem. *myrobolante* is in use, and this could not come from *myrobolan*, it seems better to make the masculine end in *t*, as is done by the French Academy and by Bescherelle. The common spelling, however, is with an *i*, as in the heading.

But though the word when = *astonishing* is taken from a comedy of Hauteroche, this does not tell us when the word was first used in this meaning. I find it in the Dictionary of the Academy, published in 1845, and a French lady, born in 1838, tells me that she cannot remember when she did not know the word. Littré quotes no examples in this sense. Can any one give instances earlier than this?

F. CHANCE.

Sydenham Hill.

ACTORS WHO HAVE DIED ON THE STAGE.—To the notes on actors who have been recorded ("N. & Q." 4th S. xi. 14, 63, 126) as dying on the stage, allow me to add the following fatal case resulting from the hissing of an actress at Caen, in Normandy. In the *Standard* of December 14, 1861, it is thus recorded :—

"A melancholy event took place three nights ago during the representation of the *Diamans de la Couronne* at the theatre of Caen. Madame Faugeras, who had been engaged to perform the part of the Duenna, took on herself to play also that allotted to Mlle. Soria, who had been taken suddenly ill, and she acquitted herself of the task, if not with striking talent, at least in a satisfactory manner. In one passage, in which she was even applauded, a single hiss was heard, at which the audience immediately expressed their disapprobation. Whether the unpleasant sound had reached the ears of Madame Faugeras or not, cannot be positively stated, but she suddenly fell forward in a fainting state from the chair on which she was seated at the time. The curtain fell, and prompt medical assistance was rendered, but all human skill proved unavailing, as she expired in a short time after she had been conveyed to her own residence. Madame Faugeras was only thirty-eight years of age, and has left a son, aged fifteen, now in Paris, and for whose benefit a representation at that theatre has been announced."

Mrs. Pope was seized with an apoplectic fit during her performance of *Desdemona*, at Drury Lane Theatre, June 10, 1803, and died on the 18th of the same month.

JAMES H. FENNELL.

LOCAL ETYMOLOGY.—Lancaster, from Lang Kester, i.e., Long Christopher, who used to carry people over the Lune before there were bridges. Informant, a native of the town, had never heard the legend of St. Christopher.

H. T. C.

* It ought, strictly speaking, to be *myrobolan*; and so the Academy in their Dictionary of 1845 spell it when used in the botanical sense, though they allow this has become corrupted into *myrobolan* with two *e*'s. In the other sense they spell it *myrobolant*.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

WILLIAM PHISWICKE, OR FISHWICK, BENEFACTOR OF CAMBRIDGE.—In the fourteenth century he bestowed his house on the University. Will not some Cantab, for the sake of this old worthy and his Alma Mater, give the particulars in regard to him and his donation? Dyer says this gift "obtained particular distinction"; Ackerman, that it was a "sort of holy colony to the numerous youths" of Gonville Hall; while from Dyer we again learn that it, with two other great gifts, originated Trinity College. Was there, and is there still, a family of this name in Cambridge-shire? Is there such a locality as Fishwick in or near the county? I am aware there is a place in Staffordshire called Fisherwick, one in Berwickshire called Fishwick, and another in co. Lancaster named Fishwick. Of these three, the only one, apparently, from which a family has taken a surname is the one in Lancaster. Now I should like to know whether the above-mentioned William was probably descended from this family, or from another residing at some fishing place. In regard to the family of Fishwick of co. Lancaster, I beg to be informed whether they bore the name of that manor from the mere fact of living there, or whether it implied in addition descent or kinship with its tenants in chief or otherwise.

The lordship of this manor, called in Domesday Book *Fiscuic*, was held *in capite* by Tosti, Earl of Northumberland, at the time of the Conquest. Later it passed to the Gernet or Heysham family. But who held under these great lords? The Gernets bore, gu. a lion ramp. arg. Was this their family coat, or did it pertain to the manor of Fishwick, being borne by them as its lords? Possibly a comparison of the seals used by the Lancaster family with those of others of the name in Cambridge and other counties might afford hints, at least, in regard to their common or different origin.

W. X. W.

HERALDIC.—Can any reader of "N. & Q." give the coat of arms of the following families, viz., Cleveland of Birkenhead, about 1720; Sachevill of Thorpe Sachevill, co. Leicester, thirteenth or fourteenth century; D'Anvers of Frowlesworth, co. Leicester, thirteenth and fourteenth centuries; Gaffery de Courcy, whose daughter and heir married John de Stareshmore of Stareshmore, in the co. of Bedford, in the fourteenth century; Partriche of Norfolk, fifteenth century.

C. A. S. P.

STERN'S "SENTIMENTAL JOURNEY."—My copy of the first edition of this book, on large paper,

formerly belonging to Mr. Bolton Corney, has the following on a separate leaf:—

"Advertisement.

"The author begs leave to acknowledge to his Subscribers that they have a further claim upon him for two volumes more than those delivered to them now, and which nothing but ill health could have prevented him from having ready along with these. The work will be completed and delivered to the subscribers early the next winter."

I have never seen this advertisement in any other copy of the first edition. Is it generally known that Sterne intended to continue the story?

ARTHUR BATEMAN.

"BRIDE OF LAMMERMOOR."—When Caleb Balderstone is enumerating the *imaginary* dishes which had been ruined by the thunder, in order to save the credit of the house in the eyes of Sir William Ashton and his daughter, he twice speaks of "bacon with reverence." What is the meaning of this? Is it the name of a Scottish dish, or does the "with reverence" refer to something else?

JONATHAN BOUCHIER.

PAINTER WANTED.—What is the subject, and who is the painter, of a picture the size of West's *Death of Wolfe*, and supposed to be its pendant, representing the death of a naval officer on the deck of a ship, supported on one side by an officer of Marines and the other by a sailor? It has been called *The Death of Nelson*, but the dying man is tall, young, and handsome, and the uniforms are of anterior date to this century.

Y. K.

EMPRESS ELIZABETH II. OF RUSSIA.—Who were the descendants of the Empress Elizabeth II. of Russia and her husband, Alexis Razomufsky? One son was killed in making some chemical experiments; of the other I know nothing; the daughter, the Princess Tarrakanoff, was ensnared and cruelly incarcerated by Catherine II. until the late Admiral Greig was repairing the fortress, when she escaped disguised as a labourer's boy. Could the agent sent by the Rt. Hon. Charles Fox to Russia have had anything to do with her escape? I remember hearing that the principal person who effected it had been an English Ambassador.

E. A. FEGAN.

"RELIGION": "RELIGIOUS."—In chapter ii. of Trench's *Study of Words* I find a paragraph on the words "religion" and "religious," which seems to me can only be correct as far as its *negations* are concerned, on the supposition that when those words assumed their technical sense of "monk" they then lost their original and wider meaning, as we have it now. But did not the two meanings exist at the same time? As far as my investigation has gone I get the following result:—(a.) If the Archbishop's allusion is to the *Latin*, they certainly do seem to have co-existed (see *Imitatio*

Christi (passim) and Erasmus's *Colloquia*. (3.) If to the vernaculars of Europe, as far as English is concerned, I find (1) That the words do not occur in Chaucer's *Parson's Tale*; (2) But Wicliff has them in the general meaning in *Acts* xxvi. 5, and in *James* i. 26, 27, though later Bibles (as Tyndale's, Cranmer's, Geneva, &c.) have here "devotion" and "devout."

Can you tell me when the word "religion" was introduced into English, and whether at the time it had chiefly the technical sense? or did both meanings co-exist from the beginning?

A. C. W.

FAMILY OF PRATT, OF KERSWELL PRIORY, NEAR ABBOT'S KERSWELL, DEVONSHIRE.—Is anything known respecting the ancestry of Richard Pratt who alienated the above property in consequence of his losses during the Great Rebellion? The family had been settled at Kerswell from the time of Elizabeth. His grandson, John, was Lord Chief Justice in the reign of George I. I am anxious to know the names of Richard Pratt's brothers and their wives, the date of the family's departure from Kerswell Priory, and of their first possession of it. The only means whereby I can receive an answer through "N. & Q." will be a communication by letter. According to Dugdale's *Monasticon*, Kerswell* (I give the modern spelling) is one of four cells, each of which contained two brethren of the Cluniac Priory of Montacute in Somersetshire. It was granted in the thirty-eighth year of Henry VIII. as parcel of the possessions of Montacute to John Etherege. Can I trace the successive alienations whereby it came into and went out of the possession of the Pratt family? The fuller the information the greater will be the obligation conferred on

W. B. P.

ERASMUS QUELLYN, FLEMISH PAINTER, 1607/78.—Where shall I find reliable information with reference to portraits painted in England by this artist? Are any of his works known to exist in this country? I have reasons for thinking that this artist painted many portraits of notable Englishmen of the time of James I. for the Spanish Ambassador, Count Gondomar.

F. W. COSENE.

Queen's Gate, S.W.

TYNDALE'S NEW TESTAMENT.—What editions are there of Tyndale's New Testaments, and where do copies exist? I explained (4th S. xi. 175) that I was engaged in making a catalogue and description of all the editions of the New Testament (Tyndale's version), and requested librarians and others having copies to assist me by informing me of the editions they possess. In reply I have received some courteous letters. I beg leave again

* Old etymology, "Carwell."

to call attention to the object I have in view, and hope I may receive many communications. There are various editions of which I do not know where a copy exists.

FRANCIS FRY.

Cotham, Bristol.

OLD SONGS.—I have a small closely printed volume (minus the title-page), containing 570 old songs, alphabetically arranged, but without names to the songs. I imagine the volume was printed about 1700/20. Can any of your contributors assist me to the title-page? In Dr. Dixon's *Ballads and Songs of the Peasantry of England*, edited by R. Bell, at p. 146, there is a note to the song of "The Farmer's Son," in which allusion is made to *The Vocal Miscellany*, 1729, a collection of about 400 celebrated songs. Is mine the same?

C. A. McDONALD.

"THE COUNTY MAGISTRATE."—Some years ago I had this anonymous 3 vol. novel lent me, which was said to be by Lord Brougham. Is anything known for certain about its authorship? The subject is the misery caused to a poor woman by a bad husband, and the urgent need that such innocent sufferers should be protected. The right of divorce being within the reach of poor as well as rich is enforced.

L. C. R.

BRANT BROUGHTON CHURCH.—There is an old book in existence containing an account of seven churches in Lincolnshire, Brant Broughton among the number, with engravings, &c. Can any one give information respecting it? A copy is believed to be in the British Museum. But anybody possessing one, and giving any information concerning it speedily, would greatly oblige.

SLEAFORD.

TITLE OF BOOK WANTED.—Some years ago—fifteen, perhaps—I saw in a second-hand book catalogue a novel advertised, of which I have forgotten the title. Attached to the notice was a statement that the book was by the Right Hon. Charles Tennison D'Eyncourt, M.P., of Bayons Manor, Lincolnshire, and that it had been rigidly suppressed. What is the title of this book, and was the account then given of its authorship correct?

A.O.V.P.

INDIAN NEWSPAPERS.—The files of some of these in the Indian Office Library commence as follows:—

Name.	Day of Issue.	Date.	Vol. No.
<i>Madras Courier</i> ...	Thursday	22 Sept., 1791...	7... 311
<i>Madras Gazette</i> ...	Saturday	18 Jan., 1800...	6... 234
<i>Bombay Courier</i> ...	Saturday	5 Jan., 1793...	2... 14
<i>Bombay Gazette</i> ...	Wednesday	7 April, 1818.	24... 1192

I want to know the day of issue of the first number of each of the above, whether they began by being issued weekly or bi-weekly, and if the latter, when they discontinued being so issued; also, where I can consult the missing numbers.

The *Broad Arrow* of the 15th June, 1872.

p. 784, states that "*Hicky's Gazette* first appeared at Calcutta in 1780, and was the first Indian newspaper." What authority is there for this statement, and, if correct, where can a complete file of it be consulted; if incorrect, which was the first English newspaper published in India, and where can it be seen in a complete series?

CHARLES MASON.

3, Gloucester Crescent, Hyde Park, W.

THE PLACES OF THE DEATH AND BURIAL OF EDMUND BRAUFORT, DUKE OF SOMERSET, K.G.—I would solicit inquiry into the precise situation of the unmarked grave, in St. Alban's Abbey, of one who, with all his faults, stands prominently forward in history as the last Regent of France, and as the first and most faithful and gallant leader, unto the death, of the Lancastrian cause. We are told (Beattie) that after the battle, no one daring to pay decent regard to the remains of the defeated nobles, Abbot John solicited the Duke of York to suffer some honours to be paid to the deceased, whom he frankly designated as "not enemies, but your relations by blood—your fellow patriots." Permission being given, the Abbot caused some of the brethren to go forth and take up the deceased, the Duke of Somerset, Henry Percy, Earl of Northumberland, and Thomas Clifford, Lord Clifford. The bodies were laid out in decent order in the church, and then interred in the Chapel of the Blessed Virgin, "*Lanceoli ordine, juxta statum, gradum, et honorem dignitatis.*" I apprehend, therefore, that Somerset lies before the altar with Percy on his right, and Clifford on his left. Have we any further evidence by which the situation of these graves may be certainly determined, with a view to their being inscribed? Is the site of the "Crown," beneath the fatal sign of which the Duke died, fighting valiantly, ascertainable? I once discovered a modern "Crown" at the end of a very ancient street, but the Crown probably did not stand here, as the Duke appears to have fallen in the upper and most defensible part of the town, in or near St. Peter's Street, where he had barricaded all the avenues towards the Yorkist position in the Key Field, and where the slain lay thickest.

CALCUTTENSIS.

Replies.

"EMBOSSSED."

(4th S. xi. 210, 321, 349, 391, 507.)

With respect to this word I admit, on reflection, that the old derivation adopted by MR. FURNIVALL from *boese* (a lump; in secondary sense, a bubble) is the more probable one. His interpretation of two passages, however, I cannot accept; 1st. Of the passage in *All's Well*, iii. 6: "We have almost embossed him; you shall see his fall to-night." MR. FURNIVALL says, *embossed* is here *embosied*, shut up as

within a box; and he proceeds, "this is clear from the next speech: 'First Lord. We'll make you some sport with the fox, ere we ~~case~~ him.'" From this I suppose that MR. FURNIVALL derives *case* from *encasser*; but why should we reject the common interpretation adopted by Mr. Dyce, viz., *skin*?* The word, as a substantive, is found often enough in the sense of "skin"; and the words which follow prove, in my mind, that this is the true meaning in this passage; they are, "He was first smoked by the old lord Lufeu; when his disguise and he is parted, you shall see what a sprat he is." It must be observed, that the two lords by no means preserve a uniformity of simile in their allusions to *Parolles*, as, immediately after, the *Second Lord* says, "I must go look my twigs; he shall be caught," thereby comparing *Parolles* to a bird. In his first speech I conceive that he compares him to a stag, and that *embossed* has here the same meaning, as in the *Antony and Cleopatra* and *Taming of the Shrew* passages, viz., foaming at the mouth, at his last gasp.

2ndly. As to the Chaucer passage, which is as follows:—

"And I heard going both up and down,
Men, horse and houndes and other thing;
And all men speak of hunting
How they wolde slee the herte with strength
And how the hert had upon length
So much embosad;—I not know what."

Boke of the Duchesse, l. 353, Aldine edit.

On this MR. FURNIVALL says, "Chaucer no doubt refers to the future hunt in the forest." Now it seems to me certain, that Chaucer refers to a past hunt. In the first place, how could the hunters know that the stag in the coming hunt would be "so much embosad"? It might escape before it was "embosad" at all. 2ndly. Though the words "wolde slee" might refer to the future, they may also refer to the past; and surely the words "had embosad" must refer to the past and the past only. My idea is, that while the hunters were assembling, those already assembled whiled away the time by discussing a past hunt; and that the word *embosad* has here the same meaning as *embossed* in the passages already cited. One difference there certainly is, that in those passages the auxiliary "was" is used, whereas here Chaucer, less correctly, uses the auxiliary "had."†

Of the word *embosad* I will give two more in-

* Richardson tells us "case" is here used for "uncase." In this I suppose he is right, as nothing is more common than the dropping the negative prefix: so, indeed, to "skin" must originally have been to "unskin."

† If I might venture to derive the word *embosad* from *ea* and the German *böse*, bad, spiteful, that would give a sense still more suited to the context; the hunters were about to slay the stag, but he became so spiteful and furious from desperation, that—. Mr. Abbott, in his *Shakespearean Grammar*, has collected several instances of such hybrid words; but as there is no other instance, to my knowledge, in which the word is used in this sense, I do not attempt to maintain it.

stances, which confirm MR. FURNIVALL's derivation from *bosse* :—

"Why are ye thus discomfited, like hinds that have no heart,

Who, wearied with a long run field, are instantly *embost*,
Stand still, and in their beastly breasts is all their
courage lost!" Chapman, *Iliad*, iv.

"But they (the hounds) shal not opene (bark) neither
questye (go in quest), while that he is among the chaunge
(in the state of changing or shedding his antlers), for
fear to *emboss* and do anyase"—MS. Bodl. 546, cited in
Halliwell's *Glossary*.

As to *questye*, *aller en quête d'un cerf*, said of
hounds, means, as far as I can make out from the
French dictionaries, to separate a stag from the
herd; the meaning of the whole passage therefore
will be, that while a stag is shedding his antlers
(at which time, I am told, he is very weak), the
hounds are not to single him out as an object of
the chase, lest they should bring him to a foaming
state (i. e., to extremities) at once, and so spoil the
hunter's sport. I may add that my interpretation
of this enigmatical passage is merely conjectural,
and I only put it forward here, in the hope that it
may receive corrections from others, or what would
be still better, that Mr. Halliwell will give us
enough of the context to render it intelligible.

I now come to MR. PROWERT's suggestion
("N. & Q." 4th S. xi. 349), that the word *embossed*,
applied to *Parolles* and *Falstaffe*, is derived from
boscum, and "in a hunter's mouth would naturally
come to mean the position of a quarry that had taken
covert, and so enabled the chase to come up with
him; and if not to surround him, at all events to
make pretty sure of their game." I confess that I
am practically unacquainted with the art of hunting,
but I always thought that if a hunted animal took
covert, it was in a better position than before,
having more opportunities of escaping from the
hounds than in open ground. In any case a stag
that had taken covert would not necessarily be in
the state of extreme distress which is always im-
plied in the word *embossed*. MR. PROWERT, in
support of his suggestion, cites a passage from the
concluding chorus of the *Samson Agonistes*. The
Chorus, after describing Samson's final exploit, pro-
ceeds as follows :—

"So Virtue, given for lost,
Depressed and overthrown, as seem'd,
Like that Arabian bird
In the Arabian woods *embost*
That no second knows nor third,
And lay erewhile a holocaust,
From out her ashy womb now toem'd,
Revives, reflowers, now vigorous most,
When most inactive deem'd."

I find that all the dictionaries, like MR. PROWERT,
derive this word *imbost* from *boscum* or *bois*; still
I am inclined to think that *imbost* may here, as in
the other passages, be derived from *bosse*. Of
course a bird cannot be said literally to foam at
the mouth, but the secondary sense of *embossed*,

"at his last gasp," or something of the sort, would
be quite suitable to the context. It also occurs to
me that such tautology as "inwooded in the woods"
is not in Milton's manner. I must confess, how-
ever, that my acquaintance with Milton has of late
years been of the slightest, so that I cannot speak
with certainty on this point. Again, I should
think that when a word was perfectly familiar to
everybody in one sense,* a writer would hesitate
before using it once and once only, in an entirely
different sense, it being, indeed, derived from a
different source,—a proceeding which would only
puzzle the reader. In conclusion, my contention
now is that *emboss*, in all the passages in which it
is found, is derived from *bosse*, and in no case from
bois or *botle*. F. J. V.

So much ingenuity has been shown by MR.
FURNIVALL and MR. JESSE in the explanation of
this word, that the subject has become interesting.
I will therefore venture to point out that the
embossed, derived from *bosse*, differs little from our
modern *embossed*, excepting that it appears to have
been then also used as the French now use *bosse*
when speaking, not only of a surface, a part of
which is raised by being bulged out from the back,
but also of casts of entire heads. Thus they say,
"Dessiner d'après la *bosse*"; and, in ridicule,
"Quelle *bosse*!" what a head!

The derivation of *embossed* from *emboister* is,
however, not so evident. Its use in *All's Well*
seems rather a play upon the similarity of sound
in *imbost* and *embossed*; yet while looking at it
from that point of view, MR. FURNIVALL's opinion
might possibly be enforced by finding a play upon
the word *case*. In Old French *case* was a long
box, in which the compartments were called *cases*;
but *case* meant also a house or cell. Now, unless
my memory fails me, we meet with the expression
"break an animal," meaning to tear or cut it in
pieces, and a reference to one of the old French
books on "Venery" in the British Museum would
show if *casser* was formerly used as our *break*, to
signify tear or cut in pieces. The word *case* may,
however, have been a misprint for *cage*, owing to
the use of the long *s*.

The *embossed* or *imbost*, derived from *bois*, will
admit of further elucidation. The expression
"aux abois" was apparently simply a contraction
of "aux aboyements," and alluded to the barking
of the dogs when an animal was at bay. We must
also remember that the French say, when speaking
of the horns of a stag, "un bois de cerf"; and that
a man-of-war used to show "its teeth" to the
enemy as a stag at bay did its horns to the dogs;
moreover, that as the French sailors say *embosser*, so
ours "she headed to the wind." Another play

* MR. ADDIS has collected many instances of *embossed*
in the sense of "worn out" ("N. & Q." 4th S. i. 454; xi.
321), and there are yet several others.

upon the word *embosser* may possibly have been found in *boiter*, to limp, halt in the gait.

RALPH N. JAMES.

Ashford, Kent.

ORPHEUS AND MOSES.

(4th S. xi. 521.)

MR. TEW does not give his authority for the Orphic fragment upon which he grounds his startling conclusion given under the above heading, where he says:—"That ὑδρογενὴς points to Moses, I think there can be no reasonable ground for doubt. . . . Δίπλακα may refer both to the twofold nature of the Law—duty to God and man—as taught in the Ten Commandments, and to the tablets on which they were inscribed, which may have been made to fold together." (!)

With regard to ὑδρογενὴς, he says:—"It is not noticed by Scapula, Hederick, or Liddell and Scott. This is strange, because although probably an archaic, it is none the less a *classical* word."

It is nothing of the sort, or the above-named lexicographers would have "noticed" it. It is merely a modern scientific compound in the term hydrogen, which, like cyanogen, oxygen, &c., has been adopted by chemistry.

But that is not all. The word does *not* occur in the original, at any rate, as given by Mullachius (*Fragm. Philos. Græcorum*, "Orphica," vol. i. p. 167. Paris, 1860), Hymn II., *sub finem*. Here the word is ὕλογενὴς, "silvarum alumnus," or "wood-born," which is classical, and "noticed" by Maltby; and it turns out that Mr. Tew's "discovery" is not original; for Mullachius conceived the same extravagant fancy long ago, adding in a note on the word "ὕλογενὴς videtur appellari Moses." (!)

But even this is not original. It is suggested in the Gesner-Hamberger edition of the Orphics (*Argonautica, Hymni, &c.*, Lipsiæ, 1764) as follows:—"τον ὕλογενῆ esse Adamum ex informi glebâ formatum diceret; nisi legas legis duarum tabularum mentio nimis apertè signaret Mosen, qui in ὕλῃ, illâ, sc. *silva papyri stirpium*, in eo, quod ἔλος, alias vocatur, expositus fuerat, &c."—*Fragmenta*.

The last line of Mr. Tew's quotation appears to be a clumsy interpolation, although δίπλαξ may mean simply "ample," as given by Maltby; and the annotators before quoted remark thereon as follows:—"Δίπλακα Homericam vocem (*Il.*, Γ 126, at Ψ 243) pulchrè huc non tam transtulit quam in domicilium suum revocavit, quisquis versiculi auctor est."—*Ibid*.

Thus, between Mr. Tew's "water-born" and Mullachius's "wood-born," the origin of Moses fares badly, and can scarcely be made to tally with the Scriptural account, which merely refers to his having been "drawn out of the water." (*Exod.* ii. 10.)

MR. TEW's translation of the fragment is merely a fanciful paraphrase, designed to suit his notion about Orpheus and Moses. Compare Mr. Tew's words:—

"—so, too, that sage,
Who, *water-born*, yet heaven-inspired, proclaim'd
That twofold law, on dyptic tablets grav'd,"

with Mullachius's rendering:—

"Sic antiquorum effatum, sic silvarum alumnus statuit
Divinitus animo duplici lege intellecta."

So much for MR. TEW. There is certainly some obscurity in the two lines in question; but as the passage obviously refers to the attributes of the Creator, the former seems to be an allusion to Pan,—"Strong, past'ral Pan, whom rural haunts delight." As T. Taylor observes, Pan was "the primary exemplar of the Universe—as the name imports."

It is only thus that δέτεξεν can make sense; for it does not mean "proclaimed," as Mr. Tew has it, but *statuit*, "arranged," "ordained," "appointed," "regulated."

MR. TEW will find the word in numerous Scriptural passages, as referred to by Parkhurst, 1 Cor. xi. 34; Matt. xi. 1; Luke, iii. 13; Acts, xviii. 2; *et al.*

In Cory's *Ancient Fragments* MR. TEW will find many striking passages in the vein he has in view; for instance, a fragment quoted from Malala, ending with the following words:—"And man was formed by this God out of the earth, and endued with a reasonable soul, in like manner as Moses has revealed."

And I may add that even at the present day, among the practices of Hindoo worship, obviously relating to very remote and primitive notions, a certain image is formed of clay, and Shiva is invoked to breathe into it the breath of life!

MR. TEW thinks he can show that "the Hebrew Scriptures were very much better known to the learned among the heathen than is commonly believed or allowed," and offers confirmation of his conviction. It is to be hoped that his other instances are better founded than the one we have disposed of. The ancient Fathers were too well informed to come to any such conclusion, from the similarities and coincidences existing between passages in the respective writings; and so, one of them—Jerome, I think—settled the difficulty by saying that the Devil inspired the heathen writers with the passages in question, in order that doubts might be subsequently cast upon the genuineness of Christianity! I cannot give the exact words; but I remember meeting with them some thirty years ago in "The Three Conversions," &c. of the old Jesuit Father Parsons, who quoted them with solemn emphasis. I may be permitted to qualify such investigations as mere "vain searches"—not at all conducive to the interests of true Religion, and I completely endorse the following original and

striking remark of Mr. Spurgeon, in his memorable sermon of last Easter Sunday: "I question whether Butler or Paley have not both of them created more infidels than they ever cured,—and whether most of the *defences* of the Gospel are not sheer *impertinences*. . . ." I may add, that all "coincidences" of the kind only attest the broad basis of Christianity, and account for its enduring hold on mankind, its essential characteristics being now sufficiently distinct from the types of primitive physical worship, and, indeed, obliterated by their purely spiritual and supernal aspirations.

ANDREW STEINMETZ.

BIS DAT QUI CITO DAT:

TEMPORA MUTANTUR NOS ET MUTAMUR IN ILLIS.

(1st and 3rd S. *passim*.)

Time was when I was a constant reader of "N. & Q.," and although I have long been deprived of the immediate pleasure I consequently derived, my memories of it supply me with no ungrateful *succedaneum*. A copy of Dr. Ramage's *Beautiful Thoughts from Latin Authors* has lately contributed very interestingly to this gratification, and suggested to me that one or two of the notes I have made with respect to certain quotations in that book might prove of sufficient consequence for a nook in the grove of that literary favourite. Hence I send you my uninvited greeting from this little understood Southern metropolis.

In the Index Dr. R. refers the common quotation, "Bis dat qui cito dat," to page 465, and there gives, not that phrase, but "Inopi beneficium bis dat qui dat celeriter," from Publius Syrus. The idea is, indeed, the same in the two sentences, but the latter does not satisfy inquirers after the precise origin of the former as a quotation. This I have traced to two sources of nearly contemporary existence. One of these is a little book, the title of which, surrounded with a decidedly Dionysian vignette, reads thus: "*Joannis Owen Oxoniensis Angli Epigrammatum Editio Postrema. Amstelodami. Apud Joannē Janssonium. Ao. MDCXXXII.*" Here it is given, on page 148, as the title or heading of an epigram:—

"Mvnera des lætus, corrumpunt tædia donum:
In quo censendum est, quid nisi dantis amor?"

The other is a work entitled—

"*Manipulus Sacer, Concionum Moralium, Collectus ex Voluminibus R. P. Hieremiæ Drexelii Societ. Iesu, In omnes anni Dominicos, Festos, et Quadragesimales dies. Tomulis quatuor distinctus, Methodo Theologis, Parochis, Concionatoribus, Catechistis, peraccomoda. Per R. P. F. Petru. De Vos, S. TL. Eremitam Augustinianum. Antverpiæ, Sumptibus et Prelo Viduæ et Hæredum Ioannes Cnobbari. Ao. 1644.*"

At page 313 of this book the "argument" of the *Concio* there commenced is given in these words;—"Qui cito dat, bis dat, cur ergo ingens Redemp-

tionis beneficium dilatum?" In the "prosecutio" of the *Concio* the words are given in the usually quoted order:—"Sed nunquid bis dat, qui cito dat?" And the idea is fortified from Solomon, "Nec dicas, ait, amico tuo; vade et revertere, et cras dabo tibi, cum statim possis dare."

Now Owen is believed to have been born about 1560, and to have died about 1622; Drexel was born in 1581, and died in 1638. I have not access to the original works of Drexel, and therefore cannot ascertain whether he originally used the phrase, or whether his compiler or epitomizer is responsible for it. But the inference I should draw would certainly be that Drexel himself used it. And that it was used before Owen I should feel justified in inferring from the fact that the section of Owen's book from which I take the quotation is entitled *Monosticha quædam Ethica et Politica Veterum Sapientum*. Was it Drexel who furnished Owen with his text? Or did they both draw from a common source? Or did they independently originate the form of the phrase? If my conjectures are right, the first of these inquiries may be disregarded. If they drew it from a common source, where is it found before them? I do not find it in the *Flores Poetarum de Virtutibus et Vitiis*, published at Cologne in 1504, "per Martinum de Werdena": although I do, in the forty-seventh chapter of the second book, find quoted from Tobias:—

"Da cito: da gratis gratum: ne gratia fiat
Venalis: grato munere gratus eris
Gratius est jamjamque datur: meritique noverca
Esse solet dantis desidiosa manus."

Erasmus dates his *Colloquia* in 1526; and the quotation does not appear in them. As far as I can recall, it does not occur in the *Adagia*, some time previously published. Nor have I met it in any previous work; and I think myself justified in therefore claiming to have pointed out the pious Jesuit, Drexel, as its author.

Before dismissing this quotation I will note that the word *discinctus* on the engraved title-page of the *Manipulus* is elsewhere printed *distinctus*, and that the genitive of the printer's name is elsewhere used in the form *Cnobbarti*. In the former case—although some one has marked *discinctus* for correction by substituting *t* for *c*—the title-page is almost certainly correct. In the case of the name, I am unable to verify the correct form. Neither Timperley nor any other authority I have now at command mentions this printer.

Well known as the learned Welshman, Owen, or Audoenus, is, it is rather curious that this quotation should not have been traced to him. But still more curious is it that the quotation, "Tempora mutantur nos et," &c., should not have been discovered to be traceable to him. Yet so it is. At page 225 of my edition of his work is this epigram:—

"O tempora!

Tempora mutantur nos et mutamur in illis :
Quomodo ! sit semper tempore peyor homo."

And what is even yet more curious, at page 10 of the same book is the subjoined epigram upon a Borbonius, whom I presume to have been the same to whom "N. & Q." long ago, Dr. RAMAGE so lately, and readers in general to the present time, have credited the hexameter:—

"In Borbonii Poetas nugas
Quas tu dixisti nugas, non esse putasti
Non dico nugas esse, sed esse puto."

This would seem to dispose of Borbonius's "Omnia mutantur." But there remains a collateral question which may as well at once also be disposed of. Sir Edward Coke was contemporary with Owen, and in Hawke's *Grounds of the Laws of England*, London, 1857, Coke is quoted, l. 6, f. 78, as using it in the form "et nos." In whichever form he really used it, there is good ground for contending that he borrowed from Owen, not Owen from him. He could not do less than compliment Owen for a very flattering epigram, which I find at page 183 of the latter's work, addressed "Ad Edoardum Coke equitem, Iurisprudentiss Indicem," &c. Nor, on the other hand, could Owen have done less in acknowledgment of Sir Edward's friendly flattery in quoting the suggestive and now celebrated words.

I cannot dismiss this *morceau* without adding a little fact in connexion with it which has afforded me a little amusement, and may, perhaps, do the same for others. Having occasion some time ago to examine a small Latin grammar just published in Boston, I there found, among illustrations of the force and beauty of *casura*, the lengthened fur of my old acquaintance in the form, "Tempora mutantur, et nos" &c. O' those irrepressible "maggots" of the grammaticasters and book-makers!

For the present, at least, *Valeto quem optime.*

JAMES BURNS.

New Orleans.

[The fourth section of *Actiones Misericordiae*, vide *Opera omnia Reverendi Patris Hieronimi Drexelii S. Socie. Jesu*, 1680, commences thus: "Misericordiam est cito dare. Ingratum est beneficium, quod diu inter manus dantis hæret. Gratissima sunt beneficia parata, facilia, occurrentia, ubi nulla est mora. Verissime his dedit, qui cito dedit. Quod Publicus eleganter dixit. His inopi beneficium dat, qui celeriter dat, et minus decipitur, cui negatur celeriter. Hoc ipsum Salomon inculcans: *Nec dicas, ait*," &c.]

JUNIUS.

(4th S. xi. 130, 178, 202, 243, 387, 425, 465, 512.)

I agree with JEAN LE TROUVREUR that the observations of Mr. C. ROSS in his last Junian paper in "N. & Q." tell in favour of the Franciscan theory, and not, as he fancies, against it. The arrogance

and violence of Francis, the tone and temper in which he dealt with all persons and all subjects, appear to me, as they did to Lord Macaulay, to be just what one would expect from Junius; for proof of which I refer any inquirer, not only to his speeches and pamphlets, but, and especially, to his letters and fragments, in the *Memoirs*.

MR. ROSS thinks the tone of Junius towards the king and Lord Mansfield incompatible with the authorship of "an obscure clerk in the War Office." The phrase does not convey an accurate idea of the position of young Francis, who was "first clerk" doing important and confidential work, drafting most of his chief's despatches, &c.,—the position of an under-secretary, or assistant under-secretary of our day; and this he had obtained at the age of twenty-two, having been secretary to General Bligh at eighteen, and secretary to Lord Kinnoul's Lisbon Mission at twenty. He was indeed a remarkably precocious youth, and never seems to have felt any deference for anybody. These facts, coupled with the absolute secrecy in which the letters were composed, would suffice to remove the particular objection now raised by Mr. ROSS against the authorship of Francis. But I add a few references to the *Memoirs*, which might be easily increased, in illustration of what I have said.

In a letter to Calcraft, of 1st of December, 1770, Francis speaks thus of Lord Mansfield:—

"If, however, you are determined at all events to bring this question forward, I must make the presence and hearty co-operation of Lord Camden a *sine quâ non*. Besides the double terror upon Lord Mansfield, there is a quirk and subtlety in legal arguments which lawyers are best qualified to unravel. It is not that I question the ability of that great man (Lord Chatham), . . . but I think that when this wretch is attacked on one side on great constitutional principles, he should be cut off, on the other, from his usual retreat to the labyrinths of his profession." (Vol. i., 396.)

In the *Fragment of Autobiography*, written in 1774 or 5 (see vol. i., pp. 368-9), and all of it very important for this inquiry, Francis thus disposes of his former chief, Lord Kinnoul:—"The execution of it must have been disgraced by so feeble an instrument as Lord Kinnoul."

In a fragment on the Kings of England, Francis treats George III. with savage contempt; and these thoughts, though written in his latest years, are evidently echoes of the past:—

"George III. was little better than an idiot from his birth, . . . with some of the cunning and all the malignity that usually accompany the derangement of a shallow mind. I never did hear of his having a valuable quality (though he appeared to partake of the odious, mawkish good humour of a fool), much less of any word or deed of his that indicates generosity or feeling." (Vol. ii., p. 524.)

"A life protracted in affliction, coercion, insanity, and correction, with such a wife, and such a progeny, is all the reward he derives from his success in plotting, and effecting the ruin of this country. From these personal tribulations a seasonable fever might have saved him long ago. I believe that he was reserved for an example of

retribution on earth according to his works.
This is a dead language now, and as little understood in England as that of the Druids." (p. 526.)

C. P. F.

FARRER FAMILY (4th S. xi. 176, 244.)—The mention of this family calls to mind a problem connected with the accounts already in print. In Burke's *Landed Gentry* there is a pedigree of the Farrers of Ingleborough, co. York, descended from Henry Farrer, of Ewood Hall, who married Mary Barcroft about A.D. 1553. Reference is made in that article to Thoresby's *Ducatus Leodensis*, where some account of the family is also given. The combined statements are that Henry Farrer, the first in the pedigree, had sons Henry (who was a justice of the peace in 1590 and s. p.) and John. This John had Henry (who sold Ewood to his brother, and went to Lincolnshire), John of Ewood, and Humphrey, a divine. Burke traces the line of Henry of Lincoln, Thoresby gives that of John of Ewood, which in Whitaker's edition is traced in 1743, and has since become extinct in the male line. Now I have in my possession a number of extracts from the parish register of Halifax, Yorkshire, and from the wills at York Registry, in regard to the name of Farrer or Ferrer, made by the late H. G. Somerby, Esq. I cannot make these wills agree with the pedigree, and I desire the aid of your correspondents. Thus in 1610 I have the abstract of the will of Henry Farrer, of Ewood Hall, in Midgely, Esq., *wounded*. It mentions brothers John and Hugh, sisters Margaret Wilkinson and Mary Horsfall. Again, in 1623, the will of Ellen Ferrar, late wife of Henry Ferrar, of Thewood, deceased. It mentions brother Hugh Ferrar, and she desires to be buried in the church of Colne, Lanc., near her father and mother.

Who were this Henry and Ellen Farrer of Ewood? Henry, of Lincoln, was alive in 1623, according to Burke.

I have several Henrys and Hughs in Midgely at this time, but I cannot make them into a pedigree so long as I have also to account for this Ewood family as laid down by Thoresby. Can any one establish the fact that the sons of John Farrer of Ewood were Henry, John, and Humphrey?

What is known of the family of Robert Farrer, the bishop who suffered under Queen Mary? What authority had Thoresby or Wood for saying that he gave lands within four miles of Halifax to his near relations? Is his will known?

W. H. WHITMORE.

Boston, U.S.A.

"A PARENTHESIS IN ETERNITY" (4th S. xi. 504.)—MR. MANUEL will find that Sir Thomas Browne has the expression he is in quest of. The passage in which it occurs reads thus (Browne's *Works*, Bohn's edition, vol. iii., p. 143):—

"Think not thy time short in this world, since the

world itself is not long. The created world is but a small parenthesis in eternity, and a short interposition, for a time, between such a state of duration as was before it and may be after it."

There is in *The Female Rebellion* (a tragi-comedy, supposed to have been written about 1682, and printed from MS. for private circulation in 1872) a passage containing a similar idea to the one just quoted from Browne's *Works*, thus:—

"The loss of future years will be no more
 Than not to have been born so long before;
 Those broken drops of Time, hid in th' Abyss
 Of vast eternity, we never miss." (p. 61.)

S.

In Dr. Donne's *Book of Devotions* (published 1624), Meditation 14, we read, "Eternity is not an everlasting flux of time, but time is as a short parenthesis in a long period." J. W. W.

MARIE DE FLEURY (4th S. xi. 510.)—The disdainful reference by N. to Marie de Fleury's lines is rather amusing. She appears to have been a single woman, living in 1791 with her father and brother at 31, Jewin Street, and was well known as the writer of several poems, odes, hymns, and essays, all more or less tinged with a religious or devotional spirit, written, in so far as they present any distinctive features, from a Calvinistic point of view.

The first line of the poem, "Thou soft-flowing Kedron," was an imitation, perhaps, of Garrick's song, but the worthy lady probably considered that, instead of lowering the sentiment of Garrick's effusion, she had raised it. Her effort, undoubtedly, is not noticeable as a work of art, but its religious feeling is as genuine as that of loftier strains, and should have protected it from contempt. Why it should be supposed to be particularly appropriate to Antinomian congregations is inexplicable, as no poem was ever more free from sectarian bias. Oddly enough, the writer was author of an essay called *Antinomianism Unmasked and Refuted*, so that N.'s fling is a particularly bad shot. She also took part in the controversy of the day against the Rev. William Huntington, S.S. J. B. D.

I have before me a volume of this lady's productions, where the parody is found in *Divine Poems*, 1791, and entitled simply "A Hymn," which your correspondent says may still be sung in some of the Antinomian chapels. It was certainly not composed for their use, for the lady, whose forte was polemics, is now only remembered for her attacks upon their leader, the famous William Huntington, and my tracts show how courageously Marie whipped the coalheaver and S.S. for his "pride and arrogance." A. G.

FAMILY OF DE LA LYNDE (4th S. xi. 504.)—There was more than one connexion between the families of De la Lynde and Husey. If Visi-

tation-Books and pedigrees speak truth, Delalynde Husey's grandmother was Mary, daughter of Thomas Baskett of Dewlish, who married Mary Larder, co-heiress of the families of Larder and Storke, and whose great-grandmother was Eleanor, daughter of John de la Lynde of Winterborne-Clenston, living 16th Edw. IV. This Mary Baskett, Delalynde Husey's grandmother, seems to have been a grand-daughter of Alice Storke, *née* Bingham, a daughter of Robert Bingham of Bingham's Malcombe, by Joan, daughter of John Delalynde of Winterbourne Clenston. See Hutchins's 4th Edition, Pedigrees of Baskett, Bingham, and Husey. C. W. BINGHAM.

"TO-DAY" (4th S. xi. 521).—It does not appear to me that there is anything objectionable in saying "the men of to-day," "the fashions of to-day"; to-day, to-night, means this day, this night, hence it is exactly equivalent to *hodie, hoc die*. But as FROR. ATTWELL does not produce any sentences showing the objectionable use of the word, one can hardly go into the matter effectually. "To-day is ours, to-morrow mocks at property, and to many now alive will never come"; surely here, "this day is ours" would be a very feeble substitute. C. A. W.

Mayfair.

"PRACTICAL WISDOM," &c. (4th S. xi. 503).—Under this title there may be more books than one. I have a volume entitled, *Triumphs of Genius and Perseverance, Exemplified in the Histories of Persons who from the lowest state of poverty and early ignorance have risen to the highest eminence in the Arts and Sciences*. By ELIZ. STRUTT, Author of *Practical Wisdom*, &c., 12mo., 1827, with medallion portraits facing title; both subject and date would point to this being the P. W. and Editor inquired for. A. G.

WILL. CROUCH (4th S. xi. 504).—In Bromley's *Catalogue of Engraved British Portraits*, among the "Phenomena Convicts, Monsters," occurs the portrait of William Crouch; but nothing more than that already got. W. P. RUSSELL.
Bath.

SIR FRANCIS DRAKE (4th S. xi. 464, 514).—In Carter's *Analysis of Honor*, 1673, among the arms given are "Arg. a wivern, his wings displayed, and tail nowed Gules, by the name of Drake." And, in another part of the book, "Sable a fesse wavy Argent, between two stars of the second, given to that honourable person Sir Francis Duke, by Queen Elizabeth for his service at sea."

Duke appears to be a misprint for Drake. The crest is not given, nor anything said about the wivern. R. N. J.

BULCHYN (4th S. xi. 422, 511).—Has this word any connexion with the now obsolete word *tulchan*?

In McCrie's *Sketches of Church History* we have the following (vol. i. pp. 95-96):—

"It served the design of Morton, which was, that these bishops should be nominally put in possession of the whole benefices, but should rest satisfied with a small portion to themselves, and enter into a private bargain to deliver up the rest to him and other noblemen who acted with him. The ministers who were so mean as to accept of bishoprics under this disgraceful and simoniacal system, exposed themselves to general contempt, and were called, by way of derision, *tulchan bishops*—a *tulchan* being a calf's skin stuffed with straw, which the county people set up beside the cow, to induce her to give her milk more freely. The bishop, it was said, had the title, but my lord had the milk."

The double diminutive ending in *chyn*:—thus we have man; diminutive *mannic*; double diminutive *mannikin*. JAMES HOGG.

Stirling.

JEHAN PETIT (4th S. xi. 463).—Jehan or Jean Petit was a celebrated printer and bookseller at Paris from 1498 to 1541. He employed fifteen presses in general with Gothic type, and printed a larger number of works in this type than any other French printer. He appears at one time to have been in partnership with Jodocus Badius Ascensius, and several impressions bear their joint names. Notices of Jean Petit will be found in Didot's *Essai sur la Typographie* (p. 745), and La Caille's *Histoire de l'Imprimerie* (p. 71). The three books respecting which SOUTHERNWOOD inquires, so far from being, as he suggests, unique, are, like all the Latin translations of Greek authors printed by Petit, of common occurrence and of no value. The only one of the three mentioned by Brunet is the *Dionysius de situ orbis*, which he says has "tres peu de valeur." They are all described by Panzer (ii. 328, and viii. 211), and by Hoffman, *Lexicon Bibliographicum* (ii. 66, 75 and 106). The latter refers to the Diogenes as "editionem rarissimam," but on what grounds I am at a loss to conceive. R. C. CHRISTIE.

Manchester.

AUTHORS AND QUOTATIONS WANTED (4th S. xii. 8, 9):—

"And men grow pale," &c.

Byron, *Childe Harold*, canto iv. stanza 93.

HENRY CAMPKIN, F.S.A.

"The tongues of dying men," &c.

King Richard II., Act ii. sc. 1.

SPARKS H. WILLIAMS, F.R.H.S.

Kensington Crescent, W.

"Solem quis," &c.

Georgics, Book i. 463.

FREDERICK MANT.

Egham Vicarage.

"Quid juvat errorem," &c.

Claudian, in *Eutropium*, ii. 23.

The reading of the second line is somewhat disputed, but that given in the query is quite wrong,

though it is the way in which the passage is usually quoted.
S. LEE.

HOGARTH'S "SOUTHWARK FAIR" (4th S. xi. 524.)—This picture *was* at the Manchester Art Treasures Exhibition, 1857. I well remember seeing it there; and in the catalogue it is entered, under "Paintings by Modern Masters," as "No. 31. The property of the Duke of Newcastle," with this historical note appended:—

"Painted 1733. Formerly at Valentine's, in Essex: afterwards the property of Johnes of Hafod, . . . from whom it passed, with the Hafod estate, to the father of the present possessor."

This is decisive that it was not destroyed in the fire at Hafod. What became of it in the *débâcle* of the Newcastle property, perhaps some other correspondent can say.
JAMES THORNE.

This picture "still exists," and may be seen at Clumber, the seat of the Duke of Newcastle. Along with many other fine pictures, it was removed from Carlton Terrace, the late town house of the Duke, and is only temporarily hung, not being generally shown to the public. It was acquired by Henry Pelham, fourth Duke of Newcastle, when he purchased the Hafod estate.

ROBERT WHITE.

Workshop.

"A DICTIONARY OF RELICS" (4th S. xi. 525.)—Your correspondent is hardly likely to hear of this book in the Row. The best account with which I am acquainted is the *Dictionnaire Critique des Reliques et des Images Miraculeuses*, by J. A. S. Collin de Plancy. Paris, 1821. 3 vols. 8vo. In it are reprinted Calvin's "Traité des Reliques," and a reply published in 1719.

J. ELIOT HODGKIN.

West Derby.

"WHOSE OWE IT?" (4th S. xii. 6.)—P. P. cannot have read Shakspeare carefully, or he would know that to *owe* = *own*:—

"There is no mortal business, nor no sound
That the earth owes." *Tempest*, Act i. sc. 2.

"—never any,
With so full soul, but some defect in her
Did quarrel with the noblest grace she *ow'd*
And put it to the foil." *Ib.*, Act iii. sc. 1.

Collier, in his *Glossarial Index* to Shakspeare, gives sixteen references to the word so used. See also Halliwell's *Archaic Dictionary* for references to other authors.
CLARRY.

BONDMEN IN ENGLAND (4th S. xi. 297, 367, 404.)—MR. FURNIVALL attributes to Sir Thomas Smith a statement "that there were no bondmen in England when he wrote his *De Republica Anglorum*," in 1583; does he refer to cap. x. Lib. 3, "De Servitute et servis"? The passage is as follows:—

"Post absolutum de omnibus liberorum hominum generibus tractatum, superest ut de servis aliquid

adjiciamus, quorum in Digestis et Codice Justiniani plurima fit mentio. Duplex fuit servorum apud Romanos species. alii si quidem *servi* dicebantur sere redempti, in bello capti, testamento relictis aliis denique rationibus acquisiti, ut vernæ et ancillis nostris nati. hi omnes, *mancipia* ad personam hæredesque suos immediate pertinentia dicuntur: alii *adscriptitii glebæ* aut *agri censiti* qui non personæ verum prædio annexi erant, hodieq: apud nos tanquam hæredii aut prædii partes censentur. de utroque genere quotquot sunt, numerum nullum constituunt et in primo genere novi neminem, in altero perpauca, ut de his sermonem ampliorem instituere, vix sit opere pretium, tametsi leges nostræ utrumque genus agnoscant.

"Servi plurimis rationibus apud nos iisque longe facilioribus manu mittuntur, quam quæ legibus civilibus præscribuntur: et libertate donatus, non libertus manu mittentis sed liber homo evadit. Cæterum, ex quo fidem Christianam amplexi sumus quæ per Christum omnes nos fratres efficit et coram Deo Christoque conservos, religio hominum animos invasit, ne quos fratres agnoscere et Christianos oportet, id est, per Christum sempiterna salute gavisuros, prædura servitute opprimeremus. Hinc effectum est, ut sancti patres, Monachi, fratresque in arcanis illis conscientiæ colloquiis, et instante potissimum mortis periculo, confitentes impulerint ut statu liberos et ingenuos ex servis redderent; quum interim illi patres nihil tale præstarent; sed deprædandis diripiendisq: Ecclesiis suis intenti *mancipia* ecclesiastica non liberarent, *servos* suos in servitute retinerent, quorum exemplis Episcopi insistentes, ab ista crudelitate, nisi precio conducti aut calumniis impetiti sero deterri potuerunt. Dein æquatis solo monasteriis et in manus laicorum recidentibus, libertatem omnes adepti sunt."

The edition I quote from is "Thomæ Smithi Angli, De Republica Anglorum Libri Tres. Lug. Batavorum Ex officina Elzeviriana. c1o Ioc xxv. Cum Privilegio," page 161. Sir Thomas's statement that on the dissolution of the monasteries all the bondmen acquired their freedom, is evidently to be understood as admitting exceptions; for, after dividing slaves into the two classes, *mancipia* and *adscriptitii glebæ*, while of the first class he merely says *he* knew of none existing in England, of the second he says he knew of "very few"—*perpauca*. They were so few that it was not worth his while to say any more about them; yet still *perpauca* is a very different expression from *omnino nullos* which Sir Thomas would in all likelihood have used, if he had desired to make the statement which MR. FURNIVALL ascribes to him. Again, in the sentence immediately preceding, he says, that however many there are of both kinds of bondmen, yet they do not constitute a class; and surely this is quite a different thing from saying that none exists at all. Lastly, he mentions that the law still recognized both kinds. Sir Thomas's assertion with reference to the conduct of the clergy must, in my opinion, be applied to those who in that age were endeavouring to make all they could out of the church plunder that had fallen to their lot, or out of the church lands of which they had obtained the management. Sir Thomas seems generally to speak from personal knowledge, and he could have had little knowledge

of any but post-Reformation clergy. If as a class the pre-Reformation clergy had not manumitted their bondmen, there would have been a *class* of bondmen in the country, and Sir Thomas would have had to alter his description of its condition.

H. L. L. G.

Peterhead.

I am desirous of making my little contribution of material by pointing out that among the Coldingham documents, preserved in the treasury at Durham, and printed by Mr. Raine in his *History of North Durham*, are several charters recording the sale of serfs (Nos. cccxxx., *et seq.*), and the prices paid,—in one case, Renaldus the “prepositus” was sold, with all his family and chattels, “tam mobilibus quam immobilibus,” for twenty marks sterling, Turkil Hog and his sons and daughters for three, and Roger, the son of Walter, with all his issue, for two. The purchasers in each case were the monks of Coldingham, and the prices may have been below the market prices, as the vendors in some of the deeds recite that the sums of money had been received “in magnâ necessitate meâ.” All these deeds are of the thirteenth century. It is obvious that the prices are very low even for that period, if we are to suppose that custom permitted that the owner should consider the serf’s property and person as absolutely at his disposal. Such doubtless was not the case, but I have never seen any notices of the actual state of facts. Probably an unwritten custom and the public opinion of the neighbourhood afforded a not inefficient protection to the serf; when the lord was exacting he was doubtless liable to be made the subject of the songs of the local satirist, like the Norfolk squire of whom it is recorded—

“Erat Norfolciæ vir quidam strenuus
Qui suos rusticos oppressit anxius.”

ALEX. NESBITT.

The Compleat Clerk, containing the best Forms of all sorts of Presidents, fourth edition, 1677, 4to., contains a form for the manumission of a bondman, p. 659. It would be interesting to know when the word *serf*, meaning a bondman, was introduced into our language. I have not seen it in any book earlier than Hume’s time.

FLORENCE PEACOCK.

Bottesford Manor.

Will of Matthew Smith, of Long Ashton, Somerset, Esq., June 1st, 1583 :—

“I do give John Kinge, my Bondman, to Sir William Winter, Kt., and to John Popham, Esq., Attorney General to Her Majesty, to the intent that within one year after my decease, they manumise and make free the said John Kinge.”—Proved Oct. 16, 1583.

F. BROWN.

Beckenham.

THE COLON (4th S. xi. 343, 409, 431.)—It appears that as early as the fourth century, Jerome,

in his translation of the Sacred Scriptures, made use of signs which he called *commata* and *cola*.

If the author of the *Handy Book*, who merely quotes Timperley, p. 310, had referred to the same author, p. 210, he would have found an earlier notice of the colon than that contained in Bale’s *Actes of English Votaries* (not *Notaries*), namely, in a work entitled *Ascensins declynsons with the Plain Expositor* (ascribed to Wynkyn de Worde, about 1509), containing an amusing notice “Of the Crafte of Poynting,” wherein, after speaking of the *virgil* (a stroke, which at first did duty for the comma), he says, “A come is with tway titils thiswyse :” that is, bearing the form of the colon, and with its due rest. It should appear that the *virgil*, the colon, and the period, were the only stops used for the first sixty years of the “new art.” In the *Printer’s Grammar* (Lond., 1787), it is asserted that “the colon is a point prior both to comma and semicolon.” Haydn, *Dict. Dates*, says the colon was introduced in 1486; but under the article “Colon” (after stating that according to Suidas it was adopted by Thrasy-machus about 373 B.C., and known to Aristotle), he says, “the colon was first used in British literature in the sixteenth century.” Elsewhere I have seen it stated that “the earliest appearance of the colon is believed to be in a work published by Jenson, entitled *De Accentibus*, &c., 1511” (but Jenson’s last work was printed in the year of his death, 1481).

I fear these conflicting statements will not go far towards gratifying MEDWEIG’S desire for accuracy in this small matter. HARRY SANDARS.
Oxford.

EARLY PROVINCIAL NEWSPAPERS (4th S. xi. 357, 451.)—Amongst my Kentish collections I have a great number of *Kentish Gazettes* of 1780, 1, 2, 3. Many of them have marginal minutes in a handwriting of the period. I have before me now No. 1529, which I have taken up by chance: it is from “Wednesday, February 12, to Saturday, February 15, 1783.” It contains, amongst other statements—

“Government is to take into their hands the *turnpikes*, granting *tontines* to the persons who have advanced on the credit of the tolls.”

An advertisement, headed—

“Margate’s Ostend Passage Boats, on neutral bottoms,” “all of which are fitted out in an elegant, neat, and suitable manner, proper for the nobility, ladies and gentlemen; and being determined to pursue with spirit the success he has hitherto been honoured with, his Neutral Boats will certainly be, at all Times, ready to sail every Day or every Tide, if necessary, to or from Margate and Ostend, protected from the Depredations of Privateers, &c.”

Amongst the paragraphs is the following, which, because it shows the state of the suburbs, is here given :—

"A scheme is in agitation for guarding the roads within ten miles of the metropolis, by a military force, and it is said that the marines will be allotted for that business."

ALFRED JOHN DUNKIN.

Dartford.

HANGING IN CHAINS (4th S. x. *passim*; xi. 22, 83, 124, 354, 413, 475.)—Any one who has taken the trouble to look up the subject in the *Statutes at Large*, or Blackstone's *Commentaries*, will know that gibbeting alive was never a legal punishment. But the following quotation from a tract, entitled *Hanging not Punishment enough*, 1701, may be of interest to those who still cling fondly to the gibbeting alive superstition, as it shows that hanging was considered punishment enough by the law:—

"So that I must beg leave to say, that they who shew no mercy should find none; and if Hanging will not restrain them, Hanging them in Chains, and Starving them, or (if Murtherers and Robbers at the same time, or Night incendiaries) breaking them on the Wheel, or Whipping them to Death, a Roman punishment should."

SENNACHERIB.

CATER-COUSINS (4th S. ix.; x. *passim*; xi. 493.)—The word "cater" seems to have come to us from various sources. Although now nearly obsolete, I have heard, forty years ago, old persons, who did not know French, say, "cinq cater," for "five and four," when playing at backgammon. The same persons have said, "You shall cater for us," meaning, "provide dinner for us"; and when a square piece of any stuff was cut straight across from corner to corner, that it was "cut cater," or "caterwise"; moreover, if when one half was placed on the other they were not equal, "they don't cater." To these expressions we must add "cater-cousins." In the first use "cater" came from "quatre"; in the second from "quêter," to seek, provide. In the third, *perhaps*, from the old French verb, "quarter," which had much the same meaning as our "quarter," when coachmen used to talk of "quartering the road": that was, deviating from the usual straight line to avoid the ruts. As regards the last, I have heard the expression, "half cousin," for "second cousin." A "quarter," or, "cater-cousin," would be some person more remote—rather a friend than a relation. But the term may come from the French "quarter." The examples so carefully collected by Mr. Gibbs appear to lead to that conclusion; yet it is very possible we may both be wrong. The mendicant friars, frères quêteurs, were often seen two together; and the term, "cater-cousins," may have come directly from the two French verbs, "quêter" and "cousiner"—and may have been a nickname.

RALPH N. JAMES.

Ashford, Kent.

There seems a terrible confusion amongst your correspondents as to what this compound word means. I am vain enough to think I could suggest

an explanation; but, first of all, would beg to ask them, or any of them, what is the meaning of "Faire le diable à quatre." W. (1).

VELTERES (4th S. xi. 236, 311, 468.)—This would be, I think, some kind of dog used in hunting. I have the following extract:—

"On 7 June 1213 The King sent to the Sheriff of Hants at Andover, Robert de Kerely with 2 servants and their horses, 2 Berneriis and 3 vultraries, 28 hounds, de *mota* (from the mews, or meuse de chiens), and 16 greyhounds. Besides Robert he sent William Croc and Peter de Cimil, with 2 servants and their horses, 2 Bernerii, 4 Vultrarii (mongrells between an hound and mastiff, Cotgrave), 62 hounds & 12 greyhounds. The Sheriff was ordered to supply for men, horses, and dogs all things they might require."

The Croc family were for several generations the king's huntsmen in Hampshire. Easton (now Crux Easton) takes its adjunct from them; they were the owners of the manor in Domesday; there are several entries accounting for sums for the *Forest* of Andover, but oftener described the *Brills* of Andover.

The foregoing extract seems to show that *Velteres* or *Vultrarii* were not greyhounds. Perhaps Cotgrave is right.

SAM. SHAW.

Andover.

WOMEN IN CHURCH (4th S. xi. 363, 466.)—The old custom in S. Sophia's, in Constantinople, was for women to occupy the galleries, which are very extensive, the men the floor. In modern Greek churches women occupy the sides of the nave, the men the middle, being separated by a wooden screen. In southern Spain the women occupy the nave, sitting or standing on the marble floor (there are no seats), the men stand in the aisles. In Armenian churches the women occupy a gallery at the west end, latticed; in Constantinople the women are veiled, and dress like Turkish women. The only occasion I ever saw them in the nave was on Good Friday; few or no men were there. In England, in most old churches where the custom has been kept up, or where it has been revived, the men sit on the south side, the women on the north. The reason is this: the south side of the nave and choir, as far as the altar-rails, is the side of honour, being the right-hand side on entering the church. The bishop's throne is on this side, also the dean's stall (therefore called *Decani*); the priest, in communicating the people, begins at the south side.

E. L. BLENKINSOPP.

Springthorpe Rectory.

MR. TEW will find, in *Durandus on Symbolism*, authority for restricting women to the north side of the church.

S. WARD.

PARALLEL PASSAGES (4th S. x. *passim*; xi. 206, 455.)—The same train of thought must have been in the minds of two of the greatest novelists in the following passages:—

1. Thackeray, in *The Newcomes*, the death of Colonel Newcome—

"At the usual evening hour the chapel bell began to toll, and Thomas Newcome's hands outside the bed feebly beat a tune, and, just as the last bell struck, a peculiar sweet smile shone over his face, and he lifted up his head a little and quickly said, 'Adsum !' and fell back. It was the word we used at school, when names were called, and, lo, he, whose heart was as that of a little child, had answered to his name, and stood in the presence of the Master."

2. Fenimore Cooper, in *The Prairie*, the death of the Trapper—

"The old man had remained nearly motionless for an hour. His eyes alone had occasionally opened and shut. . . . Suddenly, while musing on the remarkable position in which he was placed, Middleton felt the hand which he held grasp his own with incredible power, and the old man, supported on either side by his friends, rose upright to his feet. For a moment he looked around him as if to invite all in presence to listen (the lingering remnant of human frailty), and then, with a fine military elevation of the head, and with a voice that might be heard in every part of that numerous assembly, he pronounced the word 'Here.'"

R. PASSINGHAM.

Great Russell Street.

ROYAL SCOTTISH ARCHERS (4th S. xi. 464, 508.)—The only public body connected with Scotland who may be described under the above title is the Royal Company of Archers—the Queen's Body-Guard for Scotland. In 1792, the Company consisted of one thousand members; they met weekly, exercising themselves in the Edinburgh meadows by shooting at butts or rovers. The latter name denoted a game which consisted in the marks being placed at a distance of 185 yards. The prizes belonging to the Company are, a silver arrow, presented by the Corporation of Musselburgh, and shot for so early as 1603; a silver arrow, presented by the town of Peebles in 1626; a silver arrow, presented by the city of Edinburgh in 1709: a silver punchbowl, made of native silver, in 1720; and a piece of plate, value twenty pounds, called the King's Prize, presented in 1627. The prizes are held by the winners for a year, when they are restored to the Company. The principal office-bearers at present are the Duke of Buccleuch, Capt.-General; the Earl of Wemyss, the Duke of Roxburgh, Marquis of Tweeddale, and Viscount Melville, Lieut.-Generals.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

IMPROPRIATION OF TITHES (4th S. xi. 305, 374, 405, 448, 487.)—The excellent and learned replies to this query, showing the antiquity and abuse of impropriation, have so far been highly satisfactory. It would appear the system of impropriations, which began with William the Conqueror in England, grew so rapidly, from the great influx of foreign clergy, that, in the course of three centuries, more than a third part of the benefices came under this rule, and at the time of the Reformation it assumed

the large proportion of two-thirds.* We, however, learn that until the time of Henry VIII., no lay impropriatorship was known in this realm. It was to this last point that my inquiry was directed. As one of your correspondents, whose opinion I greatly respect, appears to think I am in error, permit me briefly to re-state the case. I give the current version, as expressed by old residents in the parish, as were their fathers before them. The present lay impropriator of a large parish, near the city of Worcester, is a baronet, who has only recently come of age, the tithes yielding a revenue, it is said, of 1,500*l.* a year, which were purchased, upwards of seventy years ago, from an Oxford College, by his grandfather or great-grandfather, then an attorney, for a very moderate sum.

J. B. P.

"A WHISTLING WIFE," &c. (4th S. xi. 282, 353, 394, 475.)—It is a fact well known to poultry-keepers, that when a hen crows she has entirely given up her own proper duties, and will no longer lay eggs or rear chickens. The comb becomes larger, as in the cock, and her general appearance changes. It is her uselessness, that in these days is the reason for her being killed. Probably that has always been the reason, and not any superstition, for our ancestors had as good an eye to profit as their descendants.

A POULTRY-FANCIER.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of the Burgh of Dumfries. By William M'Dowell. (Edinburgh, A. & C. Black.)

THIS is a second edition of one of the best of books of Scottish local and personal history. We say local and personal, because it is not only an exhaustive history of Dundee, but it contains a full and interesting biography of Burns, including the doings and sayings of the famous centenary anniversary. This last event reminds us to make a note of the fact that the Rev. Dr. Alexander, from a Scottish pulpit, denounced the idolatry of genius which was involved in that celebration. Dr. Alexander described the poet as a man whose life was one long offence against the first principles of morality, and then enumerated all the sins of the man whose genius his country was about to sinfully worship.

Nixon's Cheshire Prophecies. (Manchester, Heywood & Son.)

THIS edition is said to be "reprinted from the best sources." The introductory essay on popular prophecies is well put together. A good deal of the material is from "N. & Q." The little volume is worth perusal for its sublime nonsense. Born in the reign of Edward IV., Nixon, the far-seeing ploughboy, is said to have been starved to death in the reign of James I. What are juvenile centenarians to such a venerable sage as this? But prophets are very clever people. We are told here of a French prophet, Martin, who, "in 1816, had an interview with Louis XVII.," to whom he communicated many secrets, among others, one which is no secret now,

* *Sketch of the Reformation in England*, by the Rev. I. J. Blunt, fourteenth edition, p. 63; also Kenneth, pp. 25 and 405.

namely, "the late war," and "the destruction of several French towns." How Martin managed the interview, we cannot say; but we know that in 1816 Louis XVII. had been dead one and twenty years, and needed no information as to futurity from any mortal soothsayer.

Catalogue of the Shakespeare Memorial Library, Birmingham. By J. D. Mullins. First Part, Second Section. English Editions of the separate Plays, and of the Poems.

As far as it goes, this Catalogue of the Library founded on the Shakespeare Tercentenary is perfect. More need not be said, except that some of the entries are very amusing. For example, "Macbeth; a tragedy, written by Wm. Shakespeare. With notes and emendations (') by Harry Rowe, Trumpet Major to the High Sheriffs of Yorkshire, and Master of a Puppet Show York, 1799." A note says that "the real editor was Dr Andrew Hunter, of York, who published it for the purpose of assisting Harry Rowe in his long sickness and poverty." A more amusing entry still refers to *Love Betray'd*, a comedy (1703), which the writer, C. Barnaby, states is partly taken from Shakespeare's *Twelfth Night*. He kindly adds, "The lines that are Shakespeare's I have mark'd with Inverted Commas to distinguish 'em from what are mine. I endeavour'd where I had occasion to introduce any of 'em, to make 'em look as little like Strangers as possible." (')

Macmillan's Magazine. July.—From the current number, we make a note on the original of Sterne's *Uncle Toby*, which is of great interest to all who care for that excellent, and, as it would seem, not at all imaginary individual. In an article on Sterne and Bunyan, the writer refers to the idea of Mr. Fitzgerald that Sterne's father, the Ensign, was the original of Uncle Toby. Some of the Ensign's characteristics may be found in the older soldier, but the writer shows that Sterne himself told Lord Dacre of the Hoo, Herts, that the veteran Captain Hinde, of Preston Castle, in the same county, was the original. The writer gives as his authority his father, who had it from an aged man, Pilgrim, whose uncle told him that he, the uncle, had heard Sterne say to Lord Dacre that Captain Hinde sat for Toby's portrait. "Eccentric, full of military habits and recollections, simple-hearted, benevolent, and tenderly kind to the dumb creatures of the earth and air, Captain Hinde was a veritable Uncle Toby. He gave the embattled front to his house, the labourers on his land were called from the harvest field by notes on the bugle, and a battery was placed at the end of his garden. The animated old soldier, who delighted to talk of battles and sieges, was full of the most extraordinary love for all living things. Finding that a bullfinch had built her nest in the garden hedge, close to his battery, he especially ordered his men not to fire the guns until the little birds had flown," &c. They who annotate their *Tristram Shandy*, will be glad to make a note as to the identity of Captain Hinde and "my uncle."

THE late Dr. Leeson, F.R.S., possessed a library which was remarkably rich in scarce and valuable books on the occult philosophy of the Middle Ages. This valuable collection, which well deserves the notice of our readers, will be disposed of by auction, on Thursday, the 7th of August. Among the works to which we have alluded, are:—*Geber Alchemia*, woodcuts, vellum, Nuremb. 1545, the *Ars Transmutatoria Metallica*, woodcuts, Brescia, 1572, Lullii (R.) *Arbor Scientiarum Venerabilis*, &c., woodcuts, Lugd., 1515, Cornuani (H.) *Hermes Egyptiorum et Chemicorum Sapientia*, Hafnia, 1674, and *Tractatus de Expositione Misse*, black letter, curious early woodcuts. There are also some curious works on Freemasonry, and several manuscripts of equal value and rarity.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose.—

THOMAS WRIGHT'S THOUGHTS OF THE UNIVERSE. 1750.
REV. W. BAGSHAW'S DE SPIRITUALIBUS. 1708.
ASHB'S KNIGHT ACCOUNT OF MR. WILLIAM BAGSHAW. 1794.
JAMES (LEGAT) FEDERAL SERMONS ON REV. JOHN ASHE.
DR. KIDDER'S LIFE OF REV. ANTHONY HORNECK. 1808.
FOCALINOTUS'S SUNDAY RO PARATH. 1698.

Wanted by C. W. Sutton, Free Library, Manchester.

GRAHAM'S BIRD OF SCOTLAND AND THE RURAL CALENDAR.

Wanted by J. Mansel, Newcastle-on-Tyne.

MONTALEMBERT'S MONKS OF THE WEST. Vols. III., IV., and V. English.

SCOTT'S SWIFT. First Edition. Vol. I.

NOTES AND QUERIES. Vols. VIII. to XII. Second Series.

ROYAL AGRICULTURAL SOCIETY'S JOURNALS. Odd Numbers.

Wanted by W. B. Kelly, 2, Grafton Street, Dublin.

NOTICES TO CORRESPONDENTS.

M. N.—The creation of an order of knighthood, or honour, by the Shah, to be conferred on Christians, is not an innovation. His oriental order, for Christian ladies, is a novelty. The sublime Porte, as the Government of the Sultan of Turkey used to be called, led the way as to the former. The Shah, Fath Ali, followed, by creating the Order of the Sun, on purpose to distinguish General Gardanne, Ambassador from Napoleon I. The English Envoy, Sir Harford Jones, and also General Malcolm, declined to accept this order. The Shah, however, desirous to confer distinction on his earliest English friends, instituted the existing order of the Lion and the Sun (the ancient arms of Persia), of which the above Englishmen were the first members.

J. P. F. The word asked for is supplied in the following quotation from Potter's *Æschylus*, vol. i. Ed. 1790.—

"Then shall the bird of Jove,
The ravening Eagle, lured with scent of blood,
Mangle thy body, and each day returning,
An uninvited guest, plunge his full beak,
And feast, and riot on thy black'ning liver."

ERITHEN will find "*Calcat jacentem vulgus*" in the Octavia, attributed to Seneca, Act ii., 456.

R. N. J.—We shall be glad to receive the contributions referred to.

RAVENBOURNE. For notices of the Memoirs of Jacques Casanova, consult "N. & Q.," 2nd S. ix. 245; 4th S. vii. 326, 450, viii. 70, 129, 169, 271, 335.

H. A. St. Botolph's Day is June 17: he is considered the especial patron of mariners. See "N. & Q.," 1st S. v. 475, 566; vii. 84, 193, 2nd S. xi. 90.

D. J. D.—The cabinet of Beaufoz tokens is in the London Corporation Library, Guildhall.

O. T. D.—Let us have the "*Elizabeth Shilling*" query. CROWDOWN.—Next week.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, JULY 19, 1873.

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BIBLIOGRAPHY OF UTOPIAS.

I cannot help thinking that if MR. PRESLEY (4th S. xi. 519; xii. 2, 22) had consulted the works of those who have previously written on the subject of which he treats, he might have made his catalogue more complete. Louis Reybaud, Robert von Mohl, and Sir G. C. Lewis have all given catalogues of Utopias to the world.

As MR. PRESLEY includes Plato's *Republic* in his list, why not also Bodin's *Republic* (published in French in 1577, and translated into English by Knowles in 1606), and Neville's *Plato Redivivus*? Andrew's *Christianopolis*, published in 1619, is also omitted from the list, as is, I think, Mandeville's *Fable of Bees*. What has become of Le Grand's *Scydromedia*, 1680; of Konigreich's *Uphir*, 1699; of De Leirraisson's *Sethos*, 1722; and of Dimocals, 1756? Has not even *Télémaque* as much right to be included as many that are in the list? Where is Brandt's *Ship of Fools*? Some of these works are ethical romances; some are political romances; some, like the *Ship of Fools*, mere satires,—but then some of those in Mr. PRESLEY's list are mere satires. Even the well-known *Utopia*, *Civitas Solis*, and *Mundus alter et idem*, were not ideal schemes for perfect states, but skits at the vices of the times, or modes of propos-

ing for discussion reforms which the authors dared not broach more openly. Such was, I take it, even *Télémaque*, published without Fenelon's consent in 1699. It was, in truth, the cause of the author's banishment from court. There is little reason for classing that exquisitely graceful fragment, Bacon's *New Atlantis*, among political romances. If it have any purpose, that can only be the foundation of a national academy of sciences on the plan of Solomon's house. Even Barclay's *Argenis* is only "a book with a purpose." It is hard to know where to draw the line in such a list. For instance, MR. PRESLEY has included Harrington's *Oceana*. If so, why not include Hume's "idea of a perfect commonwealth," which much resembles it? It does not come within MR. PRESLEY's definition, but MR. PRESLEY's definition is a very arbitrary one. Moreover, if Harrington is to be included, it is hard to see why all the other biblical-political writers of the seventeenth century should be left out. If the *Oceana*, why not the *Leviathan*? There is plenty of "allegory" in them all. So there is in Swedenborg's *New Jerusalem*, for the matter of that. Morelly's *Basiliade* (1753), a book written to prove the moral perfectibility of mankind, ought, I think, to have a place. I do not press the claims of such works as Marchamont Nedham's *Excellence of a Free State*, because in them there is not, to use MR. PRESLEY's words, "sature, allegory, anticipation, extravagance of incident, or description"; and of the following works, also omitted, I know nothing: *Felicia* (1794); *A Voyage to the Fortunate Isles* (London, 1855); and *La Découverte Australe*, by Rétif de la Bretonne (1780). Is not the following a distinct work from the tract by Fontenelle, mentioned by MR. PRESLEY—"La République des Philosophes; ou, Histoire des Apatiens, ouvrage posthume de M. de Fontenelle. A Genève, 1768"?

CHARLES W. DILEX.

I can add the following to MR. PRESLEY's list:—

"A true and faithful Account of the Island of Veritas; together with the Forms of Divine Service, and a full Relation of the Religious Opinions of the Veritarians, as delivered in several Sermons just published in Veritas. Printed for N. Freeman, 8vo."

No place, no date, but apparently printed early in this century. The writer is supposed to have sailed from Boston, in America, upon the voyage which led to his discovery of the island of Veritas. I fancy it is an American book. The "religious opinions" are strongly Unitarian.

ARTHUR BATEMAN.

Randolph Gardens, W.

An American gentleman in search of information about the "States," observed in the catalogue of the Royal Library at the Hague, this entry "*History of Merryland*." On procuring the book, it

turned out to be an obscene work, and not in any way connected with Maryland. The learned librarian, Dr. Holtrop, related this anecdote to me, and was much amused by the mistake.

JAMES HENRY DIXON.

NON-COMBATANT SOLDIERS.

Sixteen hundred years ago, in the reign of Maximin, the famous Theban Legion, composed of Christian soldiers, refused, in one of the great persecutions, to attack their Christian brethren. Neither would the Legion sacrifice to the gods. They preferred submitting to martyrdom, and Maurice, their leader, has been canonized.

Only a few years have elapsed since a singular sect of Christian sailors was found to exist in Her Majesty's Navy. They entered the service voluntarily, did all easy duty with the alacrity of men who are not put out of their way, and they consumed their rations with appetite; but they declined to carry weapons or learn the use of them, on the ground of religious scruples. They considered war to be a mortal sin; but sailing about in a man-of-war, and in pleasant latitudes, was a virtuous exercise, to which they made no objection whatever!

They were called after their founder; but his name, like the sect, seems to be forgotten. Most of the members of the sect were laughed and chaffed out of their principles, and those who stuck to the latter were quietly got rid of. Martyrdom was not their guerdon, and oblivion enwraps them and their founder together.

Not to do these men the slightest shadow of injustice, it is but fair to record that they professed to be ready to fight in defence of their country, but would never handle a cutlass or send thunder from a gun in attacking other nations.

Of course, if every army and navy could be brought to act according to these principles, universal peace would reign over the earth. These men protested that they were the harbingers of that desired consummation. Meanwhile, however, it is a pity that they declined to learn how to point a gun, handle a cutlass, or thrust a marlin-spike (whatever that may be) against the possible enemy that might take a fancy to fire into our ships or invade our shores.

The sect has died out, from the Royal Navy, at least; but it has re-appeared where one would least expect to find it—in the French army. It first appeared in the Departments of the Drôme and the Ardèche. The members are called *Derbistes*, from their founder. The first disciples were a few young men of unblemished character, who met together of an evening for conversation, reading, and discussion. They came to the very sensible conclusion that war is an accursed thing, totally abhorrent in the eyes of civilized men, and especially of those

who would follow the Gospel of Christ—in both letter and spirit.

Just as the little sect had come to this conclusion, one of the members, Combier, was drawn for military service, and was ordered to report himself at a certain head-quarter. Before leaving, Combier declared to one of his old masters that nothing should induce him to learn the use of arms, as it was contrary to his religious principles. The master spoke to him kindly, of his mother, his brothers and sisters, and the grief it would be to them to hear that he was in prison, and about to be tried by a court-martial. No suggestions of this kind could move him. The master, at length, recommended him to learn the usual exercises, and suggested that, if he were ever in actual warfare, he might fire in the air, and then he would have no man's blood on his conscience.

"I should have on my conscience," said Combier, "that I had betrayed my officers. I prefer telling them that I will perform no bloody service at all."

"You will, most assuredly, be shot," said the master.

"I have heard," replied Combier, calmly, "that there are three million martyrs; I shall only be one more."

At head-quarters, Combier quite as calmly declined, on religious grounds, to learn the art of killing his fellows. The military authorities acted with a compassionate delicacy. They commissioned M. Collin, the principal medical man of Val de Grace, to make a report on Combier's mental capacity; and the latter, as if he would facilitate the doctor's task, addressed to him the following letter:—

"Monsieur le Principal,

"Le motif pour lequel je me trouve dans cette position, le voici :

"Je crois à la révélation de Dieu, par la sainte Bible; c'est le livre de ma doctrine, parce que je crois que c'est la parole du Dieu des cieux. Malheureux sera l'homme qui aura méprisé la parole de Dieu, car c'est lui qui fait vivre et qui fait mourir !

"Soit pour obéir à la parole du Fils de Dieu, soit pour réaliser les principes qu'il a laissés lui-même, il m'est impossible de devenir un membre de la société guerrière. Les hommes se soucient fort peu de ce que Dieu a dit, il est probable qu'ils ne me comprennent pas; mais Dieu me comprend, et c'est assez.

"Dieu sait que je ne fais point cela pour désobéir aux lois, car le chrétien doit être soumis aux autorités.

"E. COMBIER."

The above letter is not only modest in expression, it is also uncommonly logical in its argument. The writer was equally so in his answers to the kindly disposed captain of his regiment, as will be seen by the *Demande* and *Réponse* which took place between them:—

"D. Vous avez refusé de recevoir vos armes, comme tous vos camarades ?

"R. Oui.

"D. Pourquoi avez-vous pris cette détermination ?

"R. Par obéissance à l'Évangile de Jésus-Christ, fils de Dieu.

"D. Où avez-vous puisé ces principes de religion qui vous défendent de prendre des armes ?

"R. Dans l'Évangile.

"D. Par votre désobéissance, vous vous êtes mis sous le coup d'une punition sévère, vous ne l'ignorez pas !

"R. Je ne l'ignore pas. La loi suivra son cours ; si je mérite la mort, je suis tout résigné à l'attendre."

Modesty and logic could not avail Combier. The doctor declared him responsible for his acts; the captain brought him before a council of war, and the "Derbiste" is now undergoing the year's imprisonment, which is the mild sentence passed upon poor Combier. His judges respect so good a man; but they are obliged to oppose principles which, universally accepted, would make of human life an ante-past of Paradise !

Ed.

CENSORSHIP OF THE PRESS IN IRELAND.

In a copy of the Dublin edition of Rowe's translation of Lucan's *Pharsalia*, recently purchased, I find that a careful former owner, probably its first possessor, has inserted a cutting from a newspaper of the year in which the volume was issued:—

"Dublin, Nov. 3. On Friday last James Carson, and Joseph Leathley were brought to the Barr of the House of Lords for presuming to Print the Archbishop of Dublin's Name among the Subscribers for Lucan's *Pharsalia* without his Grace's leave, as also for their presuming to add the Stile of *Reverend* to the *Presbyterian* Teachers Names in the said List of Subscribers, putting them upon a Level with the Clergy of the Establish'd Church, for both which Crimes they received a Reprimand, tho' they both declared at the Bar of the House, that the said List of Subscribers was sent to the Printers by the Reverend Mr John Maxwell who is one of the Undertakers for Publishing the said Book."

The Archbishop of Dublin here indicated was the somewhat celebrated Dr. William King (not the wot of Christ Church, Oxford), whose "zealous opposition to the measures of the Roman Catholic party, in the reign of James II., insured his preferment after the expulsion of that prince." If, as is not unlikely, the Archbishop himself was the prime mover of these harsh proceedings against a couple of unlucky printers and publishers, his orthodoxy was of a most unaccommodating character, for he evidently could tolerate neither Papists nor Presbyterians. Perhaps with regard to the latter, he held with Charles II., when he said, "Let Presbytery go, for it was not a religion for gentlemen." If, however, Dr. King deserves no great esteem for his intolerance, he merits remembrance for his famous witticism, when, disappointed of the primacy of Ireland on the death of Dr. Lindsey, having been, as was alleged, passed over on account of his years, he apologized for retaining his seat on receiving a visit from the new Primate, by saying, "My lord, I am sure your grace will forgive me, because, you know, I am too old to

rise!" The above extract is given *verbatim et literaliter*, except as to the italics, for which I am responsible. There must be other instances of similar visitations for similar crimes, posterior to the Revolution of 1688.

HENRY CAMPKIN, F.S.A.

SHAKSPEARIANA.

PROCESSION OF JAMES I.—A few years ago Mr. Halliwell made the interesting discovery that Shakspeare and his fellows of the King's Players took an official part in the procession which escorted James upon his entry into London, and received an allowance of scarlet cloth for robes. There is a passage in the *Return from Parnassus*, 1606, which probably refers to this or some similar event. The words are placed in the mouth of Studioso, who is complaining of the esteem in which actors were now beginning to be held.—

"Vile world, that lifts them up to high degree,
And treads us downe in groveling misery,
England affords those glorious vagabonds,
That carried erst their fardles on their backs,
Coursers to ride on through the gazing streets,
Sweeping it in their glaring ratin suits,
And pages to attend their masterships,
With mouthing words that better wits have framed;
They purchase lands, and now equires are made"

Act v. scene 1.

The last line evidently refers to Shakspeare.

THE GILLY FLOWER.

"Then make your garden rich in gilly flowers."

Winter's Tale, iv. 3.

There is a page of annotation upon this passage in the variorum edition, but, after all, the editor is obliged to confess that "there is some farther conceit relative to gilly flowers than has yet been discovered." Allusions to the gilly flower in an exotic sense are common enough in the old dramatists, and any one who is acquainted with the popular herb-lore of the Midland Counties can scarcely fail to understand the meaning. This plant has a sexual resemblance, or "signature," like some of the Orchideæ:—

"That liberal shepherds give a grosser name."

Readers who wish to investigate the subject may consult Crooke's *Description of the Body of Man*, p. 235, ed. 1631, which in the seventeenth century was the popular treasury of what we now call "physiology." This book, of which the first edition was published in 1615, is very useful for illustrations of Shakspeare's science.

(¹) ELLIOT BROWNE.

MOONSHINE.—Nares says of "I'll make a sop o' the moonshine of you" (*Shaks., Lear*, ii. 2), "probably alluding to some dish so called. There was a way of dressing eggs called 'eggs in moonshine,'"

* The italics are mine.

and he then proceeds to quote a lengthy receipt from an old cookery book. It is evident from these remarks that Nares was not aware that the dish had survived in some parts of England to his own times, and yet this is the fact, and indeed the dish is still to be met with, and I myself often have it for breakfast.

I first met with the dish at Cambridge some four or five years ago. It was introduced into my house by a cook, who came to me from the Lodge of Christ's College, and had learned this mode of dressing eggs in the college kitchen. Her receipt runs as follows:—

"Moonshine.—Mix two eggs with a piece of butter as big as a walnut, over a fire with a fork till it (*sic*) becomes rocky. To be put on buttered toast."*

Culinary traditions would be nowhere more likely to survive than in a college kitchen, and it is therefore probable that this receipt, though it is extremely simple as compared with that given by Nares, is an old one, or at all events a modified descendant of an old one.

F. CHANCE.

Sydenham Hill.

FOLK LORE.

CARD-TABLE SUPERSTITIONS.—In chapter xi. of a story called *A Woman's Vengeance*, which appeared in *Chambers's Journal*, may be found (Part ciii. p. 436) the following passage, of which I wish to make a note in the pages of "N. & Q." :—

"The man who believes in nothing else believes in Luck, and endeavours to propitiate her with devices at whose childishness the African adorers of Mumbo Jumbo might laugh. I have seen a minister of state turn his chair round at a whist-table in order to avert her displeasure; I have seen a warrior to whom the safety of an army has been confided, and not in vain, lodge an ivory fish upon a candlestick to secure her good graces; I have seen the most prudent of attorneys call for fresh cards, and pay for them, in the full confidence that she would be gratified by that extravagant proceeding; I have known a venerable divine to lay his finger with indecent haste upon the two of clubs, because 'whoever first touches the two of clubs (as he was good enough to explain to me) secures a good hand for himself,' directly after the cards are dealt.

"Under one's own roof, it has been said by one of the priesthood of the cult, luck changes."

Now, if our darling superstitions are to be laughed at in this way, they may die of the sneer; let us therefore be careful to secure them remembrance by placing their present existence on record in "N. & Q." Far distant be the day when the dealer at whist who turns up the two of spades or of clubs, may not be consoled by the saying,

* The eggs are first boiled nearly hard, but in the receipt given by Nares they are not boiled, but merely stirred about in a dish or pan over the fire, a little butter or oil being added to prevent their sticking to the pan. And this, a French lady tells me, is what is done in France in making *des œufs battus*, a dish which, she says, much resembles the moonshine described above.

"There is luck under the black deuce"; when compensation for a bad hand does not come in prophetic form, "Unlucky at cards, lucky in love"; or when you cannot damp the spirits of a fortunate adversary, by predicting just the contrary. At certain whist-tables, too, at certain times, it is not unpleasant to be reminded that when ace, deuce, trey and four compose the trick, somebody, probably the winner of the trick, is entitled to kiss the dealer.

ST. SWITHIN.

Early this spring a farmer in this county, when walking round his fields, saw the first daisy of the year. He immediately went down on his face and bit it off, carefully preserving his mouthful. Can you tell me what was meant, supposing that there is some superstition connected with the act?

HENRY WELCHMAN.

Bromsgrove Street, Birmingham.

[This query should have been addressed to the farmer, and then sent, with the reply, to "N. & Q."]

LINCOLNSHIRE FOLK LORE.—An old woman lately told me that the first of the contracting parties at a wedding who knelt down at the altar always died first. What is the meaning of the expression "a spurring," used in this county as an equivalent for "a calling of the banns"?

PELAGIUS.

GRANTHAM CUSTOM.—A lady told me the other day that when she was a girl, say forty years ago, she and other girls used to go and peep into the *scaup-house* (*sic*) = scalp-house = skull-house = charnel-house, or crypt, belonging to Grantham church; and that every time they did so they threw therein a pin. The reason why, however, she could not give, except that it was to prevent bad luck. But as there may have been a similar custom elsewhere, it is possible that some other contributor may be able to assign the reason there prevalent.

J. BEALE.

JAPANESE FOLK LORE.—

"In Shinoste, a town in the province of Chikuzen, ten days ago, during the performance of theatricals, in the course of which a combat with swords is represented, a yaconin stepped from amongst the audience upon the stage, and asked one of the performers what he meant by such proceedings. The actor, in trepidation, answered 'nothing.' This answer the yaconin pooh-poohed, saying he did not believe it, suddenly drew his sword, and at one blow took off the head of the actor. This caused great consternation amongst those present, who left the place precipitately. The murderer was secured by other yaconins, and turns out to be insane. Different members of his family, for three generations back, have gone insane, it is said, in consequence of one of their ancestors having injured a fox."—*Nagasaki Express*, April 19.

W. H. PATTERSON.

CLAS.—*Clas*, as a tract of land, became appropriated chiefly to church or abbey-land; *clas-dir*, glebe-land. The English generally used the de-

rivative *glas* instead of *clas*; hence so many names of places in England, Glassie, Glasson, Glansworth, &c. A bard in the thirteenth century has these words, "Woe be to him that infringes upon the *clas*," the cloistered or enclosed land of the church. In Wales we have *Clas-ar-Wy*, or Glasbury, in Radnorshire; *Clas Garmon*, the patrimony of St. Germanus (the St. Harmon Clas), a lordship belonging to the Bishop of St. David's. This derivation of the term supports the old tradition which asserts that a considerable portion of the parish (Llangurig in the manor of Clas) once belonged to Strata Florida.—*Collections of the Powys-land Club*, Part V., 227, note.

CRUCICOLA.

PARABLE, FABLE, ALLEGORY, METAPHOR, SMILE.—I was asked, not long since, to point out the differences between these words. My answer is given below. It may serve as a midwife of thought, and, better still, may elicit suggestions whereby the exact points of difference may become established.

PARABLE.—An every-day incident or event, with every-day actors, acting as they usually do, made to illustrate some religious truth :—

Illustration : "The Sower" is a *parable*, because the Sower is doing his ordinary work in his ordinary way; and the incident illustrates a religious truth.

FABLE or APOLOGUE.—A purely imaginary incident or event, with actors not acting in their usual way, made to illustrate some moral or political truth :—

Illustration : "The Trees choosing a King" is a *fable*, because the incident is purely imaginative, and the actors do not act in their ordinary way, but trees are made to act like human beings. The whole illustrates a moral and political lesson.

ALLEGORY.—Abstract ideas expressed by sensible objects. The picture of the mind is transposed into a picture addressed to the eye. It is not essential that any lesson be taught :—

Illustration : "Angels blowing" allegorize *wind*; "an angel hushing infants to sleep" allegorizes *evening*; "a girl strewing flowers" allegorizes *spring*; "Hagar and Abraham" allegorize *the Church in bondage*.

In all these cases abstract ideas are expressed by pictures addressed to the senses. No moral or inference is drawn or implied, but simply a fact expressed.

METAPHOR.—The mere substitution of a concrete word or phrase for an abstract one :—

Illustration : "Go and tell that *fox* . . ." Here Herod is termed a fox. The abstract idea of craft is expressed by the concrete word *fox*. Again, "Men should *bridle* their anger." Here the abstract verb restrain is changed to "bridle," and anger, like a horse, is to be curbed by bit and bridle.

SMILE.—A direct parallel between two essentially different sets of actors, either drawn out in words or suggested to the imagination :—

Illustration : A busy city compared to a beehive is a simile. The two sets of actors are essentially different, but there is a direct parallel between them. In the city, as in the hive, we have the busy work, the hum, the bustle, the work assigned to each, and so on.

If the word "city" was simply changed into *hive of men*, it would be only a metaphor, for in that case "city" would represent only an abstract idea of work and industry; but if the two sets of actors are set distinctly before us, it is a simile.

E. COBHAM BREWER.

Lavant, Chichester.

BATTLE OF WATERLOO.—Some years since you allowed me to explain in "N. & Q." how the intelligence of the Battle of Waterloo reached London. I had the account from the gentleman's own lips who brought it to England; but I had then forgotten his name, although I knew when he had resided in Gravesend, and had called upon him in his office in Adam Street, Adelphi; and I knew, too, that he had designed Hungerford Market and many other structures.

It was well known by Government that a great battle had been fought in Belgium; but who was the victor or who the vanquished no one could imagine. The first certain knowledge that reached London, was communicated to the Earl Harrowby by a stranger, who said that he had landed from the Continent in an open boat, and his intelligence was that the French were utterly routed. As the antecedents of this gentleman were unknown, the Government would not act upon his revelations; but upon the second or third day, however, the ministers resolved to send an account to the journals embodying his report. Whilst they were drawing it up, Major Percy arrived with the dispatches, which confirmed the statement they were engaged in discussing.

By accident, I was engaged on a Review of the Memoirs of Trevithick, the Civil Engineer, and wanting to obtain a date, I referred to Cruden's *History of Gravesend*, and there, unexpectedly, in a foot-note of three lines, I recovered the clue :—

"A.D. 1818. Charles Fowler,* architect, ordered by the Corporation of Gravesend to proceed with the improvements in the market, &c."

ALFRED JOHN DUNKIN.

Dartford.

THE MACAULAY PARSON.—The following notes are from the Journals of John Wesley, who cannot be justly accused of irreverence to "The Church" or its Ministers, in spite of themselves :—

"1743. Thursday (April) 7. Having settled all things according to my desire, I cheerfully took leave of my friends at Newcastle, and rode that day to Sandbuton. At our Inn I found a good-natured man sitting and

* "An eminent architect of London, who designed the New Hungerford Market in the Strand, and obtained the highest premium for a design for New London Bridge, which, however, was not executed."—p. 490.

drinking in the Chimney-corner, with whom I began a discourse, suspecting nothing less than that he was the Minister of the Parish. Before we parted, I spoke exceeding plain: and he received it in love, begging he might see me when I came that way again. But before I came, he was gone into Eternity."

And on Tuesday, the 19th following:—

"While I was speaking" (at Sheffield), "a Gentleman rode up very drunk; and, after many unseemly and bitter words, laboured much to ride over some of the People. I was surprised to hear he was a neighbouring Clergyman. And this too is a man zealous for the Church! Ah, poor Church, if it stood in need of such Defenders!"

QUIVIS.

"SIEGWART."—Miss Lætitia-Matilda Hawkins published a translation of a heavy German romance, the title of which is "*Siegwart*, a monastic tale, translated from the German of J. M. Miller by Lætitia-Matilda Hawkins, in three volumes. London, printed for J. Carpenter, Old Bond Street, 1806, 12°." This work the British Museum appears only to have acquired in 1868, from the "extraordinary" (as the auctioneers justly term it) collection of the late Rev. F. J. Stainforth.

I have not been able to find any review of this work in the magazines of the time, which, considering the amount of literary connexion Miss Hawkins had, seems strange. In the Introduction she says:—

"It is fit the reader should be apprized that this is not the first attempt made to translate *Siegwart*. Two very small volumes, containing the outline of the story, and that very much mutilated, were printed at Chelsea in 1799, for G. Polidore (*sic*), with no other designation of the writer than the initials H. L. It would, however, be uncandid to omit saying that what is done is not ill done. In comparing passages the present translator has been forced to feel, that what has been gained in close adherence to the original, has been lost in ease of expression. Of the difficulty of the undertaking, trifling as it appears, none can judge but those who have made the experiment of rendering the colloquial German of the middle rank of society into such English as polished taste can approve."

Fortunately the vast stores of the British Museum enable me also to give the title of the book Miss Hawkins refers to, which was only acquired in 1863. I mention this date, first, because that date points to about the time when the book was catalogued; and, secondly, to show that before that year I could not have concerned myself with this inquiry, simply because I could not have seen these two common books in the National Library. I copy the following title from the British Museum Catalogue without alteration:—

"*Siegwart*, a tale translated from the German [of F. Bernritter]. By H. L. [or rather L. H., i.e., Lætitia Hawkins?]. 2 vol. Chelsea 1799: 12°." I may, by the way, observe that *Sigevart* is the spelling on the title-page and throughout the 1799 edition; also on the curious fact of the above title appearing in the British Museum Catalogue exactly underneath a German edition of *Sigevart*, also attributed to Bernritter; and that although Miss

Hawkins especially mentions Miller's name in her edition of 1806, the above is attributed to Bernritter, thus implying that she had translated two tales of the same title, by different authors.

Now, curious as is the use of the initials "H. L.," there does not seem to me to be any ground for attributing the first translation to Miss Hawkins; on the contrary, the quotation I have given above seems to me to confirm my idea that it was not hers. If it was, the paragraph quoted would be most disingenuous, although I must admit that the other construction is possible, so indefinite is the wording. The 1799 translation is totally different to the 1806. Of the two I prefer the first, as being more homely and readable than that of Miss Hawkins, who appears to have striven so much after fine writing, that instead of following the story, one is obliged to halt every now and then to consider whether the English is such "as polished taste can approve." The 1799 edition is evidently the work of a novice, to whom paragraphs were unknown, a hundred pages being about the intervals at which they occur throughout the work. It does not appear to have been known to Watt, who, in the title of Miss Hawkins's translation, spells "Miller," "Muller," the former no doubt appearing too English. Perhaps, with the aid of readers, German and English, we may yet find out the correct facts as to this publication.

OLPHAR HAMST.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

RUBBINGS OF SEPULCHRAL BRASSES BY THE LATE E. J. CARLOS.—This gentleman was very diligent in making rubbings from sepulchral brasses from thirty to forty years ago; but I fear that his collection was dispersed after his death. I shall feel obliged by any information regarding it, and more particularly regarding those in the churches of Surrey.

The Surrey Archæological Society have visited the church of Carshalton to-day (July 9), where Mr. J. G. Waller has favoured them with a very interesting paper on the sepulchral brasses which are now there remaining, unfortunately in a much injured condition.

Mr. Waller has pointed out that the tomb of Nicholas Gaynesford and Margaret his wife, standing next the north wall of the chancel, was clearly intended for the annual erection of the Holy Sepulchre. It is remarkable for enamelled brasses, which are rare. These brasses are engraved in Lysons's *Environs of London*, but without any notice that the figures were represented praying to a figure of the Holy Trinity, now removed.

The lady wears a butterfly head-dress of extraordinary dimensions, and the livery collar of Roses and Suns. She was a gentlewoman to the queens of Edward IV. and Henry VII., and her husband knight for the body to both those kings. The deaths of both husband and wife are left blank in the inscription, showing that the tomb was erected whilst both were alive; but their wills, preserved in H.M. Court of Probate, will furnish the dates of their decease.

On the floor of the chancel, near at hand, is the gravestone of Thomas Ellynbridge, gentleman usher to Cardinal Morton (ob. 1497), and his wife, who was a Gaynesford. These figures are gone, with those of their children, but a beautiful canopy remains, surmounted by *Pieta*, or Lady of Pity. This is uncommon upon sepulchral brasses, as Mr. Waller knows of only one other, at Allhallows Barking, in London.

Both these memorials are believed to have suffered during the last repairs of the church, when, as is so often the case, the workmen took the opportunity of pilfering portions of them.

It is on this account that I beg to inquire for the rubbings previously made by Mr. Carlos, or any made by other antiquaries that may supply some of the deficiencies which we now deplore.

JOHN GOUGH NICHOLS.

DR. BOSSY.—Could you give me an account of Dr. Bossy—who he was? I have a small print published by W. Richardson, No. 2, Castle Street, Leicester Square; engraved by A. Van Assen.

D. J. D.

Coper's Cope Road, Beckenham, Kent.

CHATEAUBRIAND.—What was the maiden name of Chateaubriand's mother, and what was the maiden name of his mother's mother? Though I have not the book before me at this present writing, I think information on these two points is not given in his *Mémoires d'Outre-tombe*.

CROWDOWN.

"BY THE ELEVENS."—What is the meaning of the oath "By the Elevens?"* Meursius, in his *Denarius Pythagoricus*, points out the antiquity of the *numerus infaustus* of eleven at a banquet, pp. 15, 112. On the Pythagorean verses:—

Numero Deus impari gaudet;

"Omnibus ex nihilo ducendis sufficit unum."

See *Encycl. Metropol.*, i. 392, 424: "The number 11 being the first which transgresses the decalogue, denotes the wicked who transgress the Decalogue, whilst 12, the number of the Apostles, is the proper symbol of the good and just." The writer here refers to Bungi *Numerorum Mysteria*, 1618. "Hincmar," observes Buckle, "wrote his cinquantième opuscule sur des mysticités tirées des nombres." Denarius, writes Hincmar, "in De-

* Perhaps it refers to the legends of Undecimilla.

calogo perfectus est numerus, continens in se mysterium quadrigæ Evangelicæ. Computa enim ab uno per ordinem usque ad quatuor et invenies decem." Vol. ii. 827. Cfr. "N. & Q." 1st S. iii.

BIBLIOTHECAR. CHETHAM.

MARY WINDOW.—What is the exact meaning of a "Mary Window," and in what English churches (if any) are instances to be found? H. W.

ELECTION SQUIB.—Can any of your readers supply the remaining lines of an election squib, of which I can only recollect the following:—

"Sutton my coz at Lambeth lives,
My tutor Sparke at Ely.

He answered them,
And fairly enough I ween,
Shall then your Grace two Bishops make,
And shan't we choose Adeane?"

It was written on the occasion of an election for the county of Cambridge more than fifty years ago, when Mr. Adeane was first brought forward to contest the county against the then Duke of Rutland's almost overpowering interest. Q.

DR. FULLER.—In *Nympha Libethris; or, the Cotswold Muse*, 1651, by Clement Barksdale, are some verses inscribed to "Dr. Fuller" (pt. iv.). I shall be glad if any one who possesses this book will say whether the verses contain any personal references tending to show who this individual was.* Particulars also wanted of Dr. Fuller, who was President of Sion College, 1636; and of Mr. Dr. Fuller, to whom, Apr. 19th, 1643, the Lords gave a pass to carry his wife to Salisbury and back again (*Lords' Journals*). Neither of these names could be that of Dr. Thomas Fuller, the author of *The Worthies*, who received his degree in 1660.

J. E. BAILEY.

DERBY CHINA.—I have an old Derby china figure in biscuit, ten inches in height. It represents a female standing. With her left hand she holds a dove against her bosom; round her right arm, which is extended a little distance from the body, is entwined a snake, and at her feet lies a lamb. Can any one inform me whom this statuette represents, or if it is simply a figure with the symbols, say of meekness, wisdom, and innocence? It is well modelled, and, like most all Derby figures, gracefully posed.

A REGULAR READER.

Derby.

HERALDIC.—The eldest son and possessor of an entailed estate dies, leaving only daughters, his co-heiresses, who marry and have issue. Their father's

* [The verses are clearly inscribed to the author of *The Worthies*:—

"Nor Holy War, nor yet thy Holy State,
Our Helluo's appetite can satiate;
But we expect (not vainly) after all,
Thy History Ecclesiastical," &c.]

estate, of course, passes to his younger brother, and his representatives. Have the issue of the eldest son's daughters, and their descendants, a right to quarter the family arms, or do they exclusively distinguish the male line? ANCEPS.

THE RANGER'S HOUSE, BLACKHEATH.—When was this house built, and who was the architect? Who were its principal occupants up to the time of H.R.H. Prince Arthur taking up his residence there? W. WRIGHT.

HONEST GHOST.—In Nares, *sub voce* cock-on-hoop, I find a reference to the *Honest Ghost*. Who is the author of this poem, and where is it to be found? F. J. V.

[*Honest Ghost*, or, *a Voice from the Vault, an Age for Ape*, Lond., 1668, 12mo., is by Richard Brathwait, author of *Barnabas's Journal*.]

PHILIP QUARLL.—*The Hermit; or, the unparalleled Sufferings and surprising Adventures of Mr. Philip Quarll, an Englishman*. I purposely stop here, as the full title would occupy half a column, and it is not necessary for the purpose of my query. I should much like to know all about this work, its author and bibliography. Perhaps MR. W. BATES can oblige. OLPHAR HAMST.

CRICKET.—The first mention I find of this game is in Pope:—

"The judge to dance his brother-serjeant call,
The senator at cricket urge the ball."

Can any one tell me of an earlier mention of it? Also as to the derivation of the word. Richardson gives A.S. *crice*, the staff with which the ball is struck, but this does not seem satisfactory. F. J. V.

[Consult "N. & Q." 2nd S. ii. 410; iii. 39; vi. 193, 178, 217; x. 512; 3rd S. iv. 186; and Capt. Crawley's work, *Cricket: its Theory and Practice*, 1866.]

"THE ASYLUM FOR FUGITIVE PIECES" was published by Debrett in 1785. Were any volumes subsequently published? A. F.

ST. AUBYN FAMILY: SIR EDWARD ST. AUBYN, BART.—Where shall I find a genealogy of the St. Aubyns of Cornwall, and descent of the late Sir Edward St. Aubyn of S. Michael's Mount, Cornwall, Bart.? He was born 1799, created a baronet, 1866, and died 1872; the St. Aubyn pedigree is not given in Burke's *Peerage and Baronage*. There was a previous baronetcy in the family which became extinct, 1839.

SOUTHERNWOOD.

[Consult John Burke's *Genealogical and Heraldic History of the Extinct and Dormant Baronetcies of England, &c.*, p. 603. Lond., 1844; and "N. & Q." 1st S. xi. 208.]

THE DRUIDS.—During a recent ramble in Brittany, I found in the churchyard of Plouagat, a

village near Guingamp, in the Department of the Côtes du Nord, a Druidical menhir or peulvan, rising vertically, or nearly so, from the ground. Some characters were traced upon one side of it, which I could not exactly make out. If I remember rightly, one of them was a very rudely carved serpent. Can any reader of "N. & Q." tell me if such remnants of Druidism are to be found in any other churchyard, either in Brittany or at home, and is it at all probable that the early Christians reared their places of worship upon these pre-historic sites, using the monuments of the ancient aborigines in their construction?

JOHN HERNAMAN.

Bishopsgate.

W. MARTIN, THE NATURAL PHILOSOPHER.—I have an old coloured engraving about which I crave some information.

The subject is a Negro, lying extended upon the ground, and upon him is preying a tiger: the tiger, in its turn, is being attacked by a huge lion. In one corner of the foreground a cock and a snake are fighting, and in the other corner there is a hen with two chickens. Other accessories make up the picture. Underneath, in two lines, is the following inscription in Italian text.—

"A Seen (*sic*) in the Wilds of Africa Drawn and Engraved by W. Martin the Natural Philosopher upon The Principal of that long sought for the Hidden Myserie of Nature the true Perpetual Motion by W. M."

Who was W. Martin, what is the date of the picture, and is it common? My copy is from the collection of the late Francis Goodwin, author of *Rural Architecture*, and was given to me by his son. J. P. MORRIS.

17, Sutton Street, Tue Brook, Liverpool.

[Probably the William Martin, the naturalist, born in 1767 at Marsfield, in Nottinghamshire, and died in 1810. In 1793 he published the first number of *Figures and Descriptions of Petrifications in Derbyshire*, and other works. He is noticed in most modern biographical dictionaries.]

RIVAROL.—Les bibliographes, entre autres Quérard, dans "La France Littéraire," indiquent une brochure publiée par Antoine de Rivarol à Bruxelles, en 1792, sous le titre de *Dialogue entre M. de Limon et un homme de goût*, in 8°. Cet écrit n'a pas été reproduit dans l'édition des œuvres prétendues complètes de Rivarol (Paris, 1808). Peut-on indiquer une bibliothèque, publique ou particulière, où se trouverait cette brochure? Rivarol était en correspondance avec Burke. Une lettre de Burke, suivie de la réponse de Rivarol, sur les affaires de France et des Pays-Bas a été publiée à Paris en 1792, chez Denné, in 8°. A-t-on imprimé d'autres lettres de ce genre à part ou dans des recueils? Que sont devenus les papiers de Burke? A. W. T.

Waterford Road, Fulham, S.W.

Replies.

HISTORICAL STUMBLING-BLOCKS.

(4th S. xii. 24.)

MR. THOMS's strictures on the passage in the reports of the Tichborne case only show that there are other obstructions in the way of historic inquiry than inaccuracy of narration, and that one of them is want of clearness in perception. The *Times* report is in substance quite correct; that of the *Standard*, though not so full, entirely confirms it. There is no difficulty at all; and any one, by the light of these reports, might see plainly enough that the report in the *Daily News*, though not so accurate, yet, so far as it goes, also confirms it; so that there is not the slightest shadow of doubt or difficulty except what is of Mr. THOMS's own creation. The Lord Chief Justice desired to convey that he thought the question of handwriting of great importance, as Roger's was so characteristic; in which all who knew it will concur. But it was necessary to express this so as not to prejudice the Defendant. The Lord Chief Justice therefore said, as I understood, "he had never known *two* handwritings more *characteristic* than the letters of Roger Tichborne before and after the appearance of the Defendant." This mode of expression avoided any implication that the Defendant was *not* Tichborne, for Roger's writing might have altered materially in fifteen years. All that the Lord Chief Justice says is, that the two handwritings were "*characteristic*," or, as I understood and meant to report, *different*; for if two handwritings are the same, or similar, they can hardly *both* of them be characteristic. Then, to make this clearer, the Lord Chief Justice goes on to say: "Having seen all the letters prior to the embarkation on board the *Bella*, he could say that it (*i. e.*, Roger's *before* that) was the most characteristic writing he had ever known. There were even peculiar characteristics which distinguished it *from any other writing he had ever seen*"; including, of course, that of the Defendant, who, however, by this phraseology, is not mentioned as *different* from Roger, though his *writing* is spoken of as quite different from the former *writing* of Roger.

I really cannot see any reason for the "slightest doubt" that, as MR. THOMS says, "the learned Judge's remarks referred, *not* to the *identity*, but to the dissimilitude of the two handwritings." Where is there a word to indicate that the Lord Chief Justice thought the two writings "*identical*"? Every word implies the contrary. The *Standard* report, though not so full, entirely accords, speaking of the characteristics of the *two handwritings*, *before* and *after* the *Bella*; and the *Daily News* also, although still shorter, and not quite so accurate, confirms the others; for it speaks of the *two handwritings*—those of Roger before the *Bella*, and of "*the Defendant*"; the inaccuracy being in the

introduction of that latter word—no doubt to make the meaning clearer—but which the Lord Chief Justice carefully avoided using, as it would have implied that the Defendant was a different person from Roger; whereas all that he meant to convey was the manifest fact that his *writing*, since his appearance, was very different indeed from that of Roger before he went on board the *Bella*. MR. THOMS, therefore, on these reports, in saying that he has not the slightest doubt "the Judge's remarks referred, not to the identity, but to the dissimilitude of the two handwritings," seems to condemn his own doubts as to the reports; for they all—as I read them—concur in conveying this meaning.

"THE TIMES" REPORTER.

I would not think of offering an opinion in opposition to that of MR. THOMS, were it not that I entertain an overwhelming conviction he has fallen into error. I see no real discrepancy in the remark of the Lord Chief Justice regarding handwriting in the Tichborne case, as reported in the *Times*, the *Standard*, and the *Daily News* respectively. As these reports present themselves to my mind, they are identical in meaning.

MR. THOMS seems to be under the impression that the Lord Chief Justice, in speaking of letters in "*two handwritings*," referred to letters written by the hands of two distinct and different individuals. But a moment's reflection must, I think, convince him that this could not be the meaning of what his Lordship said. The question whether these letters are in the handwriting of one person or of two is, in substance, the question which the jury are brought together to try, and it would have been *ultra vires* and incompetent for the Lord Chief Justice thus summarily to dispose of it. Such a meaning being, therefore, excluded, "*two handwritings*" must be taken to mean two writings which appear to be different in kind or character,—and it follows of necessity that it was dissimilitude, and not identity, upon which his Lordship remarked. In this sense, two handwritings may, or may not, be written by one and the same person.

Of the letters to which the Lord Chief Justice alluded, those written prior to the loss of the *Bella* and "*the appearance of the Defendant*" are admittedly in the handwriting of Roger Tichborne, and those written subsequent thereto are admittedly in the handwriting of the Defendant. The whole letters are *ex facie* the letters of Roger Tichborne, and the presumption (which of course may be overcome) upon which the Lord Chief Justice proceeded, and was bound at that stage to proceed, was, that the whole letters were what they purported to be—the letters of Roger Tichborne. He did not say whether the Defendant was Roger Tichborne or not, but he spoke (on the principle I have mentioned) of letters written by the Defendant as being, as *ex facie* they were, the.

letters of Roger Tichborne. According to the *Times*, he spoke of—

"Handwritings . . . (of) the letters of Roger Tichborne prior to and after the appearance of the Defendant"; according to the *Standard*, of—

"Those (the handwritings) of Roger Tichborne's before the disappearance of the *Bella* and afterwards"; and according to the *Daily News*, of

"Those (the handwritings) of Roger Tichborne before the disappearance of the *Bella*, and of the Defendant."

In my view, the words "and of the Defendant" in the last quotation are not in any way inconsistent with the other two reports, but are in strict accordance therewith.

Upon the whole I must ask for an acquittal of the reporters from the charge of inaccuracy which Mr. THOMS brings forward. W. M.

Edinburgh.

Far be it from me to disparage the aptness of the illustration, which Mr. THOMS has produced, of "the carelessness and want of accuracy with which statements are made by those who, in making them, desire only to speak the truth." But I should like to draw his attention to the fact that he has also produced an illustration of the ease with which these historical nuts may sometimes be cracked, though I must admit that the case is seldom so simple as in the present instance.

He has printed three reports, entirely differing from one another, of something said by the Lord Chief Justice at the trial of the Claimant. If Mr. THOMS will look at these three reports again, he will see that the one from the *Daily News* is the only one meriting a moment's attention, and that a future historian would be quite justified in throwing the others overboard without the slightest hesitation.

The first of these others makes the Chief Justice say "that he had never known two handwritings more characteristic than the letters of Roger Tichborne prior to and after the appearance of the Defendant." Now, if this means anything at all, which I rather doubt, it means that there were letters of Roger Tichborne in existence written after the appearance of the Defendant, and, therefore, represents the Chief Justice as expressing his belief either that Roger Tichborne, not being the Defendant, had written letters of late years, of which no one has ever heard, or else that Roger Tichborne and the Defendant were identical, thus begging the question at issue before the jury, which supposition is absurd, as old Euclid would say.

And the same absurdity applies to the second quotation, except that it is even more completely unintelligible than the other.

The report of the *Daily News*, therefore, "I do not think I ever saw in two handwritings—those of Roger Tichborne before the disappearance of the *Bella*, and of the Defendant—so many peculiarities

in the writing during the whole course of my long experience," may be accepted as the only report before us. The Chief Justice may not have used these exact words, but we may be quite sure he did not use the words attributed to him in the other quotations given by Mr. THOMS.

SAMUEL R. GARDINER.

I would supplement the judicious remarks of Mr. THOMS with the following.

In the *Daily Telegraph* of Friday, June 27, p. 5, it states in the Summary of the Tichborne Trial that Mrs. Townley admitted—

"That she had as many bets on the late trial as she could possibly get her friends to take; that she had 'netted' one bet of 50*l.*, and three others; that Mr. Guildford Onslow had declined to 'pay up.'"

And yet in the same page, two columns further on, it states in what is supposed to be a verbatim report of the trial:—

"Re-examined by Serjeant Parry. 'I have bet with Mr. Guildford Onslow. I haven't paid him yet.' (Laughter)."

How many "sensation leaders" are written on blunders quite as great; and what little relief is allowed to those who suffer from attacks written on "cut down flimsy" or erroneous summaries!

It is not every one that will take the pains like Mr. THOMS to analyze and compare evidence; and because a statement appears in a paper it is accepted as a fact, and the editor's remarks as gospel. It does not require much discernment now-a-days to discover the source of most ordinary conversation, and to find that one person speaks *Times*, another *Standard*, another *Telegraph*, and so on; and if you remark that another paper says the opposite, the reply is "O! I never read that paper."

How many of the startling announcements that appear in the placards of the evening papers are confirmed in the morning?

"What is truth?" indeed, may be asked. When I first travelled on the railway, it was customary to see travellers reading a book, now you may travel hundreds of miles, and never see anything but a penny paper. Perhaps the public mind may be better instructed and controlled by the hastily accumulated intelligence dispensed morning, noon, and night; but I cannot bring myself to think so when I consider the number of inaccuracies that are constantly presenting themselves. CLARRY.

I believe the Lord Chief Justice some time ago complimented the reporters' accuracy. It would be satisfactory, therefore, to ascertain whether the variations pointed out by Mr. THOMS were by persons using the same system of shorthand.

J. BEALE.

QUARLES AND THE ORIGIN OF HIS "EMBLEMS" (4th S. xi. 137, 184, 473.)—It is amusing to compare the various opinions which have been expressed as to the relative merits of the plates and the poetry in the volumes of this quaint old writer. Pope stuck him in the *Dunciad*:—

"—where the pictures for the page atone,
And Quarles is sav'd by Beauties not his own."
Book I., 140.

while he is compared with Wither in a note,—
"Quarles was as dull a writer, but a honester man."

Southey—if to him is correctly attributed the article from which I quote—expresses a directly opposite opinion:—

"These Emblems have had a singular fate: they are fine poems upon some of the most ridiculous prints that ever excited merriment; yet the poems are neglected, while the prints have been repeatedly republished with new illustrations. In the early part of last century, a clergyman restored them to Hugo, their original owner, and printed with them a dull translation of Hugo's dull verses. They next fell into the hands of some methodist, who berhymed them in the very spirit of Sternhold; and this is the book which is now generally known by the name of Quarles," &c.—*Critical Review*, Sept., 1801, p. 45.

The "clergyman" alluded to is Edmund Arwaker, M.A., whose *Pia Desideria; or, Divine Addresses, in Three Books*, with forty-seven fine copper-plates by Sturt, was published in 1686, 8vo.; 2nd ed., 1690; 3rd ed., 1703; 4th ed., 1712,—with the plates, by that time, quite done for.

The "methodist" is supposed, I do not know on what authority, to have been no other than the Rev. Isaac Watts, D.D. His edition, with rough woodcuts, of the *Emblems*, is entitled, "Francis Quarle's *Emblems and Hieroglyphics of the Life of Man, Modernized*. In Four Books, Embellished with near an 100 beautiful and emblematical Cuts. London, Printed for I. Cooke, at the Shakespear's Head, in Pater-Noster Row, MDCCLXVI., 12mo." It must not, however, be understood that the worthy editor confined his labours to the mere modernization of the language:—

"I once designed," says he, "to have done this, and given it a Turn suited to the present Taste; but soon found, that such an attempt would give me as much Trouble as to write a new Book; I therefore chose the latter, and the rather, that by this Means I should have an Opportunity of illustrating every Subject with such Reflections and Observations as would set every Emblem in a new Light."

There is a later attempt to "properly modernize," as the Preface has it, this ill-treated poet. Headley, who elegantly says, "we find in Quarles original imagery, striking sentiment, fertility of expression, and happy combinations; together with a compression of style that merits the observation of writers of verse," adds, with regard to this latter attempt to "adapt" our author to supposed modern taste, that "such an exhibition of Quarles is chaining Columbus to an oar, or making John, Duke of Marlborough, a train-band corporal."—(*Select Beauties of Ancient English Poetry*, 1810, p. lxi.)

The assertion of Phillips, that the poems of Quarles "have ever been, and still are, in wonderful veneration among the vulgar," is illustrated by the fact, that when the Rev. C. De Coetlogon published his elegant edition, with its mellow cuts on copper (London, 1777, 2 vols. 8vo.), he could state in his preface that "the publication is now become so scarce as with difficulty to be purchased at all." Since this date there have been many editions, among which may be mentioned the neat and low priced issues of Mr. Tegg, to bring this "sometimes darling of our plebeian judgments," as Wood has it, within the reach of all admirers of our early religious poetry. The Rev. R. Wilson has given us a valuable edition, with glossarial notes, and portrait after the rare print by Marshall (1824, 2 vols. 8vo.); and I must not omit to mention the more sumptuous modern reprint, with its exquisite woodcut illustrations from altogether different designs, by Charles Bennett and W. Harry Rogers (London, Nisbet & Co., 1871, sq. 8vo. or 4to.). A few classic readers may regret the omission of the rare Latin poem by Edward Benlowes (which occupies ten leaves, and is sometimes found with the first edition), which might have been followed by the fine Alcaics on the death of Quarles by the learned James Duport, some time Professor of Greek in Magdalen College, Cambridge, and Dean of Peterborough, for which latter curious readers must be referred to his *Musæ Subsecivæ, seu Poetica Stomatata*. Auctore I. D. Cantab., 1676, 8vo., p. 477.

With the *Emblems* of Wither,—whom Ritson dubbed the "English Bavius," and D'Israeli styled "a prosing satirist,"—Charles Lamb compares those of Quarles, to which he gives the preference. In a letter to Southey, Oct. 18, 1798, he tells the poet that he has "picked up" (he'd find it a more difficult matter now-a-days!) a copy of Wither,— "that old book and quaint,"—and says of it, "The Emblems are far inferior to old Quarles. I once told you otherwise, but I had not then read old Q. with attention. I have picked up, too, another copy of Quarles for ninepence!!! O tempora! O lectores!"

Good Charles was generally constant in his book-likes, but he had changed his opinion in less than a month. Writing to the same friend, under date of Nov. 8, he says:—

"Quarles is a wittier writer, but Wither lays more hold of the heart. Quarles thinks of his audience when he lectures; Wither soliloquizes in company with a full heart. What wretched stuff are the *Divine Fancies* of Quarles! Religion appears to him no longer valuable than it furnishes matter for quibbles and riddles: he turns God's grace into wantonness. Wither is like an old friend, whose warm-heartedness and estimable qualities make us wish he possessed more genius, but at the same time make us willing to dispense with that want. I always love W. and sometimes admire Q. Still that portrait poem is a fine one; and the extract from *Shepherds' Hunting* places him in a starry height above Quarles."—*Letters*, p. 69.

There are papers on the poetry of Quarles in the *Gentleman's Magazine*, for Nov., 1835, p. 493, and the *Retrospective Review*, vol. ix. p. 128. Arwaker, in the Preface to his version of Hugo, says, "Mr. Quarles only borrowed his Emblems"; and Chalmers, following him, affirms "the accompanying verses are entirely Quarles's." They are both wrong; as Quarles has in numerous instances translated literally, or paraphrased, not only lines, but entire passages from his exemplar, who, in his turn, had levied contributions from Alciatus. There is another work of Quarles, which would alone have given him a permanent place in literature. This is his *Enchiridion* (1658), of which an elegant critic says, that had it been written at Athens or at Rome, its author would have been classed with the wise men of his country. A selection of these fine aphorisms, translated into Latin verse, forms the twelfth book of the "Epigrammata" of Constantius Hugenius, at the end of his *Momenta Desultoria* (Hagæ Comitum, 1655, 8vo.); and the entire volume has been exquisitely reprinted by Charles Baldwin, in 1822, small square octavo, on drawing paper, with "ample room and verge enough" of margin to gloat the eye of the most luxurious bibho-maniac.

WILLIAM BATES.

Birmingham.

The title-page of my copy of Hugo is as follows.

"*Pia Desideria*. Auctore R. P. Hermanno Hugone Societ. Iesn. Editio quarta, correctior et elegantior. Coloniae. Sumptibus Viduae, et Haeredum Ioannis Antonii Kinchi, Anno 1682."

The frontispiece is a copper-plate representing a man kneeling on the world, holding two flaming hearts, between four medallions, the two above setting forth the *Tribunal ultimum* and *Eterna beatorum gaudia*; the two below, *Lessus mortualis* and *Eterna inferorum supplicia*. There is no mark to any of the plates.

SENNACHERIB.

ANDREW MARVELL (4th S. xi. 344, 374, 394, 409, 511; xii. 12).—With much respect for the Rev. Mr. GROSART, and acknowledgment of his industry, I beg leave to differ from his opinion of the value of the Marvell various readings communicated by Mr. SOLLY (p. 511), which appear to me mostly correct and unquestionable; a few are obviously misprints. Mr. GROSART accepts, or "is disposed to accept on reconsideration," four of them. One of these four is quite insignificant; in each of the other three cases he makes a reserve which, he will excuse me for saying, does not hold water.

1. Line 163, "young" for "your"; "albeit," says Mr. GROSART, "'your' gives quite as good sense, and perhaps more satire." The lines, with Mr. SOLLY's emendation, are—

"In loyal haste they left young wives in bed,
And Denham these with one consent did head."

They left *your* wives (as Mr. GROSART would have it) is very bad grammar. *Young* gives all the point, and well applies to Denham (Sir John), who had a second young wife, with whom the Duke of York intrigued.

2. L. 181, "coife" for "wife"; "though," says Mr. GROSART, "it is just possible the satirist pointed to some domestic broil, while the 'coife' is scarcely a symbol of the 'awe' of justice." And how could the wife be? Serjeant Charlton was a Welsh judge. *Coife* is good sense; *wife* seems nonsense. What has a domestic broil to do with the matter? It is Charlton's looks that give law, not his wife's:—

"Charlton advances next (whose coife does awe
The mitred troop) and with his looks gives law."

3. L. 223, "feather-men" for "feather-man"; Mr. GROSART adopts *feather-men*, but why, or what *feather-men* or *feather-man* means he cannot tell, and he is justified in saying that the whole passage is obscure.

4. "Sad change" for "sad chance," "notwithstanding," says Mr. GROSART, "that chance is a likely author's variant." It is much more likely a careless printer's variant. *Change* is the obviously fit word, *chance* inappropriate.

"Sad change, since first that happy pair was wed."

Mr. GROSART ought not only to accept three of the above four heartily and without reserve, but he ought unquestionably to welcome more.

1. L. 38, "treat" for "cheat." Mr. GROSART thinks *treat* takes away the point of the satire. What is satire? To call a man a cheat is not satire, but scurrility. Lord St. Albans was accredited Ambassador to the King of France in 1667. *Treat* is the proper word, and satirical enough. He is thought fit to play cards and treat, quiet occupations:—

"But age, allaying now that youthful heat,
Fits him in France to play at cards, and treat."

2. L. 109, "trick-track" is correct, though "tick-tack" may mean the same thing, which Mr. GROSART says it does; *trick-track* is, anyhow, the original word, straight from the French.

3. L. 214, "left" for "led," says Mr. GROSART, "makes nonsense." I think there is more sense in *left* than *led*:

"Lost then but one, Powel, that could not ride,
Left the French standard waltering in his stride."

To leave the standard waltering is very intelligible.

4. L. 239, "loose" for "close," says Mr. GROSART, "is unintelligible." I should say the same of *close* (Mr. GROSART's reading, for *loose*). The opposition force in Parliament is described as scattered; how could this be if they were in close quarters?—

"For t' other side all in loose quarters lay,
Without intelligence, command or pay,
A scattered body."

5. L. 276, "'chasing' for 'chasing' reverses the

meaning," says MR. GROSART. Certainly; but puts the matter straight:—

"But strength at last still under number bows,
And the faint sweat trickled down Temple's brows,
Even iron Strangeway *chafing* yet gave back."

6. L. 418, "'well foreseen' for 'men foreseen,' is at least inferior," says MR. GROSART. Very superior, I venture to say:—

"But wiser men, and *well* foreseen in chance."

I can here only oppose opinion to opinion.

7. L. 669, "Fur" for "Fir" is rejected by MR. GROSART. But compare fur with all the other imports mentioned, and it seems the right word:—

"Fur from the North, and silver from the West,
From the South perfumes, spices from the East,
From Gambo gold, and from the Ganges gems."

I add these seven corrections presented by MR. SOLLY's list, in addition to the three equally good which MR. GROSART reluctantly accepts. MR. SOLLY's readings were not suggested in correction of MR. GROSART's, whose book he does not seem to know, but simply compared, as matter of fact, with those of a cheap edition of Marvell's *Poems* lately printed by A. Murray, of Queen's Square.

If MR. SOLLY's edition of 1689 contains other poems of Marvell, he would probably be able to supply more improvements of MR. GROSART's text.

W. D. CHRISTIE.

ALEXANDER PENNECUIK (4th S. xii. 7.)—There were two of these Alexander Pennecuiks, uncle and nephew, according to Mr. Chalmers, the senior; the respectable Dr. A. P. of Newhall, whose works, containing *A Description of the Shire of Tweeddale*, and *Miscellaneous Poems*, were published in 8vo., at Edin., 1715, and reprinted at Leith, 1815; the poems, alone, under the title of *A Collection of Curious Scots Poems*, were printed at Edin., 1762, sm. 4to.

The junior A. P., usually styled Gent., or Burgess of Edin., was the reputed compiler of Mr. Cook's book, which was often printed. These are before me—Edin., Reid, 1756; Edin., Wood, 1769; and Glasgow, Buchanan, 1787, and were, with some suppressions and additions, derived from *A Compleat Collection of all the Poems wrote by that famous and learned Poet, A. P., to which is annexed some Curious Poems by other worthy hands*, published in 6 parts by Drummond, at Edin., without date. On page 1 these are headed, "Entertainments for the Curious," and are the *facetiae* of the, likely defunct, Poet Pennecuik, collected from his own penny merriments, in which he panders to the depraved tastes of the democrats of Auld Reekie, with the addition of some things from Ramsay, Drummond, and the older collection of Watson. Another such character was James Wilson, alias Claudero, whose *Miscellanies* bear a strong resemblance, and who seems to have succeeded him as the town laureat. In his struggles

for existence this latter lets out at once, in the following lines, the fate of his predecessor, and his own condition, and resolution thereupon:—

"To shun the fate of Pennecuik,
Who starving died in turnpike-nuick,
Tho' sweet he sang with wit and sense,
He like poor Claud was short of pence;
I'll change my manners with the clime,
And never more be heard in rhyme."

Pennecuik wrote much more than is found in this collection, and is better known as the author of *The Blue Blanket*, 12mo., Edin., 1722, reprinted as lately as 1826, a prose book in honour and glory of the deeds of the Edinburgh Craftsmen under their exciting banner. His *Streams from Helicon*, 12mo., London (but Edin.), 1720, is a more ambitious production, in verse. The first part, under the title of *Beauty in Distress*, is a very free rendering of the story of Susanna; the second a more decorous version of *The Song of Songs*; and the third *A Morning Walk to Arthur's Seat*; the whole dedicated to the Earl of Haddington, who, he says, "recovered poetry from its lapsed state, asserted its superlative worth, and rendered it bright and attractive"; i. e., if I mistake not, wrote things in verse unfit for the public eye! Some rills from the Heliconian Streams are not much better, and viewing the loose notions of propriety entertained by Pennecuik, the reader is startled by an advertisement at the end, intimating that—

"The Author of this Book of Poems hath a laudable and generous Design to oblige the world with a noble System of Divinity, to be published in folio, by Subscription, under the title of *The Labours of the Learned Epitomiz'd; or, a Perfect Guide to Glory*, which will contain the marrow of practical Christianity," &c.

For this, which was to be the only book Christians would need except the Bible, the countenance of the Church of Scotland would be expected. If not a piece of impudence, this reads very like a satire upon the Undertaker, as he styles himself. Mr. Chalmers ascribed to A. P., Gent., a scurrilous poem, entitled *A Pil for Pork-Eaters*,—i. e., Englishmen; but, although it is found in Part ii. of Drummond's edition of the *Collection*, it does not appear in subsequent ones. This, with his *Britannia Triumphans; or, Eulogistic Poems on the Royal Family*, 1718, may exonerate him from this charge, and with these additional items I conclude my long note:—*A Pastoral Poem to the Memory of Lord Basil Hamilton*, 4to., 1701. *Corydon and Cochrania, a Pastoral on the Nuptials of the Duke of Hamilton*, by A. P., Gent., 4to., 1723. J. O.

THOMAS LONGLEY, 1437 (4th S. xi. 55.)—In Lord Campbell's *Lives of the Lord Chancellors*, Thomas Longley is stated to have been the son of a yeoman, who lived at Longley, in the county of York. In Boutell's *Heraldry*, "Thomas Langley,

Bishop of Durham (A.D. 1406-1437), differences his paternal arms paly of six, argent and vert, with a mullet (official seal). In Wotton's *Baronetage*, 1741, under Langley, Bart., of Higham-Gobion, Bedfordshire, it is stated:—

"This family is descended from William Langley, of Langley, in the Bishoprick of Durham, who by Alice his wife had issue Thomas Langley, father of two sons.

1. Henry of Dalton, in the West Riding of Yorkshire.

2. Thomas, Lord Chancellor of England, Bishop of Durham, and a Cardinal, 1417. Henry, the eldest son, married the daughter of—Kaye, of Woodsome, co. York, and had two sons—

1. Thomas Langley, of Rathorp Hall in Dalton, co. York.

2. Robert Langley, of Langley, from whom descended the Langleys of Higham-Gobion, Beds., Baronets, creation May 29, 1641, and which title seems to have become extinct at the death of Sir Henry, the sixth Baronet, circa 1825.

Arms of the Langleys, Baronets. Paly of six, argent and vert, sometimes quartering argent, a cockatrice with wings raised, sable beaked and membered; gules.

Crest out of a ducal crown, or, a plume of five ostrich feathers; three argent and two vert."

1. Is the name properly *Longley* or *Langley*? It is spelled in both ways even by members of the same family. 2. What has become of the family of Thomas, of Rathorp Hall, in Dalton, Yorkshire, elder brother of Robert of Langley, from whom the extinct Baronets were descended. Is it also supposed to be extinct? 3. Can any reader of "N. & Q." give any reliable information respecting the family of *Longley*, or has any one in his possession a pedigree of the family, of which he would be willing to give me a copy, of course at my expense? GEORGE C. LONGLEY.

Maitland, Ontario, Canada.

FIACRE (4th S. xi. 521.)—Littre says that St. Fiacre was a monk of Ireland in the sixth century, and the patron saint of gardeners. The story about the monastery at Meaux, and the pilgrimages thither in hackney coaches, seems to be based upon some indistinct recollection of what was related by Le P. Labat the Jesuit, who died 1738. These public vehicles were established in Paris in 1650. His account is as follows:—

"Je me souviens d'avoir vu le premier carrosse de louage qu'il y ait eu à Paris. On l'appelait *la carrosse à cinq sous*, parcequ'on ne payait que cinq sous par heure. . . . Il logeait à l'image *Saint Fiacre* (Rue St. Martin, dans une maison qui avait pour enseigne l'image de St. Fiacre) d'où il prit son nom en peu de temps, non qu'il eussent communiqué à tous ceux qui l'ont suivi."

Sauvage was the name of the Frenchman who first started these coaches in Paris. This Fiacre is called the son of King Eugène IV. of Scotland in Webster's *Dictionary*. He died in France a hermit. Webster does not say whence he gets the historical fact. They have a proverb "*rencontrer quatre princes dans un fiacre*." Possibly, King Eugène reckons as IV.

Mayfair.

C. A. W.

A far more probable derivation, given by *Tarver*, s. v.:

"These carriages were instituted in Paris under Louis XIV. The first were at the Hôtel S. Fiacre, thence their name and their patron saint."

The saint may have been popular among a certain section of the population of Paris at the time referred to, but they would hardly form a desirable clientèle for the proprietors of the hackney coaches.

Not only does S. Fiacre fill the rôle of Priapus, the patron saint of gardeners, but he is also the special protector "*des lépreux, galeux, rogneux, teigneux*," &c. There was shown at Meaux, up to the time of the Revolution, a stone seat exactly shaped for supporting the body in the most comfortable way, which was said to have moulded itself to the contour of the saint in order to convince some sceptics of his power and virtues.

The Cathedral of Meaux possessed at one time the body of S. Fiacre preserved in a silver-gilt shrine, presented by Louis XI. Scotland claims this hermit as her own. I do not know what right Ireland may be able to show to this honour.

J. ELIOT HODGKIN.

"KENELM CHILLINGLY" (4th S. xi. 525.)—DENKMAL will find, on referring to Jean Paul Richter's works, that the character of "Walt," the prototype of Kenelm Chillingly, is introduced into that author's *Flegeljahre*. He will be able to form some conception of the peculiar features of Walt's character after perusing the following paragraph from *The Life of Jean Paul F. Richter* (London, 1849). Speaking of *Flegeljahre*, the author says:

"It is the most personal of all the author's works. In it he has represented his own double nature in the personal relations of *Walt* and *Vult*, twin brothers nourished by the same mother's bosom, and united in such a manner that they cannot live apart and yet cannot look into each other's eyes, or embrace each other. They are opposite magnets, that are continually drawn to each other, but meeting are thrust asunder as by positive and negative electricity. Walt, the earnest, sentimental, ideal enthusiast, is represented as anticipating a paradise in every-day life, surrounding the simplest scenes in nature, and the most common people, with a halo of poetic glory. from his simple and absent nature, knowing nothing, and believing nothing, of craft, or cunning, or vice: extracting delight from every flower, even from every weed in his path—is twin brother to Vult, an eccentric humourist, a musician, ventriloquist, an exquisite mimic, who can take all forms, and in the inequalities of life looks with penetrating eyes only on the meanest side knowing too well and despising the vices of hypocrisy, he dissects and tears to shreds every emotion, delighting only in the wildest sport, and allaying the thirsting emptiness of the heart with satire, wit, and humour. Each seeks to gain an ascendancy over the other. Walt, by the seducing and vanquishing power of pure disinterested love Vult, by the imposing ascendancy of knowledge of society and extensive worldly experience."

WILLIAM THOMAS.

Walt is one of the twin heroes of Richter's beautiful and pathetic story, *Walt und Vult*

("Gottwalt" and "Quem Deus vult"). An English translation of it was published by Monroe, Boston (U. S. A.), in 1846. R. C. CHRISTIE.
Manchester.

HAMILTON—ANN, EMMA, M., ELIZABETH (4th S. xi. 522.)—According to the *Imperial Dictionary of Universal Biography*, Miss Elizabeth Hamilton was born at Belfast, 25th July, 1758, and died at Harrowgate on the 23rd July, 1816. These dates are also given in other accounts of her life, and are the same as those given by OLPHAR HAMST, so that she must have been in her 58th year at the time of her death, and not in her 60th or 68th. The following is a list of Miss Hamilton's works:—

- "Letters of a Hindoo Rajah," 2 vols., 1796.
- "Memoirs of Modern Philosophers," 3 vols., 1800.
- "Letters on the Elementary Principles of Education," 2 vols., 1801-2.
- "Life of Agrippina," a classical novel, 3 vols., 1803 (*Imp. Dict. of Univ. Biog.*), or 1804 (*National Encyclopedia*).
- "Letters on the Formation of the Religious and Moral Principle," 2 vols., 1806.
- "The Cottagers of Glenburnie," 1808.
- "Exercises in Religious Knowledge," 1809.
- "Popular Essays on the Elementary Principles of the Human Mind," 2 vols., 1813.
- "Hints to the Patrons and Directors of Public Schools."

F. A. EDWARDS.

Bath.

"BLAKEBERYED" (4th S. x. 222.)—Another instance of the verb "go" with a word in -ed is found in the *Wife of Bath's Preamble*—thus in the Six Texts of the Chaucer Society:—

- L. II. To shewe hir skyn and goon a Caterwawed.
- III. To schewe hire skyn and gon a catirwawid.
- IV. To schewe hire skyn and go a caterwawed.
- V. To shewe her skyn and go a caterwawed.
- VI. To schewe his scynn and go a Caterwawede.

If to goon a *Caterwawed* = to "go a caterwawing," as Sir Thomas More also calls caterwauling, goon a *blakeberyed* must surely mean, as MR. SKeat says, go a-blackberrying.

HENRY N. GIBBS.

St. Dunstan's, Regent's Park.

IMAGINARY TRAVELS (4th S. xii. 3.)—The particulars required by MR. PRESLEY may so easily be obtained, that I wonder how he, in his researches, did not meet the rather common collection in 32 vols. 8vo., called *Collection de Voyages Imaginaires*. I mentioned it to my friend, Mr. S. Whiting, at the time he was composing *Heliconde*.

DELEPIERRE.

SIR JOHN HONYWOOD (4th S. xi. 484.)—He succeeded his father, Sir William, in 1748. He was Sheriff of Kent in 1752, and, upon the death of his kinsman, Fræge Honywood, Esq., of London, banker, in 1754, succeeded under that gentleman's will to the seats of Malling Abbey, in Kent, and at Hampstead, Middlesex. Sir John married,

first, Annabella, daughter of William Goodenough, Esq., of Hingford, in Berks, by whom he had two sons and three daughters. Sir John's second wife was Dorothy, daughter of Sir Edward Filmer, Bart., by whom he had two sons and one daughter. Sir John died in 1781, and was succeeded by his grandson, John. Josiah Burchett married Thomassine, second daughter of Sir William Honywood. It is more than likely that the George Ann Burchett mentioned by E. R. W. was a descendant.

E. EDE.

TENNYSON'S NATURAL HISTORY (4th S. xii. 5.)—The Laureate is right as usual in his observation of the shrike. Let me give an unimpeachable authority. Yarrell, *British Birds*, vol. i. 151, says, "The grey shrike feeds on mice, shrews, small birds, frogs, lizards, and large insects." Speaking of one that was caged, he says, "When a bird was given it, it invariably broke the skull, and generally ate the head first"; "it would often eat three small birds in a day."

Of the red-backed shrike, "the food is probably shrews, small birds, and various insects"; "it has been seen to kill a bird as large as a finch, and is recorded in the *Linnean Transactions* as having been seen in pursuit of a blackbird."

CROWDOWN.

Let me assure PELAGIUS that the Laureate is right in singing—

"The mayfly is torn by the swallow, the sparrow speared by the shrike."

The chief food of the red-backed shrike (*Lanius collurio*) consists of insects, which it literally "spears" on thorns before it proceeds to despatch them; but it also preys on small birds, young frogs, and even young pheasants. There is another species of shrike, the great grey or sentinel shrike (*L. excubitor*), but as this is a rare bird in Britain, the Laureate probably refers to the red-backed species, which is more common in the south of England only.

H. B. PUNTON.

Wobley.

According to Professor Macgillivray, all three of our British shrikes do at times impale and devour small birds and even quadrupeds, *vide Manual of British Birds*; and I think other evidence as to the fact might easily be produced if needful. The Laureate's knowledge of ornithology is, however, much more at fault when, in *Locksley Hall*, he tells us that—

"In the Spring a fuller crimson comes upon the Robin's breast."

W. J. BERNHARD SMITH.

Temple.

If PELAGIUS refers to Willughby, he will find that the butcher-bird kills little birds and also thrushes. The butcher bird was formerly reclaimed for the sport of hawking and flown at

small birds. Bewick states it will even venture to attack partridges and young hares. In defence of its nest the shrike will valiantly do battle against any bird, however powerful. GEORGE R. JESSE.

SNUFF-BOX PRESENTED TO BACON BY BURNS (4th S. xii. 7).—This snuff-box was sold with Bacon's furniture "and other effects" on May 22, 1825. An Ollerton gentleman, present at the sale, whose name I cannot furnish, wrote thus to the *Gainsborough News* of Sept. 28, 1867:—

"Amongst the other articles, Mr. Bacon's snuff-box was put up for sale, and an individual bid a shilling for it. There was a general exclamation in the room that it was not worth two pence, and the auctioneer seemed about to knock down the article, when he looked on the lid and read from an inscription upon it, with a tremendous voice, 'Robert Burns, officer of the Excise.' Scarcely had he uttered the words of the inscription when shilling after shilling was rapidly and confusedly offered for this relic of Scotland's bard; the greatest anxiety prevailed while the biddings proceeded, and it was finally knocked down for five pounds. The box is made of the tip of a horn neatly turned round at the point, its lid is plainly mounted with silver, on which is engraved the above inscription. I was present at the sale, and, amongst the other individuals there assembled, partook from Burns's box of a pinch of snuff, which I thought was the most pleasant I ever had. Mr. Monnell, of Cloosburn, was the fortunate purchaser and [is the] present possessor of the box, and will doubtless retain it as long as he lives, in honour of him whose name and fame will never die."

The Ollerton gentleman whom I quote says Mr. Munnell bought the snuff box. Doubtless it is a printer's error. THOMAS RATCLIFFE.

EPITAPH.—"WE LIVED ONE AND TWENTY YEAR," &c. (4th S. xii. 6).—These lines are slightly misquoted from the song of *The Joyful Widower*, by Burns. W. M. Edinburgh.

[MR. RILEY writes: "I found the epitaph in *Camden's Remains*, edit. 1870, published by J. R. Smith, Soho Square."]

EDMUND BURKE (4th S. xii. 5).—The following extract answers OLIPHAR HAMST's query regarding the authorship of *An Account of the European Settlements in America*, 2 vols. 8vo. London, R. and J. Dodsley. 1757

"Alas! I read almost nothing. I am, however, just ending the *European Settlements in America* for the first time: it is an admirable compendium. Burke said to me, 'I did not write it; I do not deny that a friend did, and I revised it.' Malone tells me that it was written by Will. Burke, the cousin of Edmund, when they were in Wales; but it is everywhere evident that Burke himself has contributed a great deal to it."—*Boswell to Temple*, 28 Nov., 1789, *Letters*, p. 318.

My copy of the work is dated 1757, as above. I see by Lowndes that there were two subsequent editions, in 1765 and 1770. Will some possessor of them inform "N & Q" whether they contain additional matter, or are simple reprints? If there are additions, it would be worth while to note whether they indicate any modification of the views

originally expressed. The interval between 1757 and 1770 was big with events in which the "European Settlements in America" were concerned.

CHITTLEDROOG.

DEATH OF KING OSWALD (4th S. xi. 397).—It is not to be expected that we Oswestrians will lightly give up a belief our forefathers have enjoyed for centuries. The communication by the late Mr. COCKAYNE was transcribed from "N. & Q." to the "Bye-gones" column of the *Oswestry Advertiser*, and has elicited the following reply:

"The communication of Mr. COCKAYNE from 'N. & Q.' is interesting, and may be admitted to confer a certain amount of probability on the theory that St. Oswald perished at Winwic. Still, as the statement stands at present, it seems insufficient to place the matter finally beyond dispute. It may be asked, Who was Ælfrie, and when did he write his life of St. Oswald; also, what means is he known to have possessed for arriving at an accurate knowledge of the facts? Winwic is said by Alban Butler to have been the residence of the king, not the scene of his death, and Oswestry, as well as Ashton, has its Macerfeld, or spot similarly commemorative of a battle. Would the poet have written of Winwic *valde placuit*, i.e., that it was a spot extremely agreeable to Oswald, if connected solely with the melancholy reminiscence of his slaughter in the neighbourhood? Again, the account of Penda's proceedings is somewhat inconsistent with the facts: for the account states that he carried his bloody trophies into the *midst* of Mercia, whereas Oswestry lay on its Welsh border, not ten miles from its boundary, Offa's dyke, where it is still visible at Chirk. Or why should Oswestry have been specially selected by Penda for the exhibition of these trophies, if not in some special manner connected with the manner and scene of Oswald's death? Moreover, the foundation of a large church and monastery on the spot is more readily accounted for on the latter hypothesis than on that which is based on the mere exhibition of the mutilated limbs on a tree from which, after the lapse of a year only, they were removed to other, and already consecrated spots.—H. W. L."

A. R.

Croeswylan, Oswestry.

CAROLAN (4th S. xii. 9).—This name need not necessarily be a pseudonym. In the *Annals of the Four Masters*, M'Dermott adds in a note: "The O'Carolans of the Clanna Rory were chiefs of Clann Diarmada, now the parish of Glendermot or Glendermot in Derry, on the borders of Tyrone. Many of this clan have changed their name to Carleton." The Erse form of the name is found written O'Cearbhallain, O'Carrellain, O'Caurellain. The Erse word *cearbhall* is — carnage, massacre.

R. S. CHARNOCK.

Gray's Inn.

Turlough Carolan, a celebrated Irish harper, the son of a farmer in the village of Hobber, co. Westmeath, was born 1670. He was deprived of his eyesight early in life by taking small pox. He married Miss Mary Maguire, and resided many years at a farm near Mosshill, co. Leitrim. He lost his wife in 1733, and it is said that this event greatly affected his spirits. He died in 1738, while

staying at Mrs. M'Dermott's, of Alderford, co. Roscommon.

WM. JACKSON PIGOTT.

Dundrum, co. Down.

[See *The Imperial Dictionary of Universal Biography* (Mackenzie); *Beeton's British Biography*; "N. & Q." 4th S. vi. 300, 324, 377, 392, 507, 548, 549; vii. 80. *Gent. Mag.* lxxxiv. (pt. ii.), 29, 131. Life of Furlough O'Carolan in Joseph C. Walker's *Historical Memoirs of the Irish Bards*, London, 1786, 4to., Appendix, p. 67.]

NUMISMATIC (4th S. xi. 524.)—Long after the Republic had been destroyed,—till 1810, I think,—Napoleon I. retained the "République Française" on the reverse of his coins. He thought this trick would help to reconcile men's minds insensibly to his despotism.

J. H. I. OAKLEY.

SIR THOMAS PHILLIPPS, BART. (4th S. xi. 502.)—The following extract is from Debrett's *Peerage and Baronetage* for 1872:—

"Sir Thomas Phillipps, F.R.S., 1st Baronet, son of the late Thomas Phillipps, Esq., of Middle-Hill, Broadway, Worcestershire, by Hannah, da. of James Walton, Esq., of Warley-in-Sowerby, near Halifax. . . . This family is a branch of the Picton Castle family before the creation of the Baronetcy of Picton Castle, and is believed to be descended from the Pentipark line."

Where were Mr. Thomas Phillipps and Miss Hannah Walton married? and where are proofs to be found of the above-mentioned descent?

EUREKA.

STEEL PENS (4th S. xi. 440; xii. 13.)—I bought my first steel pen of Bramah, in Piccadilly, in 1825. The price was eighteenpence. It was a nib, thick and hard, with little elasticity, but in a pleader's chambers I found it a great comfort in *drawing*, or any sort of writing which I did not care to preserve. I had a few more, and, on the average, they lasted about a month, and became useless, rather from corrosion than wear. In 1829, I read, advertised in the *Times*, "steel pens with holder, 3s. the dozen," at Kendal's in Holborn; and surprised at the cheapness, made all haste to buy some. They were hand-made, much easier to write with than Bramah's, and suffering more from corrosion than work. Soon after that prices fell, and steel pens became common.

Doughty, in the Strand, made Ruby pens at 2l. 12s. 6d. each, which he afterwards reduced to 2l. 2s. I have two, the first bought in 1824. He did not take out a patent, and said, "any man may make them *if he can*." About 1832, Mordan found a workman who could, and he sold them for 1l. 1s. I have one which I value for its fineness in interlineation. A jeweller, who has examined it, says the work is very good, but not equal to Doughty's. Doughty made also a Rhodium pen, at 15s.—"durable, but not perpetual." I have one, but never liked its action well enough to test its durability. All these are set in flexible gold. About 1830, Hawkins succeeded in tipping gold pens with irridium, and

afterwards with an alloy of irridium and osmium. He sold the nibs at 1l. 1s. Their flexibility was equal to the quill. I used one for the greater part of my writing for about three years, and still carry it in my pocket. Examined with a microscope, it shows no more sign of wear than another which I have scarcely used at all, not liking its action so well. My favourite has been put out of order twice by falls, but any watchmaker can put it right again, and the setting is not injured. The objection to gold pens is the small quantity of ink they take up. In Doughty's and Mordan's rubies this is remedied by a ledge. I have one pen by Hawkins, the body of which is palladium instead of gold. I do not perceive much difference in use. I do not know whether he made more. I have heard of, but never tried, brass and copper pens. The following will show that the latter were used in France two centuries ago:—

"Rien n'est trop minutieux quand il s'agit d'enseigner l'enfance; et je glisserai encore ici ce petit perfectionnement pratique qui concerne l'écriture. On doit à Port-Royal l'usage des plumes de métal qui ont fait gagner bien de temps aux élèves et leur ont épargné bien des petites misères. Fontaine écrivait à la sœur Elisabeth-Agnès de Féron, le 8 Septembre, 1691:—'Si je ne craignois d'être importun, je vous demanderois si on taille encore des plumes de cuivre chez vous, et en ce cas je prierois notre Reverende Mère de me donner quelques-unes; ce seroit une grande charité pour un petit peuple de la campagne où nous sommes, dont on veut bien prendre quelque soin.' Et dans la lettre suivante il fait remercier la Mère de les lui avoir envoyées. Cet usage des plumes de cuivre devait remonter au temps des Petites Écoles."—Sainte-Beuve. *Port-Royal*, T. iii. p. 513. Paris, 1867.

From the introduction of steel pens to the present time I have sought with more or less success for a good one; but neither in gold nor iron have I found anything so pleasant to write with as a good or even a middling goose-quill.

H. B. C.

U. U. Club.

I remember perfectly a steel pen I carried about with me in 1832: a barrel pen like the one described by H., and I think they were not at all uncommon in 1831. Perryan pens are still made and sold, and are very superior; they will write on any paper that ordinary pens will write on. Mordan made a very nice pen, shaped like the head of a goose, and the lower part in a diagonal line from the holder.

ELLCEE.

Craven.

THE DE QUINCIS, EARLS OF WINTON (4th S. x. *passim*; xi. 45, &c., 445, 494.)—May I respectfully suggest to F. that the documents which he quotes do not disprove the marriage of David, King of Scots, with Maud de St. Liz, as they refer to a different King David? The king there mentioned is David Bruce, i. e., David II; but the husband of Maud de St. Liz is David I.

K.

MR. SMITH is speaking of the Queen of David I., and the extract given by N. refers to the Queen of David II. of Scotland. HERMENTRUDE.

F. has not exercised due caution in his question (p. 494) as to whether I am not "in error in stating that Maud, the widow of Simon de St. Liz, was the wife of David, King of Scotland?" This fact rests on a broader basis than any mere statement of mine, and has been authenticated beyond the reach of historical controversy.

The error of F. is, that he speaks vaguely of "David King of Scotland," while I speak specifically of "David I." His facts are interesting enough in their place, and the better secured for general purposes by their record in "N. & Q.," the intrinsic nature and value of such a periodical being to elicit sometimes, even from the mistakes of correspondents, elements which contribute to the authentication of history. But F., without being careful enough to say so, is referring in reality to the period of David II., i. e., 1329 to 1371, while I have been discussing previous facts—separated by a gap of two centuries at least!

JAMES A. SMITH.

Νῖψον ἀνομήματα (4th S. xi. 198, 288, 313, 410, 495.)—Many thanks to W. C. B. Will he or some other correspondent give me the dates of the several inscriptions? Are they of pre-reformation or post-reformation date? Is the reading ever ἀνομήμα, not ἀνομήματα? To me these are important questions. May I beg for answers?

M. R.

"ALTAMIRA" (4th S. xi. 509; xii. 14.)—The prologue to Lord Orrery's tragedy was written by Lord Bolingbroke.

EDWARD SOLLY.

LORD JAMES RUSSELL, 1709 (4th S. xi. 484, 533.)—This note refers to the famous patriot beheaded in 1683 as "Lord William Russell." This is a very common mistake. He was the second son of the first Duke of Bedford, but the dukedom was not conferred until 1694. His elder brother died in 1679, and he then succeeded to the courtesy title of "Lord Russell," as an earl's eldest son, and was so known at the time of his execution.

GORT.

"NICE" (4th S. xi. 425, 492, 533.)—MR. R. N. JAMES is quite wrong in saying that *nice* was "in French a diminutive of *nais*." The old French *nice* comes direct from the Latin *nescius*: see Burguy, Littré, &c. The Early English and provincial *neeh*, is the Anglo-Saxon *hnesce*, Gothic *hnasqua*, soft, tender (Stratmann). If this *neeh* has been confused with the French *nice*, in our English *nice*, we want a series of quotations to establish the supposition. F. J. FURNIVALL.

There is surely no difficulty in imagining how "nice," from "squeamish" or "fastidious," came

to mean "agreeable to eat." Nothing is commoner in language than this passage from the subjective to the objective, or the reverse. Thus we speak of a "dainty" person, and of a "dainty" dish, of a "delicate" (or discriminating) palate or taste, and of a "delicate" morsel (likely to please such palate or taste). Compare also the various meanings of "fastidious" (in Latin, Italian, and English), and of such words as "suspicious," "curious," &c.

H. K.

THE GIPSY ADVERTISEMENT (4th S. xi. 462, 494.)—Assuming a Prakrit base for English-Gipsy, MR. R. DRENNAN's rendering of this specimen cannot be very wide of the mark. His conjecture that *divio* means *mad* is doubtless correct; the common term in many of the vernaculars being *divana*.—Aryan root *dev*, whence Gr. *Zeus*, Lat. *Deus*, Kelt. *dia*, &c. The expression *tutī dadī jal divio* would run in pure Hindi, *tērā dādā dēwānā hojāgā*, where it may be remarked that *dada* now properly means grandfather, the usual terms for father being *bap*, *pitā*, *pidar*, *bāwā*, &c. *Kom* also may very well have the force of *sake*, as I identify it with Hindi *Kām*, meaning originally *affair*, *business*, *matter*, and with post-positions susceptible of a great variety of meanings. In the phrase for *midu-vel's kom*, I take the proper post-position *Kē* to have been supplanted by the English *for*; and *midu-vel's*, with the English possessive, to be a cant term for *paramesvar*, *khuda*, or any other of the numerous names for the deity current in the Peninsula. On this assumption the expression may be thus restored: *Khuda Ke Kom* = *Khuda Ke Kām* = *Khuda Ke Khātir*, for God's sake, where it will be noticed that *Kom* occupies its proper position according to the Hindi arrangement of the words in such compound forms. Several other words and expressions in the specimen are obviously Indian. Thus, *maindī* = *main* = *I*; *jins* = *janta* = *know* (*janna*); *bitcha* = *bhējo* = *send* (*bhejna*); *ki tu shan* = *Kī tū jahan* (*kahān*) = *where thou (art)*; *Opray* = *apar* = *upon*; *tutī dī' zee* = *teri dadī ke jī* = *thy mother's heart*; *Sor* = *sārā* = *all*, &c.

A. H. KEANE.

Hartley Institution, Southampton.

I am obliged to MR. WOTHERSPOON for the first and pertinent half of his reply, but must take exception to the second. As the advertisement in question had no names attached to it, my giving a translation for the purpose of ascertaining if I had rightly understood the original could hardly be objected to. Believing that the lines emanated from a Gipsy, who, as such, naturally employed Romanes rather than English, I cannot admit that this preference necessarily implies an obvious desire for privacy.

W. R. DRENNAN.

BIBLIOGRAPHY OF THOMSON'S "SEASONS" (4th S. xi. 419, 530.)—I repeat that in the subscription

quarto of 1730 *Summer* has 1206 lines, not 1205; and *Autumn* has 1269 lines, not 1275. MR. COOK'S discovery that my enumeration was right, and the printer's enumeration was wrong, in the case of *Winter*, ought surely to have led him to suspect that there might have been similar blundering in the other Seasons. In the case of *Summer*, let him turn to pp. 96-97, and he will find that there are two lines, each numbered 725; and in the case of *Autumn* he will discover, at p. 129, that there are only five lines instead of ten between the printer's 70 and 80; and at p. 185, that there are only four lines instead of five between the printer's 1190 and 1195. Before writing to "N. & Q.," I was careful to count, several times over, the lines in every one of the thirty-six editions I possess, and on purchasing Mr. Bolton Corney's copies, I need hardly say, I found that he had done the same. For the published enumerations to be correct is the exception, not the rule; and if I remember right, there are two cases in which they have become so in the end, only by blundering back into accuracy! This is not the kind of mistake into which printers generally fall, and it would be safe to say that the author was to blame more than the compositors, even if we did not know on the best authority that the "printers were tired to death" by his emendations.

F. CUNNINGHAM.

T. CROMWEL'S INJUNCTIONS (4th S. xii. 7.)—Two separate sets of injunctions were issued by Thomas Cromwel under Henry VIII.'s orders. Both are printed entire in Fox's *Martyrs* and Burnet's *History of the Reformation*, as taken from Cranmer's *Registers*. Lord Herbert of Cherbury, in his *History of Henry VIII.*, gives 20th of July, 1536, as the date of the first; and, according to Holinshed, they were issued over the country in September, 1536; and the same authority states that the second injunctions were issued in September, 1538.

EDWARD SOLLY.

COCK-A-HOOP (4th S. xi. 211, 321, 474.)—C. A. W. is very likely right in the view he takes of the derivation of this expression, but unfortunately he has been anticipated in it. If he will consult Mahn's Webster, s. v. *cock*, he will find, "*cock-a-hoop*, or *cock-on-the-hoop* [Fr. *huppe*, a crest on the head of birds, hence *coq à huppe*, crested cock, proud fellow], triumphant, exulting."

Cock-a-hoop would thus be the original expression, and *cock-on-the-hoop* a later form, adopted when the original meaning of hoop had ceased to be recognized.

The only questions are, when did *cock-a-hoop* first come into use,* and were the French at that time in the habit of using the expression *coq à huppe*? It is an expression which I think they must have dropped early, for Littré gives the adj.

* Cotgrave (17th cent.) has it, but he says no more than "to set cock-a-hoope, se goguer"; and this phrase occurs in Shakspeare, *Rom. and Jul.* i. 5.

houppé as in use in the thirteenth century, and *huppé* in the fourteenth, and once these adjectives in use, the circumlocution *à huppe* would scarcely find favour. We do, however, find *Riquet à la huppe* (Riquet with the tuft) in one of Perrault's fairy tales, and he lived in the seventeenth century; but there it is a nick-name, so that the adj. *houppé* would scarcely have been suitable.

F. G. V.'s suggestion that the *hoop* is the Germ. *Haufe*, Dut. *hoop*=our *heap*, is, I think, an impossible one. Our word *heap* has come to us from the Anglo-Saxon, so why, having the word *heap*, should we go and borrow the same word in a different form from the Germ. or the Dutch? F. CHANCE.

Sydenham Hill.

Miscellaneous.

NOTES ON BOOKS, ETC.

Memoriale Fratris Walteri de Coventria. The Historical Collections of Walter of Coventry. Edited by William Stubbs, M.A. Vol. II.

Registrum Palatinum Dunelmense. The Register of Richard de Kellawe, Lord Palatine and Bishop of Durham. Edited by Sir Thomas Duffus Hardy, D.C.L. Vol. I.

Historical Papers and Letters from the Northern Registers. Edited by James Raine, M.A. (Longmans & Co.)

MR. STUBBS has brought to a close the historical collections of Walter of Coventry. The last incident is of the year 1226, the departure of the legate Otho, in much ruffled mood at not having subjected Henry III. to the humiliation intended for him. Sir Thomas Hardy has commenced editing another historical chronicle, that of the Bishop of Durham (Kellawe), 1311-1316. The most remarkable circumstance in the Preface to this volume is the very unceremonious way in which Sir Thomas shows that St. Cuthbert was not so much of a saint as zealots have supposed. Mr. Raine's *Papers and Letters from Northern Registers* is complete in one volume, from its excellent introduction to its perfect index. The earliest document, dated 1265, authorizes the Bishop of Bath and Wells (Walter Giffard, afterwards Archbishop of York and Chancellor of England) to take the profits of the Castle of Oxford, with its mills and meadows, to arm and provision the same. The last document (1415) furnishes a singular account of the execution of Richard, Earl of Cambridge, Lord Scrope, and Sir Thomas Grey, at Southampton, and the seizure of Scrope's property in the North. There is also a list of things belonging to the Duchess of York (Euerwyk) found on board a vessel landing at St. Leonard's. The plate alone seems enough to have freighted a whole ship. There were also stately beds and adjuncts, including "un paire de fustians blankets." The historical details in the Preface and in the text are of rare interest; and the whole volume is a valuable addition to this already most valuable collection.

Pandurang Hari; or, Memoirs of a Hindoo. With an Introductory Preface by Sir H. Bartle E. Frere. 2 vols. (Henry S. King & Co.)

THE columns of "N. & Q." have been open to correspondents who have thrown as much light on the life of Mr. Hockley, the author of *Pandurang Hari*, as it requires or will well bear. That work, which was first published at the end of 1825,—just after the glorious old Company had set their erring servant beyond the reach of poverty,—was the first which had conveyed to the public, in this form, any idea of the Hindoo character. "Anastasius" had previously, and more brilliantly, pour-

trayed Greek and Turkish life; "Hajji Baba" and "The Kuzilbash" have, more dramatically, placed before us Persian and other Asiatic characters. The merits of *Pandurang* are, however, very great. It is to "Anastasia" what *Salvator Rosa* is to *Claude*. It is sombre, sometimes repulsive, but the hand of a master is there. The book, once so popular, deserves to renew its old favour with the public. It is as a panorama of Hindoo life, and there is no such portraiture of it to be had elsewhere. The sort of life has nearly altogether passed away as he has who has described it; but this renders it only the more interesting. The interest never flags, from the time *Pandurang* is picked up from among the horses' hoofs, till the Brahmans bind the hands of himself and his bride with grass, and the happy pair, making their oblations to fire, with other ceremonies, become man and wife, with pleasant prospects before them.

Persia during the Famine. By W. Brittlebank. (Pickering.)

THIS little, partly pleasant, partly painful, narrative, is just what might be expected from a young man who chose to go about the world for knowledge rather than to the University. What Mr. Brittlebank learns he imparts in a frank, unpretentious manner. If he does not tell us all we should like to know, his communications are satisfactory as far as they go. Meagre, indeed, some of them are as to matter. Persia, a few years ago, lost two millions out of her six millions of subjects,—one life in every three perished, and the kingdom has not recovered. The course and results of such a visitation are described briefly, but even in its brevity the tale is most startling and horrible. The country has never steadied itself from this staggering blow. However well we may wish the ancient kingdom, it is to be hoped that forethought will be exercised by all persons who may be invited to set Persia on her legs by help of English investments.

DEATH OF THE REV. JOHN WILSON, D.D.—It is with regret that we have to record the death of one of the earliest and most valued contributors to "N. & Q." The Rev. John Wilson, D.D., formerly President of Trinity College, died at his residence, Wood Perry House, near Oxford, on Thursday, the 10th inst. Dr. Wilson took a first-class in Classics in 1809 (the late Dean Gaisford being one of his examiners), the year after Sir Robert Peel had obtained a double first. Mr. Keble took his degree in the subsequent year. Dr. Wilson was appointed President of his College in 1850, but resigned the office in 1866. From the first volume of our first series, to the last number issued, the contributions of this accomplished scholar and excellent man were rarely, if ever, absent.

THE Candidates for the Secretaryship of the Royal Academy exceeded one hundred in number. The election went in favour of Mr. Eaton, one of the last to come forward. Mr. Critchett was second on the poll.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

SECOND VOL. OF HISTORY OF CO. OF LINCOLN. By John Saunders, Junior, 40, PATERNOSTER ROW, LONDON.
SECOND VOL. OF THE BARONETAGE OF ENGLAND. London, Printed for W. Taylor, at the Ship in Paternoster Row, &c., by Arthur Collins. 1790.
Wanted by Dudley Cary Jones, Esq., 5, The Crescent, Bedford.

DIBBIN'S BIBLIOGRAPHICAL TOUR. 3 vols.
DIBBIN'S BIBLIOGRAPHICAL DICTIONARY. 3 vols.
DIBBIN'S BIBLIOGRAPHICAL NORTHERN TOUR. 3 vols.
NEWCASTLE ON-BYRONIANISM
OBERON'S CRENSHAW. 3 vols.
DIBBIN'S ROMAN. Original Edition.

Wanted by Mr. F. Best, 12, Conduit Street, Bond Street, W.

NOTICES TO CORRESPONDENTS.

The Index for Vol. XI. will be issued with our next number.

CHURCH.—*Dour Inis*—Oak Island. *Tory Island* was anciently called *Tour Inis*—Tower Island. Murray's Handbook for Ireland describes it as a desolate island, some miles off the coast of Donegal. Sixty-one years ago, however, Deane, in his Observations on the Character, &c., of the Irish, gave this curious description of the now deserted place:—"In the island of Tory the inhabitants are still unacquainted with any other law than that of the Brehon Code. They choose their chief magistrate from among themselves, and to his mandate, issued from his throne of turf, the people yield a ready and cheerful obedience. They are perfectly simple in their manners, and live as their fathers had done three centuries ago."

HIBRIDIO.—Galt wrote a tragedy called *Lady Macbeth*; one of us composed, as he says, for his pastime. Walter Scott said they were the worst dramas that ever were written. The lines to which you refer conclude *Macbeth's* speech over the dead body of his wife:—

"Pull down the royal standard from the tower,
And in its stead unfurl the funeral pall,
The ensign of my cause. To all, adieu!
Dull, guestless mansion of my love, farewell!
I go to meet her, tho' it be in hell!"

X. L.—*Menjaul* was the real name of the once light comedian of the Theatre Francaise. He was not the brother of the bishop of Bourges, who bore the same family name. He lived 1796-1864. His graceful fellow actor of the same company, about whom you also inquire, *Firmin*, said that appellation only as a stage-name, his real one being *Berquetti*. He was born 1787, and died 1859.

B.—The old-fashioned "unperceam," for &, at the close of the alphabet, was the corrupted form of pronunciation for "and, per se, and."

CIDRU.—Send your query to the periodical in which the poem appeared.

J. B.—We shall be glad to receive the contributions named.

H. S. (Edinburgh).—The delay has been unavoidable.

PHILO-LANDOR.—In our next number.

W. F. F.—Four communications will be very acceptable.

REV. E. TEW.—Next week.

OLPHAB HAMST.—The Bibliographical list has not been left.

AQUILA (4th S. xi. 237, 509; xii. 16).—CAPTAIN NEWSOME writes: "Le Grey (p. 10) should be Lefroy. At p. 17 of Snow's Universal Register, occurs the marriage of John Ewart with Miss D'Aquila, but the date is not given. The book referred to was published in London, 1872."

R. G. M. J.—May not an inference be drawn from the fact that "Their Excellencies" is the term in common use in Ireland at the present time?

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, JULY 26, 1873.

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Notes.

THE VISITATIONS OF OXFORDSHIRE.

The Harleian Society published, for 1871, *The Visitations of the County of Oxford*, of the years 1566, 1574, and 1634, together with Richard Lee's *Gatherings*, made in 1574. I have a few remarks to make upon this valuable publication, and do not know where else to make them with so much advantage as in "N. & Q." I am myself one of the earliest members of the Society, and make my criticisms in the most friendly spirit.

1. The letter of inscriptions is of itself an indication of date. It is said in the Preface that, "In every instance Lee's notes have been printed in black letter." But the consequence of this is to raise a question as to the duration of *black*, or *printed*, or *Gothic*, letter, whichever it may be called, on monuments; and, in fact, to decide the question contrary to better knowledge and facts. Thus, for instance, at p. 281, under Marston, is a "Note" which contains the inscription on a brass plate to Anne Croke, who died June 10, 1670. It is given in black letter on p. 281. I have lying before me a rubbing which I made from that brass many years ago. The whole inscription, except the dates, is in Roman capitals, and there is no black letter.

Another detail which ought to be attended to is,

the lines into which an inscription is divided. This inscription of Anne Croke's brass is broken into seven lines; on the brass it is in ten. So that a person looking at p. 281 would get a very false impression of what is seen at Marston. The same unfaithful way of transcribing is seen in the copy of the brass of Sir John Clerk, at Thame, on p. 21. I have my own rubbing before me. There are five lines only. On p. 21 these are made into eight. There are also these mistakes:—The real name is Clerk; it is printed Clark. The words "Jorney of Bomy by Terouane" are printed "Torney of Borney by Terovany." Sir John Clerk took the Duke of Orleans (spelt "duk," not duke, on the brass) at the battle of the Spurs, near Therouenne. This was the Journey (*Journée*) of Bonny. I asked in "N. & Q.," Jan. 22, 1870, p. 94, for any information about Bonny, not then having a rubbing before me, and giving the true name. It is undoubtedly engraved on the brass, in error, Bomy. I have since found an account of it in the *Dictionnaire Géographique . . . des Gaules et de la France*, of Expilly, Paris, 1762, vol. i. He says, "Bonny en Artois, Diocese de Boulogne Cette paroisse est à 2 l. et deux tiers de Therouenne." This I take to be the place of the famous encounter. The blazon of Sir John Clerk's coat, augmented for his service in it, follows on the same page, 21, in the printed Visitation: "Arms. Arg. on a bend between three ogresses Gu., three swans of the field, on a canton sinister az., three fleurs-de-lys or, a bendlet arg." Of course the word "Gu" is misplaced, and ought to stand after "bend." But what is to be said for the blazon of the canton? The chief honorary significance of this monument and Sir John Clerk's coat is in this canton. Guillim says, p. 260, "In memory of which service the coat armour of the Duke was given to him marshalled on a canton sinister in this manner." And the "manner" is given by Guillim, thus: "a canton sinister azure, thereupon a demy-Ramme mounting argent, armed or, betweene two Flowres de lices in chiefe of the last, ouer all a Batune dexter-waies argent." All this is seen on the brass. At p. 69 we read, "Mary Maudlyn church without buckards in Oxford." This is the church outside the North Gate, or Bokardo, a word beyond the intelligence of Lee. At p. 100 he spells Sir Richard Hankford, "hauckford." At p. 196, in the Bustard Pedigree, he spells Netherex, "Metherex"; and at p. 319 he says, in the Archer Pedigree, "Sir Symon archer of Tamworth, Kt., now living." He was sure to make this mistake, for the place is Tanworth.

P. 78, xxxvi., "France (ancient), viz., three fleurs-de-lys untingtured." P. 107, xxiii., "Semée of fleurs-de-lys (untingtured)" [modern France]. P. 120, Throgmorton, "arms 1. Gules on a chevron argent, three bars sable." P. 98, "Universitey coledge. In the haull." Az. a cross

fleurie between four martlets or [Edward the Confessor]." The arms attributed to St. Edward—I will not decide how truly—show *five* martlets. P. 229, "Stoke Priory in com. Worcest." is the village or parish of Stoke Prior. I think we ought not to let such things go out without remark. It is, of course, the aim of the Society to produce works to which antiquaries and all inquirers may refer with safety.

D. P.

Stuarts Lodge, Malvern Wells.

"A SEASONABLE APOLOGY FOR FATHER DOMINICK, CHAPLAIN TO PRINCE PRETTY-MAN THE CATHOLIC," &c., 1723.

I send you a list of books, which may be designated a Utopian or Imaginary Bibliography, which is appended to a curious and little known pamphlet, entitled as above. Some of these "Books just publish'd" have no obscure allusion to persons then living, but I shall leave them to be elucidated by one more conversant with English literature, the first excepted, which is referred to in the preceding pamphlet.

BOOKS JUST PUBLISH'D.

1. The Arians unmask'd, distress'd, and defeated: being an Epick Poem in 12 Books in Folio. By Sir R[ichard] B[lackmore].

"O Blackmore! Lend, O valorous and voluminous Knight, O lend thy potent and poetical Hand, and mow down with thy keen faulcion, with thy rapturous and sounding sabre, this uncircumcis'd Reason, this daring and darling Gath of the Philistines, and of Free-thinkers! Why sleepest thou over dry History? Why loiterest thou in cold Narration, which yet thou dost animate and adorn with all the verdure of the Bays, with all the sublimity of the Delphian God! When lo! here is a Subject worthy thy poetical prowess; a Subject fit only for a Poet; a fight for thy Imagination, and a bloodless Field!

Evæ! recenti mens trepidat metu,
Plenoq; Bacchi pectore turbidum
Lætatur: Evæ! parce liber;
Parce, gravi metuende Thyrsos."

2. The whole Art of addressing to Princes; with a sample of the said Art. By Sir R. S.

3. An Ode upon the next Preferment. By Mr. T—l, Esq.

4. Ditto, on the next great dead Man. By El—h Se—le.

5. Several Sermons; upon reasoning, candor, steddingness in principle; and against bitterness and temporizing. By two Reverend D—ns. N.B. The said Authors have by them Sermons in answer to the said Sermons, ready to be preach'd and publish'd upon the next Change at Court.

6. Speeches in Parliament. By the late Mr. Secretary Addison.

7. The Modern Machiavel: Or, A Trap for catching naughty Kites and Polecats. By Cato. Together with his Satire upon Soureness, and his Exhortation to Peace and Quietness, and Submission to Governors.

* Sir R. B. was author of *Just Prejudices against the Arian Hypothesis*, 1721, and of *Modern Arians Unmasked*, 1721.

8. A Project for increasing the Revenue and Respect of the Clergy. By the independent Whig. As also his earnest Exhortation for pulling out hollow Teeth.

9. A Persuasive to frequent Communion. By J—n T—d, Esq., to which is added, The Art of Compliance with Superiors.

10. A Dissertation upon Grace and good Cheer; and against Unchastity and Sabbath-breaking. By Mr. G—rd—n.

11. A Satire against Pensioners. By the late D. of B—m.

12. The Necessity and Pattern of Christian Union and Brotherly Tenderness by the Presbyterian Ministers.

13. The Method of Translating from an unknown Tongue. By an Eminent Poet.

14. Essays upon the Gift of Persuasion; and of using one's Joints, and picking one's Teeth. By Sir J. B—t.

15. An Argument to prove that a Man may forfeit all, and yet have as much left. By Sir J. B—t.

16. The senselessness of Sense, and the unreasonableness of Reason. By a Noble Person, and a Club of learned Divines. To which is added, The Dissent and Assent of Mr. Wh—n.

17. A discourse of Sincerity and Bowing, and of the antient Canons. By a Most Reverend —.

18. A treatise of Ale and History. By Lawr. E—rd, D.D.

19. A Sermon against Rebellion, when it is over. By the Reverend D—n of —.

20. A political Dialogue between Mr. T—l, Esq., and a Milliner, about cutting Papers for Watches. By the said Mr. T—l, Esq.

21. A loyal Address from the University of O— against the late Conspiracy, and asserting the indispensable duty of Allegiance and Submission to the Powers that be.

22. The accomplish'd Ambassador. By John, Bishop of Lapland.

23. Proposals by the Royal Society for the Advancement of useful Learning, &c.

PHILO-LANDOR.

Perhaps to "Bibliographies of Utopias" the *Adventures of an Atom* (J. Almon, 1769), by Smollett, a satire on the Government of the time, under guise of the history of an imaginary grotesque Empire of Japan, may be added to this list; as also, I think, the *Monnikins*, a forgotten romance of Fenimore Cooper.

RD. HILL SANDYS.

Chancery Lane.

NEW VERSIONS OF OLD JOKES AND STORIES.

It is amusing to find so many modern versions of old jokes, &c. Hierocles helps to increase the pages of *Joe Miller* and *Wit and Wisdom*. The Athenian house proprietor, who exhibited a brick as a specimen of his property on sale, has been changed into an English speculator in bricks and mortar! The man who, having heard that a crow lived for two centuries, bought one to try the experiment. The Athenian who sold asses' heads and "had only one left." The man who, wishing to see how he looked when asleep, shut his eyes and stood before a glass, &c. All these, and many more, stolen from Hierocles, figure, with change of locality, in modern jest-books. These remarks are induced by the

following, cut from the *Worcestershire Chronicle*, the editor of which evidently wishes not to be held responsible :—

"GIE TH' GUVNOR THE KETTLE.—The *Court Journal* is responsible for the following:—Some time ago the Bishop of Lichfield had been at a church in the Black Country, and he walked the distance between the church and the place to which he was going. On the way he met a number of men 'squatting' on the ground, in miner-like fashion, and he suggested to the gentleman who was accompanying him, that they should say a few words to those men. Going, therefore, to the men, a conversation, somewhat to the following effect, is alleged to have ensued: 'Well, my good men, what are you doing?' asked his lordship. 'We bin a loyin', replied one of the number. 'You are lying,' responded the bishop; 'what do you mean?' 'Why, yer see,' was the explanation vouchsafed, 'one of us has fun a kettle, and we bin a tryin' who can tell the biggest lie to have it.' 'Trying to tell the biggest lie!' exclaimed the astonished bishop; 'what a shocking thing'; and then his lordship proceeded to inform the men that he had always been brought up with the greatest horror of lying; he had been taught that one of the greatest sins was to tell a lie. The men listened patiently to this, but presently one of them, who had been looking intently at the bishop, suddenly exclaimed, on hearing his lordship say that he had never in his life told a lie, 'Gie th' guvnor the kettle; gie th' guvnor the kettle.'"

It is too much to ask his lordship whether the above paragraph is true, for in some magazine memoir of Dr. Porteus, Bishop of London (published many years ago), is given a story which seems to be the origin of the Black Country anecdote. I "noted" it at the time, but I have since met with it in different publications. Bishop Porteus was travelling through Essex in the days when railways were unknown. On stopping for change of horses at an hotel at Coggleshall, he observed a crowd in the street, and so putting his head out of the carriage window, he demanded what was to do? A countryman said, "It's the day we give the whetstone to the biggest liar!" "A most extraordinary ceremony!" said the Bishop; "I hate lies; I never tell a lie!" The remark was communicated to the judges or umpires, and they determined that the Bishop had gained the whetstone, which was forthwith thrust in at his carriage window. The narrative stated that Dr. Porteus, being a good-natured man, and not easily offended, relished the joke, and not only accepted the present, but had it suspended in his library at Fulham, with a MS. appended, which stated how and when it was obtained.

There are a good many tales about the old Essex custom of lying for the whetstone or hone. The ceremony is said to be practised in some parts of America—an emigrant introduction, of course. I believe that the county of Essex is not the only place in England where, at village feasts, they lie for the whetstone. Perhaps some correspondent can name localities and give particulars as to the mode of the proceedings. STEPHEN JACKSON.

ULTRA-CENTENARIANISM.

I am about to ask the assistance of the readers of "N. & Q." in arriving at the truth in a few cases of supposed abnormal longevity. How hard it is to ascertain the truth in such matters few would believe who have not made the attempt. What a vast amount of skill, time, and money are now being expended at this moment in the endeavour to ascertain whether the heir to a baronetcy, who was certainly living twenty years ago, was or was not tattooed. That is as plain and simple a fact as is the real age of any person; yet few wells are deeper than those in which the real truth as to the age of many so-called centenarians lies hidden.

But before proceeding to my proposed inquiries, I hope I may be permitted to make a few remarks on a word the misuse of which has led to a good deal of confusion and misapprehension.

Anti-Centenarianism is a capital word. Nothing can be better when applied in the sense in which it was originally used. That was, I believe, in the *Times*, as a heading to a letter which I had addressed to that journal, exposing some cases of pseudo-centenarians. For my more wordy and descriptive title, the editor substituted the concise and more expressive definition, Anti-Centenarianism. Similar articles under the same heading have been from time to time inserted in the same journal; and the word has crept into frequent use. But in so doing it has come to be used in a new and altogether different sense, and in consequence of such perverted use, those who, like myself, contend that cases of exceptional longevity ought to be accepted only in proportion as they are established by clear and indisputable evidence, are misrepresented as denying the possibility of any human being attaining the age of one hundred years.

Applied originally to the investigation of cases of assumed abnormal longevity, it is now too often used as expressive of the doctrine that human life never reaches a century.

My attention was called to this unfortunate misuse of a very expressive word some time since by an intelligent friend, who suggested that anti-centenarianism ought at once to give place to *ultra-centenarianism*; and the propriety of the suggestion has been clearly shown by many of the criticisms on my recently published volume on *Human Longevity*.

I must indeed be hard to please if I were not well satisfied with the manner in which the work has been received. Yet it is clear that in spite of what is stated in the book itself,—in the face of the cases of *ultra-centenarianism* which I have recorded in it,—two of which, those of Mrs. Duncomb Shafto and Mr. Plank, were investigated and established by myself,—a feeling exists that I am opposed to the belief in the possible existence of centenarians, and that, having taken up that idea, I am scarcely

in a position to examine such questions impartially, because—as it has been said, with more of force than poetry—

"Truth is not seen by judgments prepossessed,
No more than Light by eyes with rheum oppressed."

I hope, should a second edition of my book be called for, to give further proof that my judgment is not prepossessed, by inserting satisfactory evidence that Lady Smith, to whom, on the completion of her hundredth year, the Queen very kindly sent a copy of Her Majesty's book, was really of that age; and not only that, but a few other cases of genuine ultra-centenarians which I have now before me, in various stages of completeness.

In the meanwhile, I am very anxious to clear away the doubts which still envelope some very interesting cases of alleged centenarianism, the first of which I propose to submit to your readers in my next communication.

WILLIAM J. THOMS.

THE "TREVELYAN PAPERS."—The writer of the interesting article on the "Trevelyan Papers" in the last number of the *Edinburgh Review*, says that "the venerable Stamm-schloss of the race" had been "repurchased" by the present representatives. This he corrects in an *erratum* by saying, that it had *not* been "repurchased." The fact is, that the estate of Trevelyan has never ceased to belong to the family. For a long time it was leased on lives—so long, that when notice was at last given of the intention to terminate the lease, the holders claimed to possess it on a more permanent tenure. The matter was referred to arbitration, and while the old manor house and the bulk of the property were awarded to Sir John Trevelyan, a few fields, known as "Lower Trevelyan," were assigned in fee to the leaseholder. This separated portion was lately purchased by Sir Walter Trevelyan, whence, no doubt, the mistake.

The Reviewer (p. 22) says, that George Trevelyan was assessed at 1,000*l.* for the part he took in the civil war. This was a "military contribution," assessed by the Somersetshire Committee, after which he was admitted by Parliament, to "composition" on payment of a fine of 1,560*l.*, so that the total mulct was 2,560*l.* see pages 252-3, and 316, of the third volume of the "Papers."

Your readers will be glad to hear that John Trevelyan of Kingsbury, who threatened to "hang the Roundheads for twopence a dozen," had not to pine in prison for twenty "years." Notwithstanding the provocation, the Roundheads, kinder than the recent transcriber or compositor, set him free at the end of twenty weeks.

THE EDITORS OF THE "PAPERS."

EPISCOPAL TITLES.—I was taught in my young days that Bishops were addressed as "my Lord," because William the Conqueror made them tem-

poral Barons. If this be the case, how is it that we now hear the title applied to a great many whom neither William the Conqueror nor any one else has made temporal Barons? We are informed that the Lord Bishop of Moray and Ross will preach at St. So-and-So's; that the Lord Bishop of Rupert's Land is about to visit England; and that the Lord Bishop of Gibraltar will hold a confirmation. Nay, as if to show the absurdity in a still more marked manner, our false nomenclature stretches beyond the pale of the national Church altogether, to the Lord Bishop of Salford and His Grace the Archbishop of Westminster! This is a legal and heraldic question, not a religious one; and neither Dr. Manning nor Dr. Trower has any more right to the titles of Grace and Lordship than you and I, Mr. Editor, have to style ourselves respectively, His Grace the Duke of St. Paul's, and the Most Noble the Marchioness of Islington. And, surely, to address a man by a title which does not belong to him is mockery rather than courtesy.

HERMENTRUDE.

THE ORIGINAL "BLUE BOY."—I wish to make note of a fact referring to Gainsborough's *Blue Boy*. I was at Grosvenor House on Saturday, July 19th. There, by permission of the Marquis of Westminster, and for the benefit of poor children in East London, Mrs. Scott Siddons read, as she always reads, like a refined and intellectual gentlewoman; Miss Edith Wynne sang, as she always sings, like a true English artist; and the gentlemen of the Orpheus Glee Union left nothing whatever to desire. When the entertainment was at an end, the company retired, all the more slowly as a heavy shower was falling and carriages did not come quickly up. I profited by the opportunity to inspect the marvellous pictorial treasures in the rooms, and knowing the *Blue Boy* to be there, I selected it for inspection, and stood before it subdued by its beauty. I no more doubt its originality than I do its unparalleled beauty. So far, my note on the circumstance, which is, in some measure, a reply to what has been said ("N. & Q.," *passim*) on Gainsborough's masterpiece. I will append to both a query, which I especially address to Mr. Scharf. Will he tell us what he knows (and he is sure to know everything) about the *Blue Boy* in Grosvenor House?

ECOMET.

FLY LEAF SCRIBBLINGS. In my copy of the *Ed. Principes* of Josephus (Basileæ, Froben, 1544), are the following MS. notes:—

Emptus Basileæ duobus unciis calendis Aprilis anno 1550 compactus ac legi ceptus Lutetia Parisiorum vij Junii anno eodem.

Ἰνίσταρ ἡμᾶς, ὡς κτίρις, Ζωγράφει καὶ Σάρονται.

Quominus est certe meritis indebita nostra,

Magna tamen spes est, in bonitate Dei,

Hieronymus Wolfius,

Ætingensis.

The Greek sentence and the name occur at both

ends of the volume, which is in the original bright red binding, panelled with gold fleurs-de-lis, attesting its French origin. These sentences have a particular interest, indited, as they doubtless were, during one of the periods of deep depression which clouded the life of the writer. Jerome Wolf (1516-1551) possessed one of those nervous and fretful temperaments which not unfrequently accompany genius; often embroiled with other learned men, and often quarrelling with his friends, he seems to have passed a feverish and unsatisfied life; but his erudition and honourable character appear to have been unquestioned. * *

"CATALOGUE OF THE PRINTED BOOKS IN THE LIBRARY OF THE SOCIETY OF WRITERS TO H.M. SIGNET IN SCOTLAND. Part First, A.-L., Edin., printed for the Society, 1871," 4to.

It has always been the misfortune of catalogue literature that it has been so little subject to criticism, and it is, I suppose, to this that I must attribute the production of such a slovenly work as the above.

It is a huge catalogue, with huge mistakes, of the most amateurish kind, from beginning to end. Whoever is responsible for it has added another to the long list we already possess of catalogues that are the laughing-stock of foreign bibliographers.

If such an ill digested, crude, and unsystematic performance had been printed by the authorities of one of the London law libraries (Lincoln's Inn always excepted), it would have been no matter for wonder; but this from Scotchmen, and the writers to the Signet to boot!

Fully aware of the vast amount of ill-judged labour that has been wasted on this catalogue, it is with great regret that I make these remarks; but really it is time that some stand were made against the promiscuous printing of catalogues apparently without preparation, and if now and then they, like other works, are made the subject of examination and criticism, a marked improvement will take place. It is an injustice to those who really have studied the art of cataloguing and do their work scientifically, that the bad should rank with the good. Such productions as the Catalogue of the Manchester Free Libraries and the Catalogue of the Advocates' Library, for example, do honour to English bibliographical learning, and show that we are quite capable of producing good catalogues.

I have been led to these remarks by a perusal of the first volume above named, and, finding that it is utterly unreliable, I will simply note one or two works relating more particularly to my special study, in which errors or omissions occur.

P. 18. *The American in England*. A reference to the "London Catalogue" would have enabled the compilers to add that this book is by Lieut. Liddell.

P. 41. *Attic Fragments, &c.*, by the Author of

Modern Athens and Babylon the Great. Surely, to such a well-known work as this, we might expect to see the name of the compiler's countryman, Robert Mudie, in square brackets. If it and the work on p. 47, *Babylon the Great: a Dissection and Demonstration of Men and Things in the British Capital* [by Robert Mudie], were properly catalogued, this would have been at once apparent; but the important words, "by the Author of the *Modern Athens*," which come after "British Capital," have been omitted by the cataloguer, thus leading us into fresh error, the book being catalogued as anonymous, whereas it is pseudonymous. The pseudonym being important as giving at once a clue to the author's name, supposing it not to be well known, as in this instance it is.

P. 42. *Adventures of an Attorney in Search of Practice* is improperly ascribed to Samuel Warren, instead of Sir George Stephen, who was once an attorney.

P. 53. *A Residence on the Shores of the Baltic* is by Miss Rigby, not Rugby. This is, no doubt, a clerical error, but then, why is not the student informed that this lady was afterwards Lady Eastlake?

I stop not for want of matter, but fear lest space be denied me. OLPHAR HAMPT.

CHESHIRE WORDS.—I have some time since completed a new Glossary of Cheshire words (an amplification of that published some years since by Roger Wilbraham), but I do not wish to publish till I have, as far as I can, exhausted every possible source from which I may hope for any addition. I therefore appeal to your many subscribers, who may have the power and have also the will to help me. Of course I do not want any word mentioned in Wilbraham (whose Glossary, as I believe, is the only one of Cheshire). I want any words used colloquially in Cheshire, any words to be found in old manuscripts, church accounts, old deeds; any anecdote that exemplifies a Cheshire word, any Cheshire custom, folk lore, or proverb (exclusive of my own paper on Cheshire proverbs); any peculiar name for bird, insect, or flower, of which I have already a large collection; and I should wish any communications on the subject to be directed to me at Jodrell Hall, Holmes Chapel, after the present session is over; and to 7, Eaton Place, S.W., previous to that time. EGERTON LEIGH.

WILTSHIRE BALLAD.—This ancient ballad is, I believe, a genuine labouring man's song. I have often heard it sung as such in a Wiltshire village.

I.
"Long time I've travelled in the North Countree
A-seeking for good companie;
Good companie I always could find,
But none that wur suited to my mind.
Now sing whack-fal-the ral,
Ral-the-diddle-dee,
I in my pocket have got monie.

II.

I saddled my horse and away I did ride,
Till I came to an alehouse down by the roadside,
I asked for a pot of good ale, that was brown,
And by the roadside I set myself down.

Now sing whack-fal-the-ral,
Ral-the-diddle-dee,
I in my pocket had ne'er a pennie.

III.

Oh! there I saw three noble knights,
As thai wur a-playing o' dice.
As thai wur at plai, an' I looking on,
Thai took me vor a noble-man.

Now sing, &c.

IV.

Thai asked me if I 'ould plai,
I asked them what bets thai 'ould lai.
Then one zes 'a guinea,' another vive pound.
The bets thai wur meäd, but the money not down.
Now sing, &c.

V.

I took up the dice and drew them in.
'Twas my good fortune for to win.
If thai had a-won, and I had a-lost,
I must ha' pulled out my empty purse,
And sung whack-fal-the-ral,
Ral-the-diddle-dee,
I in my pocket have ne'er a pennie.

VI.

Wur there ever a mortal man so glad,
As I wur wi' the money I had.
I'm a hearty good fellow, and that you shall vind,
I'll make you all drunk, bwoys, drinking o' wine.
Now zing whack-fal-the-ral,
Ral-the-diddle-dee,
I in my pocket ha' got monie.

VII.

I staid there all night, an' half the next dai,
Until it wur time to be jogging awai.
I asked the young landlady what was to pai:
Oh, only one kiss, my love; go your wai.

Now zing whack-fal-the-ral,
Ral-the-diddle-dee,
I in my pocket ha' got monie."

G. HILL, B.A., Oxon.

PARALLEL PASSAGES.

"HE'VE FORGOT HIS OWN IDENTITY."—The witness who, believing the Claimant to be Arthur Orton, significantly added, "But there's one thing I don't believe—I don't believe he knows it himself. He've forgot his own identity," is reported to have astonished the Court. To me he appears to have an eminently philosophic mind. As you were good enough to insert a former note bearing on this trial, I venture to send you the following illustrations of Mr. Angell's evidence. They are simply given in the sense of parallel passages, and are not intended as in any way referring to the important trial, *sub judicibus*.

"Mox, ut in magnis mendaciis, interfuisse se quidam et vidisse adfirmabant, credula fama inter gaudentes et incuriosos."—Tacit. *Hist.* i. 34.

"Vario super exitu ejus rumore eoque pluribus vivere eum fingentibus credentibusque."—*Ibid.* ii. 8.

"Nay himself with long and continual counterfeiting and with oft telling a lie, was turned by habit almost into

the thing he seemed to be; and from a liar to a believer."—Bacon, *Hist. Henry VII.*, vol. vi. p. 143, ed. Spedding.

"And as it is so observed of some, that by long using to report an untruth, at last forgetting themselves to be the Authors thereof, beleeve it in earnest; so these honours making our Peter* to bury in utter oblivion his birth's obscuritie, hee seemed to be perswaded, that he was indeed the selfe partie, whom hee did so exactly personate."—Speed, *Hist.* p. 750, 3rd ed., 1650.

"Who having into truth, by telling of it,
Made such a sinner of his memory,
To credit his own lie, he did believe
He was indeed the duke."

Shakes. *Tempest*, Act i. Sc. 2, 100-103.

CHARLES THIRIOLD.

Cambridge.

"Sed veluti pueris absinthia tætra medentes
Cum dare conantur, prius oras pocula circum
Contingunt mellis dulci flavoque liquore,
Ut puerorum ætas improvida ludificetur
Labrorum tenuis, interea perpotet amarum
Absinthii laticem deceptaque non capiatur,
Sed potius tali pacto recreata valescat,
Sic ego nunc, quoniam hæc ratio plerumque videtur
Tristior esse quibus non est tractata, retroque
Volgus abhorret ab hac, volui tibi suaviloquenti
Carmine Pierio rationem exponere nostram
Et quasi Musæo dulci contingere melle."

Lucretius, *De Rerum Natura*, Lib. 1, 936-947.

"Sai, che là corre il mondo ove più versi
Di sue dolcezze il lusinghier Parnaso
E che 'l vero condito in molli versi
I più schivi allettando ha persuaso.
Così all' egro fanciul porgiamo aspersi
Di soave licor gli orli del vaso:
Socchi amari ingannato intanto ei beve,
E dall' inganno suo vita receve."

Tasso, *Gerusalemme Liberata*, Canto 1, l. 17-24.

A. H. B.

STERNE AND BURNS.—That is a very curious observation on p. 25 of your last, on the similarity of the passage in the *Plain-dealer* with Burns's well-known lines. Permit me to add another illustration from the dedication of the ninth volume of *Tristram Shandy*:—

"Honours, like impressions upon coin, may give an ideal and local value to a bit of base metal; but gold and silver will pass all the world over, without any other recommendation than their own weight."

H. J. H.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"CURIOUS MYTHS OF THE MIDDLE AGES."—In Mr. Baring-Gould's *Myths of the Middle Ages* (1st Series) occurs the following passage (pp. 157,

* The same Perkin Warbeck of whom Bacon above is speaking. Speed's first edition was published some years before Bacon's *Hist.*, but as he had before him Sir Fr. Bacon, *Frag. MS.*, p. 740 and elsewhere, the conceit seems to be Bacon's rather than Speed's.

158), in a brief sketch of the doctrine of Antichrist as held by the early and mediæval Church:—

"In the time of Antichrist . . . the Church will be in a condition of the utmost spiritual degradation, but enjoying the highest State patronage. The religion in favour will be one of morality, but not of dogma; and the Man of Sin will be able to promulgate his doctrine, according to St. Anselm, through his great eloquence and wisdom, his vast learning and mightiness in the Holy Scriptures, which he will wrest to the overthrowing of dogma."

What is the authority for these statements?

PRESBYTER.

WHO IS B., PRESS-LICENSER?—Andrew Marvell, in his *Rehearsal Transposed* (near the beginning of Part the First), has a hit at two press-licensers, B. and L.—"Public tooth-drawers," he calls them. L. is, it is to be presumed, L'Estrange. Who is B.? Can it be Sir John Birkenhead? Or is it Bachiler, the Presbyterian licenser of the time of the Civil War, of whom see Dr. Masson's new volume, 3, of *Life of Milton*, p. 432? C.

"HARD LINES."—Can any one give the derivation and meaning of this curious phrase? I find it in a letter of that great master of the vernacular, Cobbett, defending his "observations" under the name of Peter Porcupine, on "the Emigration of Dr. Joseph Priestley" (1799). He says in reply to certain strictures of his critics, "These are rather hard lines, gentlemen. I do not know what I have done, thus to draw down your vengeance on me."

JEAN LE TROUVEUR.

AUTHORS AND QUOTATIONS WANTED.—Who is the author of the following lines, which I find quoted in a letter dated 1818?—

"Bleak mountains and desolate rocks
Are the wretched result of our pains;
The swains greater brutes than their flocks,
The nymphs as polite as their swains."

JONATHAN BOUCHIER.

Who is the author of the words of Orlando Gibbons's madrigal beginning—

"The silver swan that living had no note,
When death approached unlocked her liquid throat?"

H. C. B.

Glasgow.

Where is to be found the fine line—

"And ere we dream of manhood age is nigh?"

P. H.

"It is a maxim of all men's approving, in intellects
still at quod non prius fuit in sensu."

The above is quoted in a note on p. 533 of the May number of *Fraser's Magazine*, from a letter of Sir Thomas Bodley to Sir Francis Bacon. Who was the author of the maxim? A.O.V.P.

NASH POINT.—Nash Point, in Bristol Channel, is known in Welsh as Y Rhas, and the valley and

village are called respectively Curu y Rhas and Pentre y Rhas. What may the etymology be? There is a small valley in the parish of Llandysill, in Cardiganshire, known as Pant-y-Rhasis.

J. C. UNNONE.

ESTELLA.—I find in a collection of epitaphs one said to have been found in an Italian churchyard:—"Here lies Estella, who transported a large fortune to Heaven in acts of charity, and has gone thither to enjoy it." Who was Estella? and what is the original of the above? A. MIDDLETON.

School House, Kingsbridge, S. Devon.

LEADEN CASTS.—I have a set of four small tablets, cast in lead, representing, in relief, the Judgment of Paris, Diana and Nymphs, and similar classical subjects. The size of each tablet is about 7 x 4½ inches. If these particulars are sufficient for identification, I should be much obliged by any information as to the artist, &c. How should such leaden casts be cleaned?

R. E. R.

CRABBE, THE POET.—He, so his son George told me, was fond of quoting a little grotesque poem—to children, I think—beginning:—

"Old Man of the Sea,
Come, listen to me;
For Alice my Wife,
The Plague of my Life—"

Can any one tell me how it goes on? QUIVIS.

PEERAGE OF HEREFORD.—Roger Fitzosborne was created Earl of Hereford by the Conqueror: the title must have died out again, for the Empress Maud created an Earl of Hereford in 1141, and there seems no more mention of them till the De Bohuns of John, and the succeeding reigns to Edward II., when the Earl of Hereford was killed, in rebellion with Thomas, Earl of Lancaster, at Boroughbridge. The title seems again extinct till Richard II. created Henry (afterwards Henry IV.) Duke of Hereford. I wish to have a list of those who have held the title, and to know if it was revived after Henry IV.'s time. (There is a Viscount Hereford in 1549, but that is a different family altogether.)

G. LAURENCE GOMME.

4, Roseford Gardens, Shepherd's Bush Common.

[Consult Nicolas's *Historic Peerage of England*, edit. 1857, p. 246.]

WIDENHAM, CASTLE WIDENHAM, CASTLETON-ROCKE, CO. CORK.—Wanted, any channel of information in re this family. CAMDEN TOWN.

MADNESS IN THE DOG.—Was rabies known in America anterior to the arrival of the Spaniards, and in Hindostan ere Europeans traded and settled there? Did it exist in Australia, Van Dieman's Land, or New Zealand, before those countries were colonized by the English? In what parts of the world is the disease unknown, besides Greenland,

Lisbon, Syria, Constantinople, Egypt, South Africa, Guiana? Has it been observed in any portion of South America, or Africa, in Arabia, Central Asia, Thibet, and Islands of the Indian and Pacific Oceans? Is there a Sanscrit or Zend word for rabies in the dog?

GEORGE R. JESSE.

Henbury, Macclesfield.

ANWOOD THE PIRATE: THOS. PERCIFIELD.—In a letter from the Lords of the Council to the Royal Court of Guernsey, dated 19th August, 1584, it is stated that a certain widow, by name Martha Oliver, had, during her journey from Guernsey to London, "been robbed by Anwood, the pirate." Can any of your readers help me to information respecting this worthy?

I should like too to ascertain the origin of a Thomas Percifield, Persefel, or Percifil, who was living in Guernsey about the year 1700, and is described as of Lancashire. The godfather of one of his children (probably a relative) was a Mr. John Crompton, "Lieutenant to Capt. Simpson in the Royall Regiment of Fuzillieres." GULES.

A BATTLE OF WILD BEASTS.—I find the following story in *The Life of Dr. Thomas Newton, Bishop of Bristol* (ed. 1816, vol. ii. p. 142), and should be glad to know if there is any other record of so singular an occurrence. The Bishop says that, when Lord Bath (William Pulteney) and Lord Bradford were young men, they happened to be at Berlin at the time that "the Duke of Marlborough came thither to fix Frederic the first King of Prussia in the interest of the Allies, and to prevail on him to send a body of forces into Italy. He then proceeds as follows:—

"One day, for the Duke's entertainment, there was exhibited a battle of the wild beasts. A trooper's horse and a bull were turned out, and soon after were let loose a lion, and a tiger, and a bear, and a wolf, kept hungry for the purpose. The tiger crawled along upon the ground like a cat, and first jumped upon the bull's back, which soon brought the bull down, and then the great scramble began, the beasts tearing the bull to pieces and likewise one another. The wolf and the tiger were first despatched. The lion and the bear had a long contest. The lion with his teeth and with his claws wounded the bear in several places, but could not penetrate much farther than the skin. The bear somehow or other took the lion at an advantage, got him within his grasp, and gave him such a squeeze as squeezed the breath out of his body. The bear then furiously attacked the trooper's horse, who was grazing all this while at a little distance and not minding what was done; but the horse with his hind legs gave him such a kick upon his ribs as provoked him into tenfold fury; and at the second attack, a second kick upon his head broke both his jaws and laid him dead upon the ground; so that, contrary to expectation, the trooper's horse remained master of the field."

S. W. T.

PRISON DISCIPLINE IN FRANCE.—Raikes, in one of his letters to the late Duke of Wellington, to whom he wrote from Paris in February, 1841, says:—

"Darnetz, the assassin, who in October last made an attempt on the life of the King (Louis Philippe) is confined in the Conciergerie, and subjected to the prison discipline, which he thus describes:—'The prisoner is at first treated with the *greatest indulgence*—nothing that he desires is refused him. The Chancellor and the Grand Referendary visit him, and the people about him are attentive to his wishes, and anxious to converse with him. This is called the process of *kindness*; and if it fails to work upon the culprit's gratitude, and to produce the discovery of the plot or accomplices, recourse is then had to the process of *reduction*. He receives little or no nutriment, is frequently bled, and never allowed to go to sleep: his strength is sapped away by inches; and if, in this exhausted state, he makes no revelations, a third experiment is tried—the process of *excitement*. Wine and spirituous liquors are administered, *bon gré, mal gré*; he is kept in a state of constant intoxication, in hopes that his incoherent replies may give some clue to his secret thoughts. Thus the physical powers are tortured and perverted to weaken the firmness of the moral.'"

Can this have been true; and is this barbarous system still carried on in French prisons?

N. H. R.

THE MUSIC SET TO BUCHANAN'S LATIN PSALMS, 1624.—I have before me a small vellum bound volume, having the following title:—"*Psalmorum Davidis Paraphrasis Poëtica. Georgii Bucanani Scoti; Argumentis ac Melodiis explicata atque illustrata operâ et studio Nathanis Chuttræi. Cum gratia et privilegio. Caes. Maiest. Herbornae Nassoviorum, 1624.*"

I am anxious to know something about the value of this book. Perhaps some competent person could inform me as to the melodies, whether they are known, and in what other collections they may be found? They are certainly most curious, as they are set to the Horatian metres in which Buchanan translated the *Psalms*. The only information I can find about them is in a preface:—

"Egi cum primario scholæ nostræ Cantore, M. Statio Olthonio Osnaburgensi: ut triginta diversis, quæ in Bucanano continentur, carminum generibus, melodias certas, partim jam olim ab aliis usurpatas, nonnullas etiam à seipso modulatas, adjungeret . . . atque ita laudibus et celebrationibus nominis divini multoties quotidie repetitis, locus gymnasio et domicilio nostro assignatus undiq; resonet."

Is there anything known of this musician?

A. M. B.

LADIES OF EDINBURGH: SONG: SIR WALTER SCOTT.—Can any one furnish the following information for one of the Senators of the Dominion, the Hon. John Ferguson, of Bathurst, New Brunswick, who tells me that, more than once, in former years, he has obtained replies to queries through your columns? He wants to know in what book or periodical he can obtain a copy of a—

"Petition of the Ladies of Edinburgh to Dr. — (3) and Reply thereto (attributed to Lord Byron, but not found in his published works)—about the Cause of Love."

It begins—

"Dear Doctor, Let it not transpire
How much your Lectures we admire," &c.

It was reprinted, about thirty or thirty-five years ago, in the *New York Albion*, then a periodical of high repute and extensive circulation amongst persons of British origin in the United States.

Also, whether Martin Luther, or who else, wrote the lines beginning—

"Who loves not woman, wine, and song,
Remains a fool all his life long"?

I would further beg to be informed where to find a long poem, which appeared in the newspapers of the period, on the death of Sir Walter Scott, in which all the characters of his novels are represented as individually attending his funeral, or bewailing his loss, in appropriate terms. Any replies please address to myself, Librarian of Parliament, Ottawa, Canada, and oblige
ALPHEUS TODD.

OLD ENTRIES.—In a common-place book of the year 1766, formerly belonging to an ancestor of mine, and now in my possession, I find these entries:—

"The following is a grant under which (it is said) Lord Downes holds some lands near Knaresbro.

I John of Gaunt
to the do grant
from me and mine
to the and thine
whilst the sun doth shine
and grass grows green.

* * * *

so that's enough."

"The following is taken from the Histy. of Cumberland.

I King Athelstan give to Pallan
Odcham and Rodcham
Als quid and als fayre
Als ever they mine weare
And gar to witness Maulde my wife."

Can any of your readers give me any information with respect to these curious rhyming "conveyances" of the period?

I cannot help thinking I have somewhere seen the first of the above in print, and should imagine from the MS. that both were probably copied from some county history, but as I have not access to such at the moment, shall feel obliged by any light on the subject. Apparently there is a hiatus in the first grant.
H. H. S. C.

BEARDSLEY, NEWMAN, ROYCE, TUDOR.—Can any of your correspondents give the derivations of these names? With regard to the last one, it is stated in Cassell's *History of England*, that it is an abbreviation of the name "Theodore."

CHARLES NEWMAN.

Nottingham.

MEDAL QUERY.—Can any of your readers identify and describe for me the medal which bears on the obverse the bust of a human figure, and on the reverse, in the centre, the royal arms with sup-

porters, surrounded by three lines of inscription? On the outer ring I can plainly distinguish the words Minden, Guadaloupe, Niagara, Quebec, Crown Town, Lagos. This medal, from circumstances needless to mention here, must belong to a period prior to 1764, and seems to me to have been struck to commemorate the foreign campaigns at the latter end of the reign of George II. Any account of this piece, or references to any works where it is engraved, would be very acceptable to
NUMIS.

Replies.

JUNIUS.

(4th S. xi. 130, 178, 202, 243, 387, 425,
465, 512; xii. 33.)

In calling Francis an obscure clerk, Mr. Ross is simply adopting the expressions of Mr. Merivale, who (vol. i. 325) speaks of him, in 1773, as "a young and obscure retired clerk in the War Office." But if Mr. Ross is mistaken in this respect, your distinguished correspondent C. P. F. is equally mistaken in supposing the position of Francis as first clerk to be "tantamount to that of an under-secretary or assistant-secretary of our day." Be this as it may, his social position at the period in question had been lowered by his marriage: he was living with an inferior set of people; in fact, keeping rather bad company, and completely estranged from anything like intimacy with the great. His only political connexion of the slightest note was Calcraft, with whom he was co-operating in a subordinate and rather humiliating way: "his business" (as described by Mr. Merivale) "being to act as the jackal's provider, who was himself providing for the lion." The lion was Lord Chatham, whom Francis could only reach through Calcraft, although he had been his paid amanuensis for a year.

It is this position of Francis during the publication of the *Letters of Junius* that gives force to the argument originally started by Mr. Charles Butler, who states, in his *Reminiscences*, that he and Mr. Wilkes—

"were convinced that Junius must be a man of high rank, from the tone of equality which he seemed to use, quite naturally, in his addresses to persons of rank, and in his expressions respecting them."

What has been called the grand manner of Junius, as well as his intimate knowledge of high personages, are equally remarkable in some of the private letters, which I cannot believe to have been written by the rollicking companion of "gents" (to use his own word) or by one who was content to play jackal to the jackal.

The Autobiography was written some years after Francis had held high office; and in no case can the egotistical reminiscences of an extravagantly vain man be accepted as proofs of his real position

or importance at any time. To give a single instance of the preposterous self-glorification of this Autobiography, he coolly takes credit for a letter which he evidently did not write, says that Lord Chatham made it the foundation of his speech in the House of Lords, and adds, "His speech the next day flamed in the newspapers and ran through the kingdom." Parliamentary reporting was then prohibited in both Houses. One paper, the *Evening Post*, published a meagre report of the speech. The rest, including the *Public Advertiser*, took no notice of it.

With regard to Francis's letter to Calcraft of Dec. 1, 1770, this was written exactly one fortnight after the publication of the famous Letter of Junius to Lord Mansfield, Nov. 14, 1770. They are *in pari materid*; and the question arises whether it is probable that the same man, after publishing a striking and exhaustive production on any given subject, should sit down and compose a bad paraphrase of it? If those two letters came from the same pen, both external and internal evidence must be singularly at fault.

As to the extracts (cited by C. P. F.) from the *Fragments on the Kings of England*, Francis might write a coarse attack on George III. without being Junius; and similarity of tone (did it exist) would prove nothing in a writer who was constantly producing "echoes (or imitations) of the past." His tone, style, and manner of life during the Junian period are alone valuable as tests.

A. HATWARD.

OLIVER CROMWELL, JUN. (4th S. xi. 301, 366, 430, 494).—The principal object I had in view when I wrote my note (p. 366) was to refute the statement made in the "Squire Papers," to the effect that Captain Cromwell was killed near Knaresborough. To prove my case I had to refer, amongst other books, to Noble's *Memoirs of the Protectoral Times of Cromwell*; there I found the anecdote relating to the MS. In Noble's time the identical book containing a copy of the pass was in the possession of Mr. Smith, an alderman of Huntingdon, who was descended from Gunton, the historian of the Cathedral Church of Peterborough. The following is the account given of it by Symon Patrick, Dean of Peterborough, and afterwards successively Bishop of Chichester and of Ely:—

"It is commonly called by the name of Swapham; it being vulgarly believed to have been composed by Robert Swapham, a Monk of this Church of Peterborough. But in truth is for the greatest and most ancient part of its History, the work of Hugo, surnamed Candidus, or White, an eminent Monk also of the same Church."

Mr. Hustin, or rather Mr. Humphry Austin, which I find, on further examination, was the gentleman's real name, knowing the great value of the book, concealed it, under one of the seats in the choir, as early as February, 1642, but Cromwell's soldiers made a complete wreck of the interior of

the church in April, 1643, and of course the book was discovered. Mr. Austin bribed the fanatic, who was just about to toss it into the flames, to let him carry it away, under the pretext that it was an old Latin Bible in which he was personally interested. It was really a Chronicle of Peterborough Cathedral, and the source from which Gunton gathered the materials for his history. Symon Patrick declares that it was the only book rescued from "the more than Gothish Barbarity of those ignorant people."

The following account of the destruction of legal documents, at the same time, is from a tract entitled *A Short and True Narrative of the Rifting and Defacing the Cathedral Church of Peterburgh in the Year 1643*, by Mr. Francis Standish. (The spelling and punctuation are the same as in the original):—

"I must not forget to tell, how they likewise broke open the Chapterhouse, ransack'd the Records, broke the Seals, tore the Writings in pieces, specially such as had great Seals annexed unto them, which they took or mistook rather for the Pope's Bulls. So that a grave and sober Person coming into the Room at that time, finds the Floor all strewed and covered over, with torn Papers, Parchments and broken Seals: and being astonish'd at this sight does thus expostulate with them; Gentlemen (says he) what are ye doing? They answer, We are pulling the Pope's Bulls in pieces. He replies, ye are much mistaken for these Writings are neither the Pope's Bulls nor anything relating to him. But they are the Evidences of several men's Estates, and in destroying these, you will destroy and undo many. With this they were something perswaded, and prevailed upon by the same person to permit him to carry away all that were left undecayed, by which means, the Writings the Church hath now, came to be preserved."

May I have space to repeat the hope expressed by Mr. SOLLY, that the mystery which hangs over the fate of Robert Cromwell may be cleared up? I hardly think there is sufficient evidence to show that he lived long enough to meet his death at Newport, in the manner and at the time suggested.

C. FAULKE-WATLING.

The manuscript which was rescued from the hands of the soldiers in 1643 is still in the possession of the Dean and Chapter. It is a very thick folio, and is the work generally quoted as "Swapham" in histories of Peterborough Cathedral. Mr. Botfield (*Cathedral Libraries*, p. 381) calls it the

"Liger Book of the Church, a Chronicle composed by Hugo, surnamed Candidus, a Monk of that Monastery, but usually ascribed to Robert Swapham, a Monk of the same Church."

The original pass is not known to exist, but on the first page of the manuscript Mr. Austin (not Hustin, as printed *ante* pp. 366, 430) has given an account of his recovery of the volume, and has transcribed the acquittance of the soldier. I have copied the account carefully from the original; and it may be worth printing in the old form, as some

interest has been awakened on the matter. Mr. Austin was Precentor of the Cathedral:—

"This Booke was hide in the Church, by me Humfrey Austin; February 1642. And found by one of Coll: Cromwells Souldgers when thay pul'd downe all y^e seats in the Quire, Aprill 22th 1643. And I makeing inquire amongst them, for an Old Latin Bible which were lost, I found out at last y^e partie who had it, and I gave him for y^e booke Tenn shillings, as you see by this acq.

{ The Coppie
of his acquit;

"I pray let this Scripture booke a lone for he hath paid me for it; therefore I would desire you to let it a lone; By me Henry Topclyffe, Souldger under Cap: Cromwell, Coll: Cromwell's sonn; theifore I praye let it a lone;
"By me Henry Topclyffe."

W. D. SWEETING.

Peterborough.

THE PEACOCK AS A CHRISTIAN SYMBOL (4th S. xi. 504.)—A representation of this bird, with train displayed, is supposed to have been employed by the early Christians to symbolize the resurrection of the body and the immortality of the soul. It is of frequent occurrence as a hieroglyphical emblem in the Catacombs of Rome, an engraving from which is given in the section on "Christian Symbols" in the elegant work, entitled *The Calendar of the Christian Church Illustrated* (J. H. Parker, Oxford and London, 1851, 8vo.), p. 327. This volume, I may take occasion to add, is now out of print, and scarce. A second edition has, it is true, appeared, and at a reduced price. It bears the altered title of the *Calendar of the Prayer-Book Illustrated, Enlarged, and Corrected; with 200 Engravings from Mediæval Works of Art*, but is somewhat abridged in matter, and does not contain the folding plates.

The fact appears to be that the peacock, as an emblem of the Resurrection, supplanted the phoenix, which, used by the ancient Egyptians, seated on its claws, and with two human arms protruding from its breast in an attitude of prayer, as a type of the Sothic period, or their great Astronomical year, came, with the later fable of its rising from its ashes, to symbolize immortality of the soul and an after life. Not only does it thus appear on monuments and in windows, but, as we learn from the writings of Anastatius, the variegated feathers of the bird, or imitations of them in embroidery, were often used in early times as church decorations. The wings of angels, moreover, were often represented as formed of the feathers of the peacock; a good illustration of which, taken from a pall of the fourteenth century, in the possession of the Fishmongers' Company, and not previously engraved, will be found in the frontispiece to Miss Lambert's elegant work on *Church Needlework; with Practical Remarks on its Arrangement and Preparation*. Murray, London, 1844, 8vo.

There was an old idea as to the incorruptibility of the flesh of the peacock, which may have sug-

gested the adoption of this bird as a symbol of triumph over death and the grave. A correspondent of Hone (*The Year Book*, p. 491) cites a passage from a rare volume, entitled *The Magic of Kirani, King of Persia, and of Harpocraton*, 1685, to the following purport:—

"A Peacock is a more sacred bird. Its eggs are good to make a golden colour, and so are goose eggs; and when a Peacock is dead his flesh does not decay, nor yield any stinking smell, but continues as it were embalmed in spices."

Saint Augustine corroborates this from his own experience:—

"Quis nisi Deus creator omnium, dedit carni pavonis mortui, ne putresceret; quod cum auditu incredibile videretur, evenit ut apud Carthaginem nobis cocta apponeretur, hæc avis, de cujus pectore, pulparum quantum visum est decerptum, servare jussimus; quod post dierum tantum spatium, quanto alia caro quæcunque cocta putresceret, prolutum atque oblatum, nihil nostrum offendit olfactum: itemque repositum post dies amplius quam triginta, idem quod erat inventum est; idemque post annum, nisi quod aliquantulum corpulentia siccoris, et contractoris fuit."—*De Civitate Dei*, Lib. XXI. cap. iv.

It is probable, after all, that the symbolical significance of the peacock, as a Christian emblem, differed at various times and places, according to the will of individual designers. The subject is, however, too extensive to pursue in this place; and for the various meanings which this bird has been, or may be, used to convey, I must content myself with referring to the *Philosophia Imaginum* of the Père Menestrier (Amstel. 1695, 8vo.), p. 747; to the *Apelles Symbolicus* of Von der Ketten (Amstel. 1699, 2 vols. 8vo.), vol. i. p. 570; and especially to the *Mundus Symbolicus* of D. P. Picinellus (Col. Agrip. 1695, 2 vols. folio), vol. i. p. 315, where the various applicability of the peacock, as a religious emblem, is exhaustively investigated.

The appropriation of the peacock in its more obvious significance, as a type of worldly pride, would appear to be of more modern date. In this sense it is employed by the Rev. T. B. Murray in his *Alphabet of Emblems* (1844, Rivingtons, 8vo.), page 44, where a representation of the bird, with unfolded tail, is accompanied by a set of appropriate verses.

WILLIAM BATES, B.A.

Birmingham.

Vide *Mundus Symbolicus* of Philip Picinelli, tom. i. p. 315, Col. Agr., 1681. Also the *Commentaria Symbolica* of Ant. Riccardus Brixianus Venetiis, 1591, tom. ii. vol. 122.

MABEL PEACOCK.

Bottesford Manor, Brigg.

JACKSON FAMILY (4th S. xi. 424.)—This family, which settled at Tencurry, Cahir, co. Tipperary, came from Clonbullock, in the King's County, where they originally held large estates, and were members of the society called "Friends." There were three brothers, viz.:—

I. Joseph Jackson, of whom presently.

II. William Jackson, of 81, Coombe, Dublin, a linen merchant, in which trade he acquired a fortune of 150,000*l*. He married a relative of his own, named Greer, by whom he had an only child, Elizabeth, his heir, who married on the 14th of August, 1787, Thomas Greer (he died 14th August, 1840), of Rhone Hill, co. Armagh (see Burke's *Landed Gentry* for Greer).

III. Isaac Jackson, who died, I believe, without issue.

Joseph Jackson, of Tencurry (old house), married Mary, daughter of William Fennell, of Reagh-hill, about the year 1758, and left issue:—

I. Thomas Jackson, of Millgrove House, Tencurry, who married Rachel (she was called by the country people "Ban bawn beg," or the little white woman, from her small stature and fair complexion), sister to David Malcomson, of Clonmell, and dying on the 6th of May, 1843, aged eighty-four years, without issue, his estates went to William and Mary Jackson, children of his youngest brother Joseph.

II. Abraham Jackson, of Tencurry House, married, firstly, Anne Broadhead, of Bristol, and, secondly, Barbara Plackett, of Haverford-West, Wales, but dying without issue, his property went to his brothers, Joseph and Thomas.

III. Joseph Jackson, of whom presently.

I. Mary Jackson married John Walpole, of Cahir, and had issue, along with Sarah and Mary (both died between 1866 and 1871, unmarried), a son, William Walpole, who married Sarah Smyth, and has issue, first, John Walpole, married to Emma Fanny Peard, second, William Horace Walpole, married to Marion Cathrow Peard, daughters of the late Henry Hawke Peard, Esq., J.P. and D.L., of Coole Abbey, co. Cork (see Burke's *Gentry*).

II. Hannah Jackson, married Samuel Jacob, of Clonmell, and had issue, along with Joseph and Mary, another son, Joshua (the eldest), the celebrated "White Quaker," who married Miss Fayle, and has issue, first, Samuel, second, Joshua, third, Richard.

Joseph Jackson, of Brookfield House, Tencurry (third son of Joseph), built the large woollen factory. He married Sarah (she died 14th January, 1849, aged eighty-four years, and is buried along with her son in Mount Jerome Cemetery, Harold's Cross, Dublin), daughter of Joseph Miller (the constructor of that curious clock that spoke the hours, mentioned by "John Wesley in his Journal," dated 26th April, 1762), of the Wilderness, Lurgan, co. Armagh. He left issue:—

I. William Jackson, who died 21st May, 1850, aged about thirty-five years, and is buried along with his mother in Mount Jerome. He was the last male representative of the Tencurry family, and, dying unmarried, his property went to his only sister, Mary.

II. Mary Jackson, the last of the name, married, 29th February, 1841, to William Pigott, of Delbrook, Dundrum, co. Dublin, son of John Pigott, and grandson of Captain John Pigott, of Brockley Park, Queen's County. He died at his residence, Mount Pleasant Square, Dublin, 11th of May, 1856, aged forty-five years, having been born 29th July, 1810, and is buried in Mount Jerome along with William Jackson. He left an only child,

William Jackson Pigott, born 13th September, 1842. Lieutenant in the King's County Militia Rifles, March, 1873.

The Jacksons of Tencurry claim descent from a family of the name, who gave large grants of money and lands for the purpose of erecting and

supporting schools at Fork Hill. They were connected with families of the name of Manly of Monasteroris, Richardson, Pike, Pim, Steel, and Armstrong, &c.

I have an old seal in my possession belonging to one of the Jacksons, with the following: Arms, gules on a fesse between three shovellers tufted on the head and breast argent, each charged with a trefoil slipped vert, a crescent of the last. Crest, a shoveller, as in the arms, with the trefoil in its beak, and charged with a crescent on the breast. Motto, "Malo mori quam foedari."

THENN-NE-CURRAGH.

Lost Books (4th S. viii. 83.)—I send you a few more notes towards a new "Bibliotheca Abscondita."

John Lane.—Is anything now known of Lane's poem on Guy of Warwick? It was extant in the time of Phillips, who mentions it in the *Theatrum Poetarum*.

St. Evremond.—Are St. Evremond's papers still in existence? One volume, at least, was left to Godolphin, and others were in the possession of Waller the poet. Des Maryeaux states that many things were omitted from his edition relating "to private passages," and there is little doubt that others would be suppressed on account of their free-thinking tendencies. It is not at all improbable that some record of his intercourse with Spinoza may yet be found.

Theobald and "The Double Falsehood."—What became of the MSS. from which Theobald printed this play (1728), which he ascribed to Shakspeare? He describes one of them as "of above sixty years standing, in the handwriting of Mr. Downs, the famous old Prompter," and afterwards in the possession of Betterton, who intended to have published it. He speaks, also, of two other copies, one of which came "from a noble person," who also favoured him with the tradition that the play was given by Shakspeare to a natural daughter. Although evidently much doctored, the work is certainly older than Theobald's time, and is interesting as an early instance of the influence of Cervantes upon the English drama.

Philip, Duke of Wharton.—The old Earl of Cloncartie, who lived so long at Boulogne pensioned by the French Government, had several manuscript productions of his old friend the "mad duke" of Wharton. What became of them?

Diary of a Spanish Merchant.—In the *European Magazine*, for June, 1813, there are some extracts from a MS. diary kept by a Spanish merchant from 1645 to 1664. Where is this now? It may assist in identification if I add that under Jan. 30, 1661, it contains some very nasty details of the hanging of the corpses of Cromwell, Ireton, and Bradshaw.

Sir M. Hale's MSS.—Sir W. Lee, Chief Justice

of the King's Bench, 12 Geo. II., in the case of the King against Bosworth, seems to have quoted in a somewhat different manner from the commonly received form, the well-known axiom about Christianity in relation to the common law ascribed to Hile. The Chief Justice mentioned that in a MS. of Sir Matthew's, which he had seen, it was said, "that Christianity came in here by external spiritual force and discipline, was introduced as a custom, and is part of the law." What was this MS., and where is it now?

Sir John Falstaff.—Botoner, the purveyor or secretary of Sir John Falstaff, amongst other things, wrote a work entitled *Acta Domini Johannis Pastolf*, which was extant in Fuller's time. His son also made a collection of documents relating to the wars of the English in France, a copy of which was in the possession of Brian Fairfax. Is anything known of their present whereabouts? While upon this subject, I should like to ask if it is known from what source Capt. Alexander Smith derived the adventures which he has given to Falstaff in his *History of the Lives and Robberies of Highwaymen*, &c., 2 vols. Lond., 1714. Much of the narrative is taken from Shakspeare, but after exhausting the familiar scenes of *Henry IV.*, he takes the fat knight into unknown latitudes. Was there not some earlier chap-book or popular history to which he was indebted for this after life? In the life of Falstaff given in the *Biog. Brit.*, vol. 5, Mr. Gough quotes, from "a manuscript poem upon the reign of Richard II., Henry IV., and Henry V.," a passage relating to the popularity of Shakspeare's *Henry IV.*:

"—how'er the heaps
May crowd in hungry expectation all
To the sweet negociation of Jack and Hall."

Has this MS. been printed?

C. ELLIOT BROWNE.

ORPHEUS AND MOSES (4th S. xi. 521; xii. 31).—Had the tone of Mr. STEINMETZ's remarks savoured more of courtesy, I would have replied to them at length; as it is, I will only take leave to say that I did not in my note make use of the word "discovery," as the inverted commas may lead your readers to suppose; and that I am as far, I hope, as Mr. STEINMETZ, or any one else, from wishing or intending, by any word I speak or write, to show disrespect for, or to bring discredit upon, my portion of the Holy Scriptures, which through a long lifetime of many sorrows have been my chief support and solace.

In support of my position, which I still hold to, let me refer your correspondent to the first book of Josephus's reply to Apion about the antiquity of the Jews. Nor do I see in what way it can militate against the dignity or divine authority of their sacred writings, because, as he asserts, they were known, more or less, to such men as Pytha-

goras, Theophrastus, Herodotus of Halicarnassus, Hecateus, and Plato. EDMUND TEW, M.A.

P.S.—I have only just discovered that I have been the victim of a misprint. In my edition of the *Poetae Minores Graeci*, by Ralph Winterton, 1635, ἰδογενής is erroneously given for ἰδογενής, the latter occurring both in Hederick and Liddell and Scott. Of these the former says, ἰδογενής, ἐκ, ex aqua natus. A γεινομαι; the latter, ἰδογενής, ἐκ, sprung from the water, prob. l. for ἰδογ-, in *Orph. Fr.*, 2, 36; v. *Lob. Pathol.*, 443. So that, after all, it is a classical word, although Mr. STEINMETZ pronounces it to be "nothing of the sort," and, moreover, is "noticed" by two out of the three lexicographers I mentioned, though, by reason of the misprint, I failed at first to find it. That it stands for ἰδογενής is nothing beyond conjecture, as Liddell and Scott candidly admit. The only authority they give for ἰδογενής, or ἰδογενής, is Synesius, of the beginning of the fifth century. No reference to Orpheus. R. T.

QUERIES FROM SWIFT'S LETTERS (4th S. xii. 8.)—"Pea pain" is a misprint for poor pain. It is so stated in the Errata to Hawkesworth's edition of 1763. In that of 1766 it is corrected to "poor pain" [xvii. p. 165.] EDWARD SOLLY.

I know no such word as "pea-pain." Sir Walter Scott's edition of Swift's *Works* (Edinburgh, 1824) reads, "instead of a poor pain in my face, I have a good substantial giddiness and headache."

These are more likely to be Swift's words—the rather peculiar epithet "poor" being, I suppose, in antithesis to "good substantial." That a mistake of this kind might easily occur in deciphering this letter, may be shown by an extract from Mrs. Howard's reply to Swift. Swift had concluded his letter with this compliment:—

"I will say another thing in your praise, that goodness would become you better than any person I know; and for that very reason, there is nobody I wish to be so much as yourself."

Mrs. Howard unfortunately read "poison" instead of "person", so she sharply rejoins:—

"... Answer these queries in writing, if poison or other methods do not enable you soon to appear in person. Though I make use of your own word poison, give me leave to tell you it is nonsense, and I desire you will take more care, for the time to come, how you endeavour to impose upon my understanding, by making no use of your own."

Swift at once replied:—

"Thus have I most fully answered your queries. I wish the poison were in my stomach (which may be very probable, considering the many drugs I take), if I remember to have mentioned that word in my letter. But ladies who have poison in their eyes, may be apt to mistake in their reading. O! I have found it out; the word *person*, I suppose, was written like *poison*. Ask all the friends I write to, and they will attest this mistake to be but a trifle in my way of writing, and could easily prove it if they had any of my letters to show. I make

nothing of mistaking untoward for Howard, wellpull for Walpole, knights of a share for knights of a shire, monster for minister; in writing speaker, I put an a for a p, and a hundred such blunders, which cannot be helped, while I have a hundred oceans rolling in my ears, into which no sense has been poured this fortnight; and therefore if I write nonsense, I can assure you it is genuine, and not borrowed."

Mrs. Howard did not become Countess of Suffolk till 1731.

SPARKS HENDERSON WILLIAMS, F.R.H.S.

Perhaps Swift's abuse of the "stork" is because, in spite of its good qualities, the stork is a glutton, and eats garbage. The amusement referred to can only be indulged in by elderly matrons under a particular combination of circumstances. It consists in being justified in saying to one's daughter, "Rise up, daughter, and go to thy daughter, for thy daughter's daughter has a son."

J. H. I. OAKLEY.

"FAWNEY" = A RING (4th S. xii. 8.)—The proper form of the Erse *fain, faine, is ain, ainn* (*ainn*, a great circle), which seem to be from *anneau*; or from *annus*, a circle; preceded by a digamma. If the word *fawney* had been found in Gipsy, it might have been of Oriental origin. In the different Gipsy dialects the word for ring is *vongusto, angust, angusto, gusto, gushdo, jangustri, gostring, gusterin*.

R. S. CHARNOCK.

Gray's Inn.

MICHAEL ANGELO (4th S. xii. 7.)—Ottley assigns the print to Beatricetto. There are others by the same engraver after M. Angelo. Lafreri was a publisher. The peculiar state of the plate may render it a rarity.

R. N. J.

The engraver of this print was Nicolas Beatrizet, or Beautrizet, born, most probably, at Luneville; the exact date is not, however, known; it must have been early in the sixteenth century—1507 is named in the edition of Vasari, published at Florence by Lemonnier. Beatrizet died after 1560, as that date is to be found upon a print bearing his name, called *The Ocean*. *Bartsch*, vol. xv. No. 97, p. 267. Ant. Lafreri, born at Salina, 1572, was also an engraver, but is better known as a dealer in works of art. He bought unfinished or worn plates, retouched and altered them, adding his own name, with also, according to Nagler, "dem Beinamen Sequanus." The date of his first going to Rome is not known, nor are we acquainted with the name of his master. He died about 1580. The first state of this plate bears only "Hieremias."

BEN. NATTALI.

The Library, Windsor Castle.

COUNT BORUWLASKI (4th S. xii. 7.)—The Polish dwarf, Count Boruwlaski, died on Tuesday, the 5th of September, 1837, in his 99th year. His remains were interred on Monday the 11th, in the

"Nine Altars" in Durham Cathedral, near those of his friend Stephen Kemble. For some time previous to his death he resided in an elegant cottage on the Wear, near Durham.

THOMAS RATCLIFFE.

[See "N. & Q.," 2nd S. i. 154, 240, 358, ii. 157.]

CHRISTMAS GIFTS IN MONASTERIES (4th S. xi. 321.)—Perhaps *doode* is the Dutch *dade*, date; *topnette* I take to be the French *topinambour*, Jerusalem artichoke; first, I conceive the *ambour* was dropped, then for a smaller sort the diminutive was used, so that the word became *topinet* or *topnette*.

F. J. V.

CORONET OF THE PRINCE OF WALES (4th S. xii. 8.)—The arch was not added to the Prince of Wales's coronet till after the restoration of King Charles II.

J. H. I. OAKLEY.

"RENDER UNTO CÆSAR," &c. (4th S. xii. 8.)—The original picture was in the collection of M. Héria, at Brussels. It was engraved by Landry, Visscher, Vosterman, with slight variations by Dankers, also in small. A repetition of the picture by one of Rubens's pupils, but finished by him, is in the Louvre.

R. N. J.

Does not your correspondent allude to the picture under the above title by Titian, in the Dresden Gallery, one of his most finished early ones?

D. C. E.

Bedford.

LATIN MS. AUTOBIOGRAPHY OF DR. KING, ABP. OF DUBLIN (4th S. ii. 440, 521; viii. 489.)—I am indebted to the courtesy of the Rev. Wm. Reeves, D.D., Rector of Tynan, Armagh, and Librarian of the Public Library in that city, for the following interesting information:—

The Latin autobiography of the Archbishop, in his own handwriting, was presented to the Armagh Library, in 1776, by the Rev. Thos. English, and is still preserved. It is entitled *Quadam mea vitæ insigniora*, and commences:—

"Ipse natus calendis Mali 1650, patre Jacobo ejusdem nominis avo et proavo familiâ antiqua de Burras in Scotia Septentrionali."

The volume, lettered on the back "The King's Royal Library of Dublin MSS. Hibernica, vol. i.," contains, besides the autobiography, a translation or paraphrase of the same, evidently written by a member of the Abp.'s family, together with copies of Dr. K.'s letters from 1715 (July 2) to Oct. 1716. There are 323 pp. in all. Dr. Reeves adds, "This is certainly the volume which Harris used." The autobiography, so long in the possession of a branch of the King family, the loss of which I have referred to before, must have been either a duplicate or transcript of this MS.

C. S. K.

Eytham Lodge, Southgate, N.

HERALDIC (4th S. xi. 525.)—When a man marries an heiress, the issue by that marriage are the sole

representatives of the united houses; the coat borne by that issue is one and indivisible for ever hereafter; consequently, any daughter, being a descendant of the said man and heiress, will preserve the coat of the said heiress, or of any other heiress who shall have intervened, the coats being quartered in the usual way.

2nd. If a man marries an heiress, he will bear the coat of her house on the escutcheon of pre- tence; if the issue by that marriage die, there is plainly no one representative of the united houses; therefore, no one is entitled to bear a coat representing such union.

When the man dies, his issue by any other wife will bear the coat of his house; and neither he in his lifetime, nor his issue then or after, will be entitled to quarter the arms of the heiress.

H. L. M.

MOVING WITHOUT TOUCHING (4th S. xi. 525.)—The allusion made by Mr. Ruskin is no doubt to the case of Angélique Cottin, the only record of which I can at present find is the following, in Mr. Henry Spicer's *Sights and Sounds*, 1853, p. 50:—

"The report of the Commission of the Academy of Sciences, at Paris, Feb. 16, 1846, records the case of one Angélique Cottin, a girl of fourteen, in whose presence sounds were heard, and movements of articles of furniture, without visible agency noticed. The case, however, is reported briefly and unsatisfactorily."

Details of other cases of similar phenomena are given in the same book (including the very curious one occurring to Councillor Hahn, at Slawensick Castle, in Silesia); and the copious literature of spiritualism is replete with such, and easily accessible.

JAMES T. PRESLEY.

BURNS: "GUID-WILLIE WAUGHT" (4th S. vii. 386, 501; viii. 55.)—One might have supposed the question of this reading in *Auld Lang Syne* settled by the correspondence on the subject in "N. & Q."; but it is not so, as the most recent publications of the song will show. In W. M. Rossetti's compact and richly annotated Burns, the reading is—

"And we'll tak a right guid willie-waught,
For auld lang syne."

This reading, as you are aware, has been seriously impugned by several of your correspondents, who contend, on what seem to me unanswerable reasons, that the text should read "*guid-willie waught*." Yet the reading of Rossetti is sustained by Dr. Hately Waddell, in his *Lowland Scottish Version of the Book of Psalms*. In his rendering of the 16th Psalm, and fourth verse, he reads:—

"Mair dule sal they hae, wha mel wi' ony ither: and naither toom till them their williewaughts o' bluid; na, nor lift their vera names intil my mouthe."

Here *willie-waught* is used to signify a draught; while we contend that *waught* signifies draught by

itself, and that *willie* should be joined to *guid*, i.e. *guid-willie*, well-wishing, friendly.

Such is the reading of Robert Chambers in his *Songs of Scotland*:—

"And we'll tak' a richt-guid-willie waught
For auld lang syne."

We believe Chambers's text to be the more correct one.

Readers partial to the Scottish Doric will be glad to hear of Dr. Waddell's most curious and ingenious translation of David's Hebrew into the dialect of Burns. The feat is successfully achieved without a single cause of regret, for the Psalmist loses nothing in dignity in the homely phraseology of the Scottish peasantry, except for the fatal jingle of rhyme, too often admitted by the translator. This spoils what is else so good. D. N.

"THE TONGUE NOT ESSENTIAL TO SPEECH" (4th S. xii. 19.)—In your notice of this book you mention the well-known miracle of Tipassa, where the loss of the tongues of the forty confessors did not deprive them of speech. You remark:—

"Although the African martyrs are said to have spoken 'without any impediment,' the value of this assertion is very slight when we remember that it was made by the co-religionists and sympathisers with the Catholic sufferers—men whose object was to strain their utmost to make out another set of miracles."

Gibbon (ch. xxxvii.), after giving the Christian evidence, adds:—

"At Constantinople we are astonished to find a cool, a learned and unexceptionable witness, without interest, and without passion. Æneas of Gaza, a Platonic philosopher, has accurately described his own observations on those African sufferers. 'I saw them myself; I heard them speak; I diligently inquired by what means such an articulate voice could be formed without any organ of speech; I used my eyes to examine the report of my ears; I opened their mouth, and saw that their whole tongue had been completely torn away by the roots; an operation which the physicians generally suppose to be mortal.'"

The subsequent observation of Gibbon is worthy of being recorded:—

"The supernatural gift of the African confessors, who spoke without tongues, will command the assent of those, and of those only, who already believe that their language was pure and orthodox. But the stubborn mind of an infidel is guarded by secret incurable suspicion, and the Arian or Socinian, who has seriously rejected the doctrine of the Trinity, will not be shaken by the most plausible evidence of an Athanasian miracle."

E. L. BLENKINSOPP.

Springthorpe Rectory.

[For articles on this subject, see "N. & Q.," 2nd S. v. 409, 483; 3rd S. i. 268, 337.]

COUNCIL OF NICÆA (4th S. xi. 524; xii. 14.)—The passage sought for is probably the statement given in Cave's *Lives of the Fathers*, ii., 1683, p. 57. Life of St. Athanasius,—speaking of the number at the Council, he says:—

"Eutychius, the Arabick Historian, and Ismael Ibn Ali, a Mahumetan Historian mentioned by Mr. Selden,

enlarge the number to XXXLVIII., out of which they tell us the Emperor selected CCXVIII. Though whence this variety of Reports should arise, whether from the great numbers of inferior Clergy that came thither, but have no Votes in the Council, or from the dissenting parties in the Synod, not taken into account, is hard to say."

EDWARD SOLLY.

[The following passage is taken from Dean Stanley's *Lectures on the History of the Eastern Church*, fourth edition, 1869, pp. 94, 95:—"At Nicæa the highest calculation, in the distorted accounts of later times, fixes the number at more than 2,000." This, if we include all the presbyters and attendants, is probably correct. The actual number of Bishops, variously stated in the earlier authorities as 218, 250, 270, or 300, was finally believed to have been 320 or 318, and this in the Eastern Church has been so completely identified with the event, that the Council is often known as that of 'the 318.' It is a proof of the importance of the event that even so trivial a circumstance as the number should be made the groundwork of more than one mystical legend. In the Greek numerals it was T I H; i.e., T for the cross, I H for the sacred name 'Iησοῦς.' It was also supposed that their number was prefigured in the 318 slaves of Abraham. It became the foundation of seeking mystical numbers for the later Councils. The greatest of all the Eastern Councils, in numbers and dignity, that of Chalcedon, prided itself on being just double that of Nicæa, 636. The Council of Constantinople, which deposed Ignatius, and exalted Photius in the ninth century, prided itself on being exactly the same number, 318. The Alexandrians, after two Arabian historians, giving the sum total of the Council as 2,348, represent the rest as the grand gathering of all the heretics of the world, Sabellians, Mariolaters, Arians; and that the 318 were the orthodox and steadfast minority."

References.—"2340 (Macrizi, 31), 2848 (Mansi, ii. p. 1078; Eutychius, *Ann.*, 1,440). "Anal. Nic., 34. "Eua., i. c. ii. 8. "Eustathius (*apud* Theod., i. 8), who, however, adds that he had not examined the matter closely. "Athanas., *Hist. Monach.*, c. 66; *Apol. c. Ariun.*, c. 23, 25; *De Synod.*, c. 43. "Athanas., *Ad Afr.*, c. 2; *Sec.*, i. 8; *Soc.*, i. 17; (320) Theod. i. 7. "Ambrose, *De Fide*, i. 18. "Ibid., i. 1. "Macrizi, 31; Eutychius, *Ann.*, i. 440.]

SOMERVILLE PEERAGE (4th S. xi. 157, 201, 257, 326, 427, 493; xii. 15.) I venture to think that the differences between HERMENTRUDE and S on the one part, and myself on the other, are merely verbal, and that substantially we are of the same opinion.

I cannot understand wherein lies the affront against which HERMENTRUDE protests, for although she takes exception to my opinion as to representation—he does not express a definite opinion of an opposite tendency. On the contrary, she rather corroborates my argument so far, by admitting that there may be in a Family at least two persons possessing a representative character, the heir male and the heir general. This goes in the direction of what I contend for, and I submit, upon that admission, that according as the Peerage held by a Noble Family is descendible to heirs male or to heirs general, so will the real representative of that Noble Family be the heir male or the heir general. But, in answer to HERMENTRUDE's enquiry, I may

say that according to the Law of Scotland, which is applicable to the case before us, there may be other heirs than the two she mentions. For instance, there may be the heir of tailzie and provision, to whom a Peerage may be descendible. Again HERMENTRUDE asks, "If the holder of the dignity has obtained it by fraud or ignorance, in what possible sense can he be a true representative?" As well ask, In what sense can he be a true Peer? Are we to begin by presuming fraud or ignorance? Instead of my saying "holder of the Dignity," would HERMENTRUDE have had me say "true and lawful holder of the Dignity"? When we speak of holders, surely we are understood to mean true and lawful holders, whether we use these words or not. The general principle is, that after the decision of a competent Tribunal this shall be truth and law so long as any one exists who has an interest to plead under it.

S., also, objects to my statement that in a Noble Family I would consider the holder of the Dignity the representative, and asks "How, then, about Sir E. Seymour, who proudly regarded the Duke of Somerset as a branch of his family?" The question, I presume, conveys its own answer, namely, that Sir E. Seymour was not a member of the Noble Family of which the Duke was the representative. I could not wish for a better example than that furnished by S. in Melville Zetland and Dundas of Dundas. Dundas of Dundas is the representative of the Family of Dundas as a whole, but he is not the representative of either of the Noble Families of Dundas Viscount Melville or Dundas Earl of Zetland. He is not a member of a Noble Family at all in the sense in which we are now speaking. If Nobility ran back to an indefinite extent, where would we look for the representatives of many of our now Noble Families?

W. M.

Edinburgh.

FORM OF RECONCILING A CONVERT IN THE ROMAN CHURCH (4th S. xi. 359, 449).—However the question "an mysteria SS. Trinitatis et Incarnationis sint credenda explicite?" may be resolved (see *Theol. Moral.*, S. Alphons. de Ligorio, lib. iii. cap. 1; Busembaum's *Medulla Theol. Moral.*, lib. ii. cap. 1, &c.), A. M. may be assured that the form of reconciling a convert as still used by the Church of Rome demands, of course, a very much larger profession of faith than the Apostles' Creed. I cite as interesting to English people from the "Forma reconciliandi Conversum," in the *Ordo administrandi Sacramenta, et alia quedam Officia Ecclesiastica ritè peragendi, in Missionibus Anglicanis*. London, 1831:—

"I, N. N., with a firm faith believe and profess all and every one of these things which are contained in that Creed which the Holy Roman Church maketh use of, to wit, I believe," &c. [The convert then recites the Nicene Creed.] "I most steadfastly admit and embrace Apo-

stolical and Ecclesiastical Traditions, and all other Observances and Constitutions of the same Church."

"I also admit the Holy Scriptures according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures. Neither will I ever take or interpret them otherwise than according to the unanimous consent of the Fathers."

"I also profess that there are truly and properly Seven Sacraments," &c.

"I embrace and receive all and every one of the Things which have been defined and declared in the holy Council of Trent concerning Original Sin and Justification."

"I profess likewise that in the Mass there is offered to God a true proper and propitiatory Sacrifice for the Living and the Dead." [Then follows explicitly a profession of faith in (1) the Real Presence, (2) in Transubstantiation, (3) in the doctrine of Concomitance.]

"I constantly hold that there is a Purgatory," &c.

"Likewise that the Saints reigning together with Christ are to be honoured and invoked," &c.

"I most firmly assert that the Image of Christ, of the Mother of God, Ever-virgin, &c., ought to be had and retained," &c.

"I also affirm that the power of Indulgences was left by Christ to the Church, and that the use of them is most wholesome to Christian people."

"I acknowledge the Holy Catholic Apostolic Roman Church for the Mother and Mistress of all Churches, and I promise true obedience to the Bishop of Rome," &c.

"I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and General Councils, and particularly by the holy Council of Trent, and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized."

"I, N. N., do at this present freely profess, and sincerely hold this true Catholic Faith, without which no one can be saved," &c.

JOHN DOWDEN.

Dublin.

"CALLIPÆDIA" (4th S. xi. 444, 510.)—The first edition of this book was printed at Leyden in 1655, and contained lines abusive of Cardinal Mazarin and his family. The Cardinal sent for Quillet, spoke kindly to him, and promised to give him preferment. Shortly after, he gave him a valuable *Abbaye* which fell vacant. Quillet then republished his poem in 1656 at Paris, the lines against the Cardinal being replaced by others in his praise, and the whole prefaced by a flattering dedication to Mazarin. Full details are given in *Menagiana*, Amsterdam edition.

EDWARD SOLLY.

Goblin (4th S. xi. 464.)—The Clarendon Press *Series* has no authority for the etymology of the word *goblin* other than that of the dictionaries in general, and altogether the derivation is a doubtful one. Casaubon (v. Richardson's *Dict.*, sub. v.), on the authority of the scholiast upon Aristophanes, derives it from the Greek *κόβαλος*, *κόβαλοι*, according to Liddell and Scott, mischievous devils invoked by rogues, *quasi* *κακόβουλοι*

glosses *Lemon*; but if this were assumed it would be better to imagine *κακόβουλος* scattering evil, as *διάβολος* is *Devil*, or *slanderer*. Roquefort, in his *Glossaire Romane*, has "Gobelin, bobelin: Démon familier, lutin, esprit follet, le diable, en bas Lat. *gobelinus*."

Minshew and many others say from *Gober* to gobble, because nurses tell infants that they devour children whole.

De la Monnoye says it is a word of very ancient use in Normandy, and that it is the diminutive of *Kobolt*, a word that the Normans brought with them from the north.

Wedgwood quotes the precise passage cited by M. R. from *Ordericus Vitalis*, and thinks that it is amongst the Celts we must look for the origin. *Coblyn* is, in Welsh, a knocker, from *cobio*, to knock: he adds—The German *Kobold* means a *mine-spirit*; and the miners at Llandudno maintain the existence of such *Knockers* in mines, and regard them as very harmless. Mining has been going on in Cardiganshire since the Romans were here; and it is a miner's superstition, this *Kobold*, in Germany now. But the English and French word is infinitely more akin to the Welsh. In Chambers's *Dictionary*, by Donald, *Cobalt*, the metal, is said to be so called by the miners from *Kobold*, a devil, because it indicates the absence of more precious metals.

A *cob* is a blow, and the consequence of a blow is a lump. *Cobstones* are large stones, *cobbles* are stones rounded by the beating or cobbling of the sea, and, therefore, Neptune is the greatest of all cobblers, and should be worshipped by every son of Crispin. The ghost in *Hamlet* is represented as a dexterous miner, an "old mole," a *knocker*, and so a goblin; and assuredly, in modern spirit séances, either spirits are knockers and coblyns, or the mediums *cobble* for them; in any case, the frequenters have fallen amongst rappers and goblins, and if they go very far will scarcely preserve themselves from rapine.

C. A. W.

Mayfair.

"Some have derived the words elf and goblin from *Guelphs* and *Ghibellines*, the names of two great political parties which divided Italy and Germany during the middle ages; and others derive goblin from the French *gober*, to devour."—*The National Encyclopædia*, Vol. VI. s.v. Goblins.

F. A. EDWARDS.

Bath.

POSITION OF THE PULPIT (4th S. xi. 358, 469, 511.)—Durandus says, the "pulpit is so-called from being public, or placed in a public place." The late Welby Pugin, when rebuilding my church, said, "the north side of the nave, near the chancel arch, was the proper place for the pulpit, as the sermon was, or ought to be, an exposition of the Gospel"; but in our case we had to place it on the south side of the chancel arch, there being a north

aisle separated from the nave by a row of pillars and arches.
S. WARD.

The north side is the place for the pulpit, for the pulpit was the ambo from whence the Gospel was read, and it is always read on the north side. Sometimes it was read, and I suppose the sermon preached, when there was one, from the rood loft, which, with its circular staircase, still remains in some churches. I remember seeing the Gospel read at High Mass in Sevilla Cathedral from an ambo or pulpit in the choir screen. The pulpit in St. Paul's, when it stood in the chancel, was on the north side.
E. L. BLENKINSOPP.

Springthorpe Rectory.

"SOS KISTUR PREY A PELLENGRO GRYE" (4th S. xi. 383, 432, 513.)—The word *sos* is to be found in the *Vocabulario del Dialecto Jitano, por D. Augusto Jimenez*, of which a second edition was published in Seville in 1853. It is there given as a translation of the Spanish *Que*. I have before me the words of a gipsy curse, which were written for me by Antonio Bailly, the old *valet de place* in Seville, and given to me by him with the injunction never to address them to a gipsy unless I was ready to look my last upon the sun. This word *sos* occurs twice in the phrase (once in composition), which is as follows :—

"Aunsos guilles y te chooes nel fresniego e Bombardó
Nasti dicabas qui chardiella sos sa menda te petró."

and Bailly translated thus :—"Though you may wash in the Gulf of Lyons, you can't wash out the stain I have inflicted on you."

Having been thus mysteriously warned, of course I was all impatience to try the effects of this tremendous distich, and therefore seized an early opportunity of launching the curse at the head of a gipsy with all the venom of malignant hate that I could assume, and calmly awaited my fate. But I still live to tell the tale. My only reward was a prolonged and stupid stare from a pair of lovely eyes. Years of calm reflection have convinced me that Bailly made a fool of me. This Bailly, by the way, was a noteworthy character,—a grandson, according to his own account, of Mayor Bailly of the first French Revolution,—doesn't Carlyle call him "thousand-despatch Bailly"? He was Lord Byron's guide when his lordship was in Seville; and Lord Byron wrote some lines before he left that city, and gave them to his faithful lackey. I do not remember ever to have seen these lines in print, and even if they have been printed, their repetition in "N. & Q." may serve to recall to some of your readers the portly figure that guided their young feet through the devious streets of that charming city, which, according to the popular proverb, not to have seen is to have failed in seeing a marvel. The verses are as follows :—

"All those that travel ever must decide
'Tis time ill-spent without a skilful guide,
One who the manners and the customs knows,
And gives the history of all he shows;
Who all the locks, with picking, can undo
With silver keys, with skill applied thereto.
If such you want, and one who will not fail ye,
I strongly recommend Antonio Bailly."

Be it understood that I do not in the least criticize Mr. SMITH's knowledge of the Gipsy language.

H. H. FURNESS.

Philadelphia.

MR. SMITH's suggestion is clever, but too charitable. The line is from Vol. i. p. 86 (1857 edition), *Romany Rye*, and the context, "a gorgiko rye, sos kistur," &c., "'twas yov sos kerdo man cambri," shows that in this, as in other instances, in this and all his other works, Borrow uses Spanish for English Romanes; indeed, he sometimes seems to go further, e.g., *Wild Wales*, ch. xcvi., a stanza running :—"Ando berkho rye canó, oteh pivò teh khavó.—tu lerasque ando berkho piranee, teh corbatcha por pico," of which no Romanychal can even suggest a meaning. Can any of your readers interpret it? Possibly, part of it is "on breast gentleman now, there drink and eat—Thou . . . on breast sweetheart and . . . stay on shoulder." Pellengro, according to Dr. Smart, means a male, cf. *pellonos testiculi*, and *pel* to fall.

POOVENGRYGAV.

For an outline grammar and vocabulary, see *The Dialect of the English Gypsies*, by Bath C. Smart, M.D., F.E.S., published for the Philological Society by A. Asher & Co., Berlin, 1863. JOHN ADDIS.

BRONZE, TIN, AMBER, &c. (4th S. xi. 115, 180, 227, 291, 534.)—I should plead guilty to the offence charged by PELAGIUS, of having stated things which are not in books, or which are contrary to what is alleged in his books, if this offence were one acknowledged by the editor, or readers of "N. & Q." If we are not to publish anything but what is published in books, the highest functions of "N. & Q." would cease. The great value of "N. & Q.," and of such contributories to science, is, that they do contain matter which is not in books, and that such publications furnish to the student the highest and the latest knowledge, beyond the best and most accredited manuals, instead of being a simple borrower from other books. "N. & Q.," as we all know, has furnished a large store of new facts, and has achieved the merit of promoting original investigations. Standard works of reference are commonly from ten to fifteen years behind the living literature of the press; and some, fifty or a hundred years. My reference to the form of *kassiteros* is based partly on the studies of an accredited author, Dr. Bleek, the nature of whose laborious studies is not likely to make him popularly known. His discoveries, of

the importance in comparative philology of the prefixes, or definitives, M, S, K, &c., are well worth the attention of PELAGIUS, and are of great value in the comparative chronology of language and grammar. Treating K as a prefix then, we have a root for the early name of a metal, which in conformity with our knowledge might subsequently be assigned to Tin and Iron. If somebody has chosen to think that the name of the tin islands is derived from the Sanskrit *kastiva*, which is not Phœnician, there is no harm in suggesting some earlier etymology, which will, at all events, have granted chronological probability. With deference to PELAGIUS, the archæologist or ethnologist can make as good history with a bronze weapon, a skull, the name of a planet, or a fable, as can be made from the loose wording of a chance Greek author, having no sound source of information or any good knowledge of the country or people to which he referred. At a period when we are creating history, extending and correcting that to be found in books, the dictum "it is written in a book" can no longer be applied as a writ of *ne exeat* on the expression of new opinions, forbidding their free currency and circulation.

HYDE CLARKE.

Miscellaneous.

NOTES ON BOOKS, ETC.

So much of the Diary of Lady Willoughby as relates to her Domestic History, and to the Eventful Period of the Reign of Charles I., the Protectorate, and the Restoration. (Longmans & Co.)

CLOSE upon thirty years have elapsed since Mrs. Hannah Mary Rathbone published the above interesting and beautiful work. It has been added to in later editions. The first comprised the period 1635-1648. It is a book to gratify readers of all ages—one to send the young to further study the real history of the times. It is pure in sentiment and expression. Mrs. Rathbone did not overdo the style and spirit of the period she illustrated. There are some writers of imaginary diaries who are overwhelmingly characteristic. They are like the player who, the better to act Othello, blacked himself all over.

The Quarterly Review. No. 269. July, 1873. (Murray.)

THE Midsummer number of the *Quarterly* begins with English poetry and ends with French politics. The conclusion of the first is that there is no lack of English subjects yet untreated by English poets. The moral of the last is, that the French Revolution of 1789 is yet unfinished, and that France would have made more healthy progress at less terrible cost if French politicians of the time indicated had been true patriots instead of mere politicians. The article which will, perhaps, be read before any other, is the one on "Beaumarchais and his Times." It is pleasant to read and pleasant to remember. It shows that Beaumarchais not only invented *Figaro*, but overturned the French monarchy, and created the United States! Another excellent article is on a little known subject, the French Church. What may be called the "seasonable" article is the one on the Shah of Persia. It contains an illustration of the difficulty of making a very high personage understand what the electric tele-

graph really is, and how it works. The English official succeeded at last by suggesting the existence of a dog so large that with its tail at Teheran its muzzle would be in London, and that as soon as anybody trod on its tail in Teheran the dog would bark in London. The Persian, however, might reasonably have asked how the imaginary dog would, on being touched in England, make the touch known in Persia. As much interest has been manifested by some of our correspondents to know the exact meaning of the word Shah, we add the following: The Ahasuerus (Achashverosh) of "Esther" is the same as *Khshayārshā*, the old Persian word which the Greeks made "Xerxes." The first part of the word "Khshaya," from which is derived the modern "Shah," meant, in old Persian, "King."

The Legends and Commemorative Celebrations of St. Kentigern, his Friends and Disciples. Translated from the Aberdeen Breviary and the Arbuthnott Missal. With an Illustrative Appendix. (Edinburgh, Printed for Private Circulation.)

THIS carefully compiled and equally well edited volume is a welcome addition to legendary collections, and also to the stores of testimony as to how the intercession or intervention of saints was relied upon, and how the worship of saints was shown to have inestimable value. The volume is "for private circulation," and that, too, is well. Readers may be somewhat startled by the account of fraud and brutality by which St. Thenew became the mother of St. Kentigern, especially when they subsequently come to this prayer: "Oh God, who hast willed that by interposition of Divine grace, the blessed Kentigern should be born of the blessed Thenew, grant, in Thy mercy, that they who worship her with sincere minds, may be able to be freed from the perils of hell." The whole book, including the exhaustive illustrative Appendix, teems with most curious matter in connexion with old times, and the teaching of the Church of the early period.

The Oriental. Edited by J. H. Stocqueler. (J. B. Day.)

THE title of this new periodical explains itself. Its editor is a well-known veteran, used to the work. The *Oriental* moreover, is well got up, and is of a clear, readable type. One note we make from the varied contents. It refers to the case of Mr. Hockley, the author of *Pandurang Hari*. "Mr. Hockley" (on trial for receiving bribes) "was defended by Mr. Ayrton, an attorney—the father of the present Chief Commissioner of Public Works—a clever lawyer, gifted with a certain rough kind of eloquence, garnished with a sly humour, which took amazingly with a Bombay jury. After a speech of four hours' duration he procured an acquittal for Hockley, but the Court of Directors would not allow the Assistant Judge to continue in the service."

Stonehenge Viewed by the Light of Ancient History and Modern Observation. By the Rev. L. Gidley, M.A. (Salisbury, Brown & Co.)

MR. GIDLEY has contrived, within fourscore pages, to convey a good idea of all that is known, and all that has been guessed, in reference to Stonehenge. He well understands how much a man may say on a subject if he only sticks close to it. Mr. Gidley's conclusion is that Stonehenge is a Druidical monument. We have had astronomical, mathematical, architectural, and oriental theories to account for this structure, and Mr. Gidley looks for more. He does not profess to have solved the whole enigma of Stonehenge, but he has concentrated much scattered light to help us towards a solution; and we owe him thanks for his amusing and instructive volume.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose—

KINGLARK'S INVASION OF THE CHINESE
ROBIN'S WORKS. (ADZ)
DICKENS'S WORKS. First Editions.
TRACEY'S WORKS. First Editions.
JESSE'S LIFE OF GEORGE SELWYN.
JINGOLD'S LEGENDS.

Wanted by *Liber*, 89, Broad St., Reading.

DAVIS'S (J. B.) ORIGIN AND DESCRIPTION OF BOGNER. Lond., 1807.
THE IMPERIAL DICTIONARY OF UNIVERSAL BIOGRAPHY. Vol. XIV.
HISTORY OF THE COUNTY OF LINCOLN. London, John Baldwin, Jun., 48, Paternoster Row, MDCCCXXXVI. Vol. II.

Wanted by *Dudley Cary Elwes, Esq.*, 2, The Crescent, Bedford.

Notices to Correspondents.

M. S. H. The best proof that Jacobite sympathies did not expire with either Prince Charles Edward or Cardinal York, may be found in the fact that many persons looked upon a gentleman, recently deceased, and who called himself the Chevalier (John Sobieski Stenberg) Stuart, as rightful heir to all the Stuart inheritance—whether that included succession to the throne or not. The Chevalier's theory or story was, that in 1773 a son was born of the marriage of Charles Edward with the Princess Louisa of Stolberg-Gedern, that the birth was kept secret, and the babe privately conveyed on board an English frigate, and consigned to the care of a naval officer, named Allen, who brought him up as his own son. This mysterious child, it was further said, grown to manhood, married an English lady, in 1790, and in the following year the "Chevalier" was born, who so lately was believed in by a certain number of followers as representative of the Stuarts. This belief set at naught the circumstances that if Charles Edward had had an heir, it was to his interest to publish, not to conceal it, that in his will he only recognized one child, his natural daughter, the Countess of Albany; that his brother, the Cardinal, considered himself King of England, de jure; and that Admiral Allen left two sons, John and Thomas, without any declaration of the royal birth of the former. Jacobite sentiment cherishes the idea that John was the son of Charles Edward, and that the late "Chevalier Stuart," whose figure was so well known about London, was the son of the so-called "John."

ANNOTATOR.—How old the adage is, as to setting the Thames on fire, we cannot say, but the thing was done in 1814. Lord Thurlow is our authority. In his *Carmen Britannicum*, written in honour of H.R.H. George Augustus Frederick, Prince Regent, my lord ascribes all Britain's triumphs to H.R.H., and winds up a passage of laudation, by exclaiming: "Thames, by thy victories, is set on fire!"

E. M.—Ivy Lane, says *Stowe*, "so-called of the Ivy growing on the Prebend House."

YATINI.—We cannot help you to a solution; but a reference to books on cyphers in the British Museum probably can; even then, "*le jeu ne vaudrait pas la chandelle*."

J. D. (Geelong).—The maiden name of the widow Brereton, whom John Kemble married, was Priscilla Hopkins. The song refers to no one in particular.

CLERIOUS RUSTICUS.—For "Household Cloths," see "N. & Q." 4th S. ix. 318, 376, 411.

J. B. (Adam Bede).—See "N. & Q." 4th S. viii. 311, 387, 468, 555.

M. D. (Pig and Whistle).—See "N. & Q." 1st S. ix. 261, x. 33. 3rd S. v. 122.

EPITAPH (4th S. xii. 6, 58).—MR. RULW. writes. "Mr. Smith, the publisher of the 1870 ed. of Camden's Remains, writes to me thus. 'The epitaph is from the edition of 1674, if not in the early editions of Camden, probably added by Philipot or W. D. (who the last was I never have heard). I suspect the lines will not be found in any early edition of Burns's works.' If this statement be correct, it puts W. M. out of court. I should like to have the moot question settled."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

Just published, price 2s. 6d.

A GENEALOGICAL TREE, showing that the high-born Chiefs of the ancient and honourable Catholic gentle House of WELLS, of CHIDROCK HOUSE, in the County of Dorset, have through the last seven successive generations intermarried with noble and gentle Ladies, in whose veins flowed the blood Royal of France and England. (Compiled by THOMAS PARR HENNING, Esq., formerly of Leigh House, in the County of Dorset. Intended to form one of the Wells Pedigrees in "Dorsetshire Royal Descents.")

"The blood, and dearest-valued blood, of France." KING JOHN.

Published by NICHOLS & SONS, 51, Parliament Street, Westminster; and WILLIAM SHIPP, Blandford.

The Author proposes to publish, from time to time, in consecutive numbers, similar Pedigrees of all the most eminent Families in the County of Dorset, if the success of the work is sufficient to defray the expense of the undertaking.

This Chart (separate worksheets) applies equally to Cardinal Wells's branch of the line, which is now represented by the Lord Clifford of Chudleigh. It appropriates likewise with slight alterations and the substitution of varied Genealogical matter in one of the columns, to the Wells of Lutworth Castle, all of whose alliances have been chivalrous and aristocratic in the highest degree.

"These pedigrees, printed on broadside sheets, and arranged with remarkable clearness and perspicuity, have been compiled with extreme care by a gentleman very conversant with genealogy, and more particularly in connexion with Dorsetshire. We were indebted to him for the list of the existing 'Ancient Families of Dorsetshire,' which appeared in our second volume. These Genealogical Trees will form interesting and valuable illustrations of the new edition of Huchins's 'History of Dorsetshire,' which is now in progress."—*Herald and Genealogist* for December, 1869.

NOTICE.—BIBLICAL LITERATURE.

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LONDON, SATURDAY, AUGUST 2, 1873.

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Notes.

JUNIUS.*

In an addendum to the essay entitled *More about Junius*, I printed by permission a letter from Sir Arthur Gordon (son of the fourth Earl of Aberdeen), beginning:—

"I have not once, but very often, heard my father say that Mr. Pitt told him that he knew the name of the author of the *Letters of Junius*, and that the author was not Francis."

The following letter refers to this statement:—

"29, Curzon Street, July 20, 1873.

"Dear Hayward,—I have been struck by the account given in your book of Lord Aberdeen's recollection of Mr. Pitt's statement that Sir Philip Francis was not the author of Junius. It may be interesting to you to know that Sir Arthur Gordon's account is confirmed by the evidence of my grandfather, Lord Chancellor Eldon. I perfectly recollect Lord Eldon stating that Mr. Pitt said Sir Philip Francis was not the author of Junius, and Lord Eldon added that Mr. Pitt knew who the author was. Lord Eldon told me this in 1837. I never heard my grandfather say if he knew who the author was. Believe me, very truly, yours,

GEORGE REPTON."

Sir Arthur Gordon having stated that the late lamented Bishop of Winchester was present on one

* See "N. & Q." 4th S. xi. 130, 178, 202, 243, 387, 425, 485, 512; xii. 83, 69.

occasion when the statement in question was made by Lord Aberdeen, I wrote to the Bishop and received the following letter in reply:—

"Osborne, Feb. 10, 1872.

"My dear Hayward,—I ought to have answered your letter sooner; but I have been intensely occupied and expected to see you. I have a general recollection of exactly what Arthur Gordon records; and such is my faith in his entire accuracy of recollection, that I have not the least doubt that, if I could refer to my diary of the time (which is in Sussex), I should find all he has told you completely confirmed. I am most truly yours,

"S. WINTON."

This letter (to which I merely referred in my appendix) has now acquired a melancholy interest of its own. The last time I asked the Bishop about the diary, he said he had forgotten to refer to it.

A. HAYWARD.

JEAN LE TROUVEUR and C. P. F. have not met the point which I raised in my last communication, which was substantially this: "Junius was a person in a position to have received, or to believe that he had received, injury or affront from George III. and Lord Mansfield." I left it to be inferred that an obscure clerk in the War Office was not a person in that position. I am not concerned in determining whether, in after-life, Francis was arrogant and violent in tone and temper; it is enough that his private correspondence at the time Junius was writing shows that Francis was then, as I described him, "a young man of genial disposition." That C. P. F. should quote a passage from Francis's letter to Calcraft in support of his views is not surprising; and I can afford to point out that the word "wretch" applied in it to Mansfield is also applied to him by Junius in the private letter to Woodfall which I quoted. In another private letter, too, we have, "That Swinney is a wretched, dangerous fool."

It was my intention to have reproduced Francis's letter to Calcraft in some of my intermittent notes; but on referring to it I find that its great length must exclude it from the pages of "N. & Q." The letter in question is of the greatest value as a sample of Francis's composition before he endeavoured, at a later period, to imitate Junius's style, though always with indifferent success; except, perhaps, in the instance of one short note to Major Cartwright, which is modelled after Junius's last private letter to Woodfall, but in which Francis incautiously copied the sentiments as well as the style of the original. Francis's letter to Calcraft was written for a purpose, and, therefore, as regards the sentiments, it cannot be received as unsuspicious evidence of the real feelings of the writer; but, regarded as a test of his ability as a writer, it must be received without challenge; for he had every motive for doing his best, and expected it to be brought under the notice of Chatham. Now, let any one compare Francis's letter to Calcraft with

Junius's letter on the same subject (No. 41), written about a fortnight before, and he will at once see that the two papers could not have emanated from the same mind. Junius could not have emasculated his style down to the Franciscan level.

I will now produce unobscured evidence of the light in which Lord Mansfield was regarded by Francis. This evidence is to be found in a letter which Francis wrote to a friend at Lisbon on the 4th of February, 1766, and in which he gave an account of a debate in the Lords on the right of Parliament to tax the colonies. In this letter Francis says:—

"I did not get into the House time enough to hear Lord Camden, who opposed the motion; but I understand that his whole discourse was rather oratorical than argumentative, that he seemed to have adopted the declamatory style altogether, with the principles of Mr. Pitt, resting his cause more on natural rights of humanity and the general doctrine of natural liberty than upon the laws and true constitution of England. I need not go through the common train of arguments in favour of freedom, virtual representation, trade, &c., which I dare say were urged with all the force they could possibly admit of, but to very little effect. For when Lord Mansfield had made his reply, it was so full, so learned, so logical, and, in every respect, so true, that not an atom of doubt remained in the breasts of his hearers. He traced the colonies from their origin—their charters and history—the impossibility of supposing two supreme legislatures—how impracticable to draw a line for bounding the authority of the British legislature—the absurdity of attempting to distinguish between the one set of legislation and the other, as if a greater degree of power were required to lay on taxes than to make any other kind of law—proved by a multitude of examples that such an idea was equally false in fact as in reason. Expressed the greatest tenderness for the Americans, and his firm belief that these commotions might be appeased without violence and bloodshed. That to give up the act in order to save our trade would be in effect incurring—and the surest way of incurring—the mischief we endeavoured to avoid. It would be *se morere mori*, and ended thus: 'I shall conclude with saying, from my inmost heart, Amen to a prayer once made by Maurice, Prince of Orange, for his native country, That it may please God to open the understandings and better inform the minds of this poor, innocent, industrious, loyal, brave, but wickedly misled and deluded people.' A long pause accompanied this sentence, and had an effect which I cannot easily describe. Lord Camden then made a short reply to one particular point, which did not at all affect the whole question, and seemed to give up the argument."

Advancing further, we find another piece of unobscured evidence on the same subject, though not as strong as that just quoted, in a letter which Francis wrote to Major Bagga, in Ireland, just ten days after his letter to Calcraft:—

"A very odd thing happened yesterday in the House of Lords. The Duke of Manchester declared that he had a motion to make, and was very quietly explaining the ground and the occasion of it, particularly the defenceless state of the nation. After he had been talking about a quarter of an hour, Lord Gower got up and interrupted him, saying that such matters were unfit to be divulged before so crowded an audience, and therefore insisted that

his Grace should not proceed until the House was cleared. This motion was vehemently opposed by the Duke of Richmond, but the cry of *clear the House* increased to such a clamour and tumult that nothing else could be heard. Upon this, Lord Chatham got up and roared out that he wanted to speak to order, but not a syllable more could I distinguish. Since the damning of the French dancers I never saw such a scene. At last Chatham, finding it in vain to persist, marched out of the House in the true style of Secession, and was followed by all the minority Lords, even the Duke of Manchester, who was to make the motion. Lord Mansfield, who sits as Speaker, did all he could to appease them, but to no purpose; and now they say, those Lords are preparing a damning protest."

These passages, written in confidence to private friends, betray Francis's favourable opinion of Lord Mansfield; Junius would have been unable to refer to "the rascal" and "the wretch" without an outburst of hatred. C. Rose.

SURNAMES.

I have for several years been in the habit, when I have come upon an odd surname, of "making a note of it." My friends, knowing that I was making a collection of this kind, have often assisted me, and the result is, I have at length gathered together (from all parts of England) a most extraordinary assortment of names. As I think it a pity that my collection should "waste its sweetness on the desert air," I beg to present it to the readers of "N. & Q.," feeling sure it will afford them some amusement. As many of the names in the following list may appear to be incredible and the invention of an imaginative brain, I feel it incumbent upon me to state that I have not put down a single name which I do not believe to be authentic; many I have proved to be so. It is perhaps unnecessary to add that, of course, none are drawn from the pages of fiction. I wonder if any other nation could show an equally odd muster-roll. Can any one mention instances of strange foreign names? I have heard of *Malacarne*; and recently I met with *Barbagelata*, which, allowing for the false gender of the participle, is perhaps equal to any in my collection:—

Alabaster, Appleyard, Abigail, Apothecary, Ancestor, Allgood, Alfres, Alfchin, Alderman.

Bythway, Bythess, Beadle, Body, Budge, Beattie, Bobbin, Bottle, Boots, Bodily, Basket, Blossom, Bolston, Blight, Baby, Bairnsfather, Bather, Brain, Blood, Bell-ringer, Bellhanger, Bullwinkle, Birdseye, Bullock, Birch-enough, Ballhatchet, Bible, Barefoot, Brooks, Boatsman, Brush, Bishoprick, Bray, Breeze, Boiling, Batter, Baggar, Brotherhood, Bodkin.

Cant, Cherry, Crackle, Christmas, Cowmadow, Caran, Cane, Caga, Coffee, Cakebread, Chataway, Commander, Camomile, Cleverly, Candle, Castree, Crowfoot, Crabtree, Cutback (a Serist), Chant, Cards, Cobblestick, Cumbin, Crush, Children, Chicken, Cornfield, Crase, Challenge, Cookle.

Death, Deadman, Dust, Drought, Drawwater, Drish-water, Drinkall, Drawbridge, Dainty, Dearlove, Delight, Dodge, Ditch, Daggars, Dollar, Daggan, Dinner.

Eighteen, Eyes, Eatwell, Earthy, Edinburgh.

Frizzle, Freshwater, Fish, Faultless, Food, Friday, Fudge, Folly, Flippant, Fury, Flowers Woodland (Christian and surname), Fender, Freeborn, Forecast, Foreigner, Farthing, Friendship, Faddy, Fright.

Goose, Gosling, Graygoose, Goosey, Game, Greenhorne, Gossip, Greengrass, Greedy, Gaby, Goodenough, Goodfellow, Goodchap, Goodbody, Gotobed, Goodbehere, Gallop, Going, Giggie, Gush, Ginger, Guinea, Golightly, Grief, Governor, Gatherer, Ghost, Griffinhoofe, Galilee, Gammon, Goat, Garlick, Gallant, Greenland, Greenstreet.

Honey, Honeybone, Hartshorn, Hornbuckle, Hornblower, Herod, Horseshoe, Huntsman, Hazard, Honour, Hurry, House, Hackblock, Hamper, Holyland, Handsomebody, Hasluck, Haddock, Haggis, Hole, Husband, Halfhide, Hailstone, Heaven, Hezekiah Hollowbread (Christian and surname), Haggard, Herbage, Hogsflesh, Heritage, Hatfull.

Innocent, Irishman, Ironmonger, Image, Idle.

Jolly, Jelly, Jabberer, Jump, Joy, Jealous, Jingle, Juniper, January.

Kiss, Kindness, Kettle, Kite, Knocker, Kneebone, Kitchen.

Leatherbarrow, Lovely, Lively, Littlechild, Leapingwell, Limb, Large, Littleproud, Legal, Ledger, Lessee, Lunch, Lovelock, Longcake, Longstreet, Leather, Lash, Lavender, Littleboy, Lambswool.

Mackerel, Mutton, Mustard, Mercy, Mammon, Money-penny, Manifold, Mummery, Milestone, Middleditch, Muddle, Marriage, Meanwell, Menlove, Midwinter, Manhood, Monument, Mammon.

Nice, Nurse, Nodding, Nephew.

Old, Odd, Organ, Others, Oysters.

Pigeon, Pepper, Peppercorn, Pickles, Pheasant, Physick, Pain, Precious, Perfect, Punch, Puncher, Parish, Parsonage, Paternoster, Prettybody, Pagan, Paddy, Prophet, Pilgrim, Paradise, Prudence, Patent, Pitchfork, Playfoot, Pinches, Plaster, Penny, Pickup, Pluckrose, Dangerfull Pitcher (Christian and surname).

Quickfall.

Rawbone, Raw, Riches, Rake, Raspberry, Roach, Rainbow, Rust, Rant, Reason, Roadknight.

Shove, Slaughter, Shave, Swine, Sheepshanks, Ship, Spice, Swearer, Sworn, Stirrup, Slipper, Stocking, Shirt, Sword, Shanks, Sleep, Silversides, Silverlock, Sowerbutts, Sermon, Snowdrop, Snowball, Smite, Screech, Stoneystreet, Stutter, Steptoe, Swiggs, Sturdy, Smallbones, Sweetlove, Sweetapple, Straw, Spry, Sly, Salt, Sunshine, Snake, Saturday, Sneezum, Seefar, Showers, Sheepwash, Stack, Seamark, Sandbank, Skill, Stiff, Snipe, Saveall, Sanctuary.

Truelove, Thirst, Twiddle, Twaddle, Twopeny, Tart, Trot, Treasure, Tongue, Toby, Tinker, Thoroughgood, Toogood, Thick, Trusty, Tartar, Tarbox, Treble, Trick, Tiger, Thunder, Titmouse, Toy, Tantrum, Tattoo, Thirdborough, Tabernacle, Tingle.

Vicarage, Virgin, Vile, Village, Valentine.

Whistler, Whalebelly, Whalebone, Whip, Whackum, Whereat, Wailing, Whisker, Waistcoat, Why, Weekly, Workman, World, Wellbeloved, Writer, Walklate, Window, Windmill, Wager, Wisdom, Wizard, Woodbine, Waterfall, Whitlow, Wildgoose, Worship, Whitehair.

Younghusband, Yes.

JONATHAN BOUCHIER.

2, Stanley Villas, Bexley Heath, S.E.

ROBERT MUDIE.

In a list of works by this prolific compiler, given in the *Gentleman's Magazine*, August, 1842, p.

214, I have been able to identify all but the following, none of which are in the British Museum Library, or if they are the information below is too meagre to enable me to find them in the catalogue:—

(1). Session of Parliament, 1824, 8vo.

(2). The Emigrant's Guide, 1827, 8vo.

An Emigrant's Guide was published at Westport, in 1832.

(3). Vegetable Substances, 1828, 18mo.

(4). Conversations on Moral Philosophy, 2 vols., 1835, 8vo.

(5). Domesticated Animals, 1839, 8vo.

(6). England, 1839, 8vo.

A work called *England and its People* appears to be a different publication.

(7). Winchester Arithmetic, 1839, 8vo.

(8). The World, 4 vols., 1839, 8vo.

This might be a collection of several of his other works under a collective title, as, *Spring, Summer, Autumn, and Winter; or, the Air, the Earth, the Heavens, the Sea*.

(9). Sheep, Cattle, &c., 2 vols., 1840, 8vo.

It is possible that No. 4 may be the same work as his *First Lines of Natural Philosophy*, 1832, which is in conversations, only "moral" has slipped into the title instead of "natural."

Nos. 3, 4, 5, and 6, may belong to Pinnock's Catechisms, the identifications of whose authors, though talked of in the last volume of "N. & Q.," has not yet been begun.

In the *Caledonian Magazine* for November, 1822, Mr. Ralston Inglis (in his *Dramatic Writers of Scotland*, 1868, p. 147) attributes *The Vixen Reclaimed*, a farce, in two acts, to Robert Mudie; but I doubt the authenticity of this, for though Mudie is said to have been the editor of that magazine, yet he left Scotland in 1820, two years before the farce appeared.

I should mention that I find the titles of Nos. 5, 6, 7, and 8, either in the London or English catalogues (Sampson Low), but none of the others.

Mudie could give the public Greek mottoes on nearly all his title-pages, but all his books put together cannot muster one index between them: such a thing never seems to have occurred to him.

I do not recollect seeing the following anecdote in any of the anecdote books; it occurs on p. 1 of his *Popular Mathematics*. He is put in mind of—

"the porter in a northern University. This porter was a very 'whale' of books, and one of the professors, whose particular attention he claimed, found the supplying of his appetite from the University Library no easy task. At length he tried him with *Euclid's Elements of Geometry*, to see how far sheer appetite would be able to digest that. The porter came not for an exchange until after two weeks had elapsed; and at last he came somewhat crestfallen, saying, 'Docter, I hae read a' the wirds, an' leukit at a' the pikters, but it's the maist puzzleanimous beuk I hae seen, an' I dinna onder-

stand ae wurd o't; sae ye'll jeust hae the gudeness to gie me a beuk that has nae A's nor B's in't."

OLPHAR HAMST.

9, Henry Road, New Barnet.

SHAKSPEARIANA

THE GILLY-FLOWER EPISODE IN THE "WINTER'S TALE" (4th S. xii. 43.)—The allusion which your correspondent, MR. C. E. BROWNE, thinks he has found in this passage is surely beside the mark. Perdita, recalling the various flowers of autumn which she might offer to Polixenes, mentions that she has no "streaked gillyvors" in her garden, and that, for her part, she would rather be without them. Upon Polixenes inquiring her reason, she replies that she has heard that their piedness is produced by artificial means, and that she likes only what is pure nature. Polixenes, upon this, makes the memorable rejoinder, that the very art which perfects nature is an art that nature makes:

"You see, sweet maid, we marry

A gentler scion to the wildest stock;

And make conceive a bark of baser kind

By bud of nobler race: this is an art

Which does mend nature,—change it rather; but

The art itself is nature."

Perdita, struck by the ingenuity of the reasoning, admits its force. "So it is." But immediately, refuted, but not convinced, she adds:—

"I'll not put

The dibble in earth to set one slip of them:

No more than, were I painted, I would wish

This youth should say, 'twere well; and only therefore

Desire to breed by me."

Her reason is expressed with unmistakable clearness. She no more admires painted flowers than she does painted cheeks, and she will have nothing to say to either.

Mr. Hunter, in a long and very interesting note upon the whole passage (*New Illustrations of the Life, Studies, and Writings of Shakspeare*), says:

"Attempts to modify the form and colours of flowers have made part of the art of gardening in all ages. The gilliver was one on which, in Shakspeare's time, these attempts were made. Parkinson, who regards such efforts as 'the mere fancies of men without any ground of reason or truth,' says that if men would have lilies or gillivers to be of a scarlet red colour they put vermilion or cinnabar between the rind and the small heads growing about the root; if they would have them blue, azure or biose; if yellow, orpiment; if green, verdigris; and thus of any other colour."

Whatever fanciful resemblances, therefore, of the kind which MR. BROWNE hints, the vulgar may have discovered in this flower, there is no occasion to suppose an allusion to them in this place. It is the artificial colouring which forms the point of the passage.

The question remains, what was Shakspeare's object in introducing this digression into a scene which, without it, is one of the longest in his dramas? I hazard with some diffidence the sugges-

tion that Shakspeare here intended Polixenes unwittingly to condemn the very arguments which he was afterwards to employ against the marriage of his son Florizel with the shepherd's reputed daughter. If I am right in the supposition, Perdita's reply, "So it is," may have marked her sudden surprise and delight at discovering that the union of herself and her lover, which at the beginning of this exquisite scene she had so pathetically deprecated, was not so contrary to nature and propriety as she had feared. ALFRED AINGER.

MOONSHINE.—Nares's emendation on the Earl of Kent's threat against the steward, "I'll make a sop i' the moonshine of you" (*Lear*, ii. 2), seems to me as constrained and shallow as his resort to a cookery book for an explanation of it is ridiculous and unnecessary; and it was evidently arrived at without a thought being expended on Shakspeare's ideal knowledge of the orb of night, as revealed in his other allusions to it,—notably in *Macbeth*, iii. 5, where, either in a moment of ideality or of passing frailty, he has sent Hecate to one of the corners of the moon for the "drops profound," out of which mischief may be distilled.

It is an omen of evil, imaginary, doubtless, yet presented in both places as an object of superstitious dread; and the evil it bodes for the steward at the hands of Kent is very clear:—

"Draw, you rogue; for though it be night, the moon shines; I'll make a sop i' the moonshine of you; draw, you whorson cullionly barber-monger, draw. (*Drawing his sword.*)"

Plainly the intention is to make a "sop" of him, in the sense of *steeping* him, in his own blood, by the consenting light of the moon.

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton.

It may be worth noting that Arthur Warwick, in his *Spare Minutes*, 1637, has a phrase analogous to Shakspeare's—

"Now is the winter of our discontent."

Richard III., Act i. sc. 1.

Thus:—

"Whiles the sap of maintenance lasts, my friends swarme in abundance, but in the winter of my need, they leave me naked."—Baldwyn's Reprint, 1821, p. 27.

S.

THE "TE DEUM."—In a conversation I had many years ago with the late celebrated antiquary Mr. W. H. Black, on the subject of the *Te Deum*, or "Hymn of St. Ambrose," Mr. Black observed, that in all the modern Latin copies a blunder was perpetuated which was quite at variance with the reading of the Ambrosian MS. at Milan. This blunder was in the substitution of *numerari* for *munerari*. I have been several times in Milan, and have visited the Ambrosian Library, but I have never examined the MS. of the *Te Deum*,

which if not so old as the time of St. Ambrose, is, probably, the work of the subsequent century.

A few days ago, in the curious collection of your learned correspondent OUTIS, I was shown a vellum book, a dumpy little quarto, all in MS., entitled *Psalterium Litanie*, &c. The colophon is as follows:—

"Explicit psalterium, secundum usum fratrum ordinis predicatorum. Scriptum per fratrem Valentinum Brites ejusdem ordinis et conventus Esslingensis. Anno Domini 1460. In die Symonis et Jude apostolorum."

The MS. is beautifully written, in a clear "round" hand, and nothing can exceed the elegance of the illuminated initials. The book contains the whole of the psalms, the *Te Deum*, the *Quicumque Vult*, the *Litany of the Saints*—ending with Saint Elizabeth—a number of prayers to the Virgin, &c., and Antiphones in red letter.* On the first sight of this interesting MS. I thought of Mr. Black's remark, and I turned to the *Te Deum* to examine the verse, which in the "Common Prayer" reads, "make them to be numbered with thy saints in glory everlasting," and in an authorized Catholic Prayer Book which I have consulted reads, "Aeterna fac cum sanctis tuis, in gloria numerari." I find that the reading in the MS. book is in perfect accordance with Mr. Black's remark, and with his assertion about the Ambrosian MS. It is as follows, "Aeterna fac c. sanctis tuis, gloria munerari." There is no chance of an ocular mistake. The book, from beginning to end, being written in huge round Roman character, and with no admixture of "church-text," or German Gothic letters.

But the *munerari* instead of *numerari* is not the only variation that exists between the MS. and the modern prayer-books, Catholic and Anglican. In a modern missal the sentence is thus: "Aeterna fac cum sanctis tuis, in gloria numerari," which is in accordance with the Book of Common Prayer, viz., "make them to be numbered with thy saints in glory everlasting." The "in" does not occur in the MS. book, and therefore the rendering would be—not "in glory" but "by" or "with glory." "N. & Q." is not a field for a theological tournament, or, I think, that I could show an essential difference in meaning between the readings of *munerari* and *numerari*,—to say nothing about the reading which ignores the preposition "in."

The town of Esslingen is in Wurtemberg. Of Valentine Bruns I can give no information. Some learned theologian may perhaps supply the deficiency if Bruns was known beyond the cloister.

JAMES HENRY DIXON.

THE GRIM FEATURE.—In Milton's *Paradise Lost*, book x. l. 272, Death is thus characterized:—

* The worms have attacked the leather binding, but the vellum has not suffered: it is as white and clean as if it had just come from the fabric of the maker.

"So saying, with delight he snuffed the smell
Of mortal charge on earth. * * *
So scented the grim feature, and upturned
His nostril wide into the murky air,
Sagacious of his quarry from afar."

"Grim feature" is explained by Mr. Joseph Payne to be "the shape or person of Satan" (*Studies in English Prose*, 1868, p. 122). Surely Mr. Payne meant to say "the shape or person of Death," for "the grim feature" is nominative to "scented," and is the monster "grim and terrible" described in Book ii. l. 682. I fancy, too, Death is called a *feature*, with special reference to the olfactory function under which he is there principally characterized. I note that the late Professor J. B. Jukes, in one of his published letters, seems to understand by the "grim feature" the *nose* of Death. De Quincey finds the "grim feature" in the Nebula in Orion, as figured in Nichols's *System of the World*, 1846, pp. 50-51; but the monster there figured is a noseless face, with a forked streamer dividing the orbit from the long upper lip. See De Quincey's *Works* (Hogg & Son., vol. iii. p. 181. I shall be glad to learn what other correspondents of "N. & Q." think of the "grim feature." JAREZ.

Athenæum Club.

ROYAL HEADS ON BELLS.—A friend has lately introduced me personally to three ancient bells in the turret of Brinsop Church, co. Hereford. They can only be approached by a very long ladder, which the courteous churchwarden, with the kind permission of the vicar, will provide. Each bell bears the heads of Edward I. and Eleanor, as on the bells recorded in "N. & Q." 4th S. ix. 76, but the initial cross and the form of type are different, the latter being small capitals with a crown over each. One of the trio is cracked. They are all of the same early date and from the same founders. The legends run thus, in ancient Gothic capitals:—

1. + SANCTA + MARGHERITA + ORA + PRO + NOBIS.
2. + AMICE + XPI + IOHAN + NES.
3. + SANCTE + MIKEL + ORA + PRO + NOBIS.

One king's and two queens' heads are on each bell, as intervening stops. H. T. ELLACOMBE, M.A.

WHITAKER'S HISTORY OF CRAVEN.—In *A List of Roman Catholics in the County of York*, 1804, which has just come to me, there is a note by the editor, on page 45, about the Claphams of Beamsley, and a "vague tradition" that they were buried upright in their vault in Bolton Priory. Whitaker touches the same tradition in his account of the Claphams, *History of Craven*, p. 366, edition 1812, and then adds—

"I have looked into the vault through an aperture in the pavement, but could discover no coffins excepting one of the Manley family."

I visited this beautiful ruin in the summer of 1871, while staying at my old home in Ilkley, and going over it carefully with old Mr. Hirstwick,

who has had charge of the place and acted as guide a great many years, I mentioned Whitaker's statement about the Clapham vault and the tradition, and then asked him if he could tell me any more about it:—

"I can tell you all about it," the old man said eagerly. "I have found it all out for myself, and it cost me three pound, but I determined to get to the bottom of it and I did. I knew nearly where the vault must be, so I got some men to dig. We did not strike the vault at once, but after a while found it, opened it, and there were the coffins sure enough, standing upright, just as the old folks used to say they were."

I think he told me how many there were, but I cannot recall the numbers. I remember Mr. Hirstwick took a few steps, tapped a flag with his foot, and said the vault is right here. I was greatly interested in this story, and meant to send you a note about it sooner, thinking that some reader interested in these things might, in visiting Bolton, get more exact particulars from the old man if he is still alive. ROBERT COLLYER.

Chicago, U.S.

SIR CHARLES WM. HOCKADAY DICK is registered in Debrett as tenth baronet, born 1802; married Elizabeth Chassereau, of Brighton, 1835; succeeded his father, Sir Page, 1851; has one son, four daughters. Seat, Port Hall, Brighton. Title, Dick, of Baird, N.B., created 1642. The first baronet is said to have lent 50,000*l.* to Charles I., of which only one-tenth was ever repaid. The present baronet—so it is reported—was recently offered a very humble post by the Brighton Town Council. The baronetcy is not recorded in Burke. This is worth noting. B. AZURE.

LOUIS CHASLES.—Our worthy London contemporaries, *Le Courrier de l'Europe* and the *Athenæum*, in recording the recent death of Philarète Chasles, so long honourably known in French literature, have barely alluded to his celebrated father, the Conventionist. The latter deserves a corner in "N. & Q." for one especial reason. Louis Chasles, when the French Revolution broke out, was a Canon in the Cathedral of Chartres. He at once flung himself into the new order, or disorder, of things; started a Jacobin paper, was elected a deputy in the National Convention, and there took his place on the Mountain. He is remembered for having succeeded in getting the names of servants who accompanied *émigrés* enrolled on the same fatal list as their masters. He opposed the proposition to allow Louis XVI. to have any legal defenders at his trial; and he voted for the King's death. Louis Chasles was subsequently employed as representative of the people with the army of the North. He opposed Geoffroy, Fréron, and Sieyès, and was the defender of Robespierre. Louis Chasles had several narrow escapes from the guillotine; he suffered imprison-

ment, but he was pardoned, and he found employment and a refuge in the Hôtel des Invalides. Later, the ex-conventionist established a boarding-house for students in Paris. The especial reason of his deserving a note in these columns is to be found in the fact, that when, in 1816, the decree of banishment was published against the surviving regicides, he was exempted on the ground that he had never accepted any employment under Napoleon! Louis Chasles was thus honourably distinguished from the Republicans who became imperial Bonapartists and, lastly, Bourbonite royalists. These last fell under the lash of Béranger—

"Tel qui longtemps lécha ses bottes
Lui mord aujourd'hui les talons."

ED.

"BLANDYKE."—This word occurs in the evidence given in the trial which occupies, at this moment, so many columns of the daily press. The following cutting from the *Standard* of the 5th of June last explains its meaning, and is therefore deserving of preservation in the pages of "N. & Q."—

"What are 'long-sleep mornings?' (a laugh).—Sundays and mornings after blandykes.

"What is a blandyke?—It is a Stonyhurst name for a holiday. The college is an offshoot of the college at Liège; and at Liège, when they had a holiday, they went out to a country house called 'Blandyk,' and so holidays came to be called blandykes."

R. & M.

CANADA: ITS MEANING.—Abp. Trench, in his fifth lecture *On the Study of Words*, Parker, 1859, p. 170, writes, "One might anticipate that a name like 'Canada' given, and within fresh historic times, to a vast territory, would be accounted for, but it is not." I find, however, that Mr. Goodrich (Peter Parley) in his *Travels in Canada*, Munday, n. d. (1839?), p. 3, says:—"The word Canada is from an Iroquois expression, meaning a collection of huts."

JNO. A. FOWLER.

55, London Road, Brighton.

MELVIL'S MEMOIRS.—This very interesting book was first published, from the original MSS., by George Scott, at London, in 1683. In 1735 a second edition was printed at Edinburgh, because the first was then "rarely to be met with except in the libraries of the curious." It does not seem to be generally known that there were two distinct impressions of the first edition, yet such certainly appears to have been the case. The title-pages of these two imprints are nearly identical; and both appear to be printed by E. H., for R. Boulter, at the Turk's Head in Cornhill. A careful comparison, however, shows throughout the whole volume innumerable differences in the type, setting up, and errors. It was common in the case of books of which large numbers were wanted, like Sacheverel's trial, to employ several independent

presses ; but of Melvil's *Memoirs* the edition was probably small, and a double setting up of the type could hardly have been required.

EDWARD SOLLY.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE FAMILY OF MASON THE POET.

The first of this family of whom there is any record is Valentine Mayson, who, in 1623, exchanged the living of Driffild, co. York, for that of Elloughton in the same county. He is said to have died in 1699. If so, he must have been upwards of one hundred years of age. Can any of your readers inform me of the correctness or otherwise of this statement ?

Valentine Mayson had three sons, who are known to have left descendants: (1) *Richard*, whose daughter Mary married a Richardson of Hull, and had issue, who are still represented by the family of Richardson of Shotley, Dearman of Braithwaite, Birchall of Bowden, Harris of Bradford, Mennell of Malton, and Backhouse of Darlington. (2) *William*, for many years Rector of Wensley, co. York. He died in 1708, and was buried in St. Mary's Church, Castlegate, York. He left issue a daughter, Barbara, who married Thomas Barker of York, and had issue Barbara, who married John Hutton, Esq., of Marske, brother of the then Archbishop of Canterbury, by whom, however, she had no issue. (3) *Robert*, a merchant at Hull, and mayor of that town in 1681 and 1696. He married and had a son, Hugh, who was appointed Collector of Customs at Hull in 1696. This Hugh possessed a considerable estate in the East Riding, the greater part of which descended to his son, William, Vicar of the Parish Church of Holy Trinity at Hull from 1722 to 1753. The poet, who was born at Hull, 23rd Feb., 1724, was the son of the latter by his first wife, Sarah, who died in 1741, and was buried at Sutton, of which parish her husband was the principal owner. The vicar married a second wife, who survived him. He died 26th August, 1753, leaving issue by his second marriage an only daughter, Ann, the wife of the Rev. Henry Dixon, for many years Vicar of Wadworth, co. York. Ann Dixon had two sons, William Henry and James, who succeeded to the property of their uncle the poet, but are now both dead, without descendants. The vicar's sister, Mary, married Arthur Robinson, Esq., of Hull, and had issue a daughter, also named Mary, who married Josiah Wordsworth, Esq., of Sevenscore, co. Kent, and Wadworth, co. York, by whom she had issue two daughters, the eldest of whom, Mary, married Sir Charles Kent, Bart. (extinct), Anne,

the younger, married Henry Verelst, Esq., of Aston Hall, formerly Governor of Bengal, and the progenitor of the present family of Verelst of Aston. The above is, I think, a pretty full answer to numerous queries which have at various times during the last few years appeared in "N. & Q." Any information respecting descendants in the male line (if any) of Valentine Mayson will be gratefully received. Also as to the families of the poet's mother and step-mother. M—L.

"BLUE BEARD'S CABINETS."—Where can I find the meaning of the following lines, all of which are to be found in the exquisite poem, "Blue Beard's Cabinets," of W. W. Story's *Graffiti d'Italia*, Blackwood, 1868:—

1. "Behind it other curious rings you'll find—
Morone's, whence a prisoned devil spoke.
2. *Aboutir's*, gifted with a lightning sword,
Which, when his hand waved, sheared his foeman's head.
3. *Joudar's*, which owned its black tremendous slave.
4. Here you will find the wondrous planisphere
Of *Abdelsamad*, in whose depths were seen
All regions of the earth—that smote with fire
The nations at his owner's wrathful nod.
5. The *bodkin* that *Amina* used to pick
Her grains of rice before her fouler feast.
6. *Agrippa's* glass and that of *Schemseddin*,
7. With *Conachar's* white feather by its side.
8. There is *Rhaicus' bee*,
And one that Sappho caught on Cupid's lips,
Which stung her to a luscious epigram.

What epigram?

9. The famous *distich* of Callicrates,
Writ on a seed of sesamum."

In each case I have underlined the word, or meaning I wish for reference to. CIDH.

Ardwick.

NASH'S "WORCESTERSHIRE": EARLY COPIES.—I have been offered, for twelve guineas, a copy of Nash's *History of Worcestershire*, in the original binding of blue boards, backed with white vellum, 1781, with the Appendix and Domesday, 1775, and the Supplement, 1799. At page 500, vol. i., is the letter from Lord Monmouth, beginning "Now that you know." I am told that this letter was suppressed and only appears in a few early copies, the pecuniary value of which is thereby increased. I have been acquainted with the book all my life, but was not aware of this fact, if it be a fact; and I should be glad to know whether I can place reliance in my informant's statement. I am unable, just now, to compare the copy in question with other copies of the work.

CUTHBERT BEDE.

ST. KEW.—There is a parish in Cornwall called St. Kew, spelt in Domesday Book *Lanchehoc*, in the Valor of Pope Nicholas (1290) *Lamowe*, in a writ of Edward III. (1357) *Lannov*, and in

Bacon's *Liber Regis*, *St. Kne*, alias *St. Kew*, alias *Lanow*. There is also a parish about two miles from Weston-super-Mare called Kewstoke, which, probably, owes its origin to the same saint, for there is a cleft in the hill above the church, commonly known as the "Pass of St. Kew," and tradition asserts that it is the path by which the old saint was wont to descend to an oratory. Can any reader of "N. & Q." throw light upon the obscurity of St. Kew? A bishop of Menevia named Ceuen is mentioned in Welsh Chronicles as contemporary with Oudoceus, who lived in the sixth century, and he is said to have founded the Church of Llangeneu, which formerly existed in Pembroke-shire. Can St. Kew be identified with him?

J. ADAMS.

REV. — BOLTON, 1649. — Can you tell me whether Mr. Bolton, chaplain to the Earl of Holland, who attended that nobleman on the scaffold, 9th March, 1649, was born in Yorkshire and afterwards went to Ireland? ARMIGER.

HAZLITT'S "LECTURES ON THE ENGLISH POETS," ed. 1870, p. 87.—Who is the "political writer" alluded to in the following passage:—

"A noted political writer of the present day (*i. e.* 1818 or thereabouts) has exhausted nearly the whole account of Satan in the *Paradise Lost*, by applying it to a character (the first Napoleon) whom he considered as, after the devil (though I do know whether he would make even that exception), the greatest enemy of the human race."

JONATHAN BOUCHIER.

PICTURE BY HOPPNER, R.A.—I am anxious to trace a picture by Hoppner, left unfinished at the time of his death, about 1810, and, I believe, sold with his effects then. Subject, a young man, age about twenty-three, in a yeomanry uniform, with a boy about six years old trying on his helmet. It is believed the picture was nearly finished. I should be very glad of any information about the picture which could help me to trace it. Communications to be addressed to Miss C. St. John Mildmay, Rectory, Chelmsford.

BISHOP STILLINGFLEET.—Trollope, in his *History of the Royal Foundation of Christ's Hospital* (London, 4to., 1834), p. 203, says—

"With respect to Bishop Stillingfleet, Mr. Pepys states him to have been a *Blue-Coat-Boy* in a letter to Sir Thomas Beckford, Alderman of London.* At the date of this letter, which was written on February 17, 1681-2, the venerable prelate was still alive, so that the truth might have been easily ascertained; but his biographers have assigned the honour of his education to a school at Cranbourn, in Dorsetshire, and there is now no means of disputing their accuracy."

The place of education of so learned a prelate as Stillingfleet is an interesting subject of inquiry.

* See his *Diary and Correspondence*, vol. ii. p. 5.

Through the medium of "N. & Q." the truth may yet be ascertained. H. P. D.

"RURAL SPORTS: DESCRIPTIVE AND ELEGIAC. In Three Parts. Part 1. Angling. 2. Fowling; and 3. Hare Hunting." Who was the author? The Angling part begins—

"Unmann'd by sloth, and unrelax'd by ease,
Without the rod, the basket, or the line,
My friend, can Angling e'er pretend to please,
Howe'er the Muse's faith, or thine?"

My copy is perfect in itself, but has been paged and published with others, the second page commencing 188. I do not find any reference to it in the *Bibliotheca Piscatoria*, nor as yet have any of my brother collectors of angling literature responded to my inquiries. JNO. GREVILLE FENNELL.

HIGHWORTH CHURCH, WILTS.—In the restoration of Highworth Church, Wilts, some years ago, a curious distemper painting of S. Dunstan shoeing a horse, which placed its foot on the anvil, was found. I wish to know if this has been engraved.

JOHN PIGGOT.

LORD ELIBANK.—Do any of the descendants of the last Lord Elibank still exist; if so, where do they reside? Information on the above will oblige.

HENRY B. MURRAY.

24, College Square, Belfast.

[Replies to be sent to the above address.]

HERALDIC.—To whom did this coat of arms belong—Azure, three roses, two and one? It was most probably in connexion with either Stafford, Nevill, Bohun, Bouchier, or Thos. de Woodstock, as with their arms it existed formerly in the Church of Kimbolton.

T. P. FERNIE.

BETH-GELERT AND LLEWELYN-AP-IORWERTH.—In Welsh records, literature, or relics of the bards, is there anything relative to the tradition of Llewelyn-ap-Iorwerth and his hound Gélert? William Robert Spencer founded his beautiful ballad on this story, which is traditionary in a village at the base of Snowdon, where a stone to this day is still pointed out as marking the spot where the dog was buried. We read that King John, whose daughter Llewelyn-ap-Iorwerth married, presented the hound to him in 1205. According to Douce, there is an old song on the circumstances in *Jones's Relics of the Welsh Bards*, and he says that Gélert is also called Cilhart. There is a common Welsh proverb—"I repent, as much as the man who slew his greyhound." Leland, Camden, Penant, Powel, do not appear to mention the subject.

GEORGE R. JESSE.

Henbury, Macclesfield.

COUSINS.—There are eight varieties of cousins, viz., father's brother's son, father's brother's daughter, father's sister's son, father's sister's

daughter, mother's brother's son, mother's brother's daughter, mother's sister's son, mother's sister's daughter. Is there any language, European or extra-European, in which the word equivalent to "cousin" is spelled in eight different ways, to discriminate between these varieties? If not, what is the nearest approach made to that number?

D. G.

"INTERFAIR."—

"For the merchantman, except he first be at composition with his factor to use his *interfairs* quietly, he will neither stir his ship to sail, nor yet will lay hands upon his merchandize: even so let us do all things, that we may have the fellowship of our wives, which is the factor of all our doings at home, in great quiet and rest."—Page 561 in the *Homily of the State of Matrimony*, new edition, printed for S. P. C. K. 1839. 8vo.

Is this word found in any book previous to the sixteenth century; and, if so, where?

ROLAND.

LORD PRESTON, BEHEADED 1690.—Can you tell me to what family this nobleman (see "N. & Q." 4th S. xi. 496) belonged. Was he related to the old Scotch family of the De Prestons?

F. PRESTON.

Universities Club.

SIBYL PENN, WIFE OF DAVID PENN, ESQ.—King Henry VIII. is stated to have entrusted to this lady the care of his three children, among whom was the, afterwards, great Elizabeth. An account of her, and reference to further information, is requested. It appears there was a monument to this pair in (Great?) Hampden Church, Bucks; is it still there, or, at least, is its inscription preserved?

GAVELOCK.

AN INSCRIPTION.—Will any reader of "N. & Q." tell me the meaning of the following inscription, which surrounds a mortar of bronze-metal, which was found in Scotland?—

"LOF. GOOT. VAN. AL. Ao. 1629."

M. OF T.

ST. ALBAN'S ABBEY.—What is the date of the wooden watching chamber for the custodian of the shrine of S. Alban, at S. Alban's Abbey? I shall be glad of any other particulars respecting it.

JOHN PIGGOT.

"PAR TERNIS SUPPAR."—This motto of Lord Northwick is to me untranslatable, and quite unintelligible.

FREDK. RULE.

[There is no difficulty: "The pair are nearly equal to the three."]

Replies.

FIELD-LORE.—CARR = CARSE.

(4th S. xi. 110, 259, 351, 362, 490.)

A reference to the first mention of this term will show MR. HYDE CLARKE that it was given to a wider range of information than that to which, at

p. 362, W. E. F. has since applied it, when recommending the giving of the old names in the New Domesday Book. This seems very desirable, but as MR. CLARKE observes, hardly needs a new name. My object is a more general, if a humbler, sort of gleaning from the fields that which others may have missed for want of the same opportunities as stationary rural people possess. The brevity required by "N. & Q." prevented my saying as fully as in a local appeal, "I have chosen this name as allowing scope for informal remark on what we may learn from the old names in connexion with the aspects and situation of the fields themselves, the traditions that linger among them, and any light shed on them by history or science which may help to a just estimate of their teaching."

The first paper, as well as the abridgment of its sequel below, will show that it is for the preserving the old names *in use*, and for practical illustration of questions now and for ages to come, as their fitness becomes understood, rather than the laying them up in legal and formal depositories, that I try to popularize the study of Field-lore.

No. II. In the days of Burns the Carse of Gowrie was celebrated for its beauty and its rich harvests. Though so far north, it is probable that the tribute brought by subsidence from the Grampians, and the screen afforded by the same mountain chain, may have contributed to give it much of this luxuriant character. And thus, when we read that a field is named *carr*, that seems an index to its *present* level fertility, though it points to a time when it was equivalent to *dangerous quagmire*; as to quality, it must be interpreted relatively to situation and surrounding. The *Old Carrs* in our sunny Cumbrian valleys once deserved the same name as "the plains of Altcar," where I read lately of a hundred thousand persons being assembled to witness the great Liverpool coursing meeting, regardless of the cold, "the morning fogs over the low-lying peaty ground," and of "the widest of ditches, and the well-known mud of Altcar,"—all seeming to testify to its origin. But while from their small extent and sheltered situation, and the annual overflow of our lively streams, the former have been enriched, no such influence could reach the great level tract within a short distance of the sea-shore.*

It is so remarkable that this word *carr*, which may be found obscurely underlying the names on the maps of all the northern counties, at least, alternating with *pot*, and *mire*, and *moss*, and others of like significance, should be left off and forgotten in Cumberland, that I think it must have been superseded by another of the same sound when vehicles on wheels were required. *Karre* is Dan-

* I have lately read of the "Appleby Carr Stakes," another instance of the modern use of these spots, as well as of the name's prevalence southwards—in Leicestershire or Norfolk.

ish, and *car* is still the name in Cumberland and Westmoreland for a common cart. Other counties sound the final letter—Northumberland and Scotland as *cairt*. In this way, *carr* might have dropped out of use in the older sense, as we are so very rich in synonyms,—*sump*, *mire*, *bog*, *slosh*, *slake*, &c., and have even retained a British word, *pant*, in this sense. It is best known in North Cumberland farmyards, and occurs in Anderson's *Ballads*, in, I think, the "Caldbeck Wedding." The verse, besides the inimitable ridicule of the pot-valiant and loyal miner, is notable as containing these two words in apposition, and showing how inconvenient it might have been to retain the older *carr*:—

"Meyner Leytle wad noo hoist a standert,
Puir man! he could nit daddle far!
But staeck in a pant by the middle,
An' yen tuk him heame in a car."

The word *pot* serves here for any deep place on land or in a river. Hugh Miller mentions a part of the sands of Nigg, in Cromartie, which is fed by streams, and is never dry, as called the Pott. Walter Thornbury has noticed the same word in the same sense, on the coast of Cardigan. We speak of a peat-pot, and I read of Pottlands near Cockermouth. Unless there is something of the signification of a vessel, or cup-shaped clay in which the bog is contained, in this *car*, we have no trace of *kar*, a vessel, which Lincoln has, in accordance with many other Danish words there; but which Molbech does not connect with this root. Since my former paper was written I have seen, for the first time, Jamieson's *Scottish Dictionary*, and have been astonished that so long ago he had suggested *kiorr*, Islandic, as the derivation of *carse*, which is not received, or even mentioned by the newest Scottish dictionaries. One Southern philologist seems long ago to have heard of *car* as "a remarkable floating island in the North." It is quoted by Halliwell from Horne Tooke's *Diversions of Purley*. In this work its derivation is pronounced upon, with the usual success of strangers to all analogy in the district, as "connected with *car*, *cart*, *chariot*, and *carrua*—Latin," &c. But the description is excellent, as showing its real belongings:—

"Adjoining Esthwaite, near Hawkshead, Lancashire, there is a tarn, or small lake, called Priestpot, upon which is an island containing about a rood of land, mostly covered with willows, some of them eighteen or twenty feet high, known by the name of the Car. At the breaking up of the severe frost in 1795, a boy ran into the house of the proprietor of the island, who lived within sight of it, and told him that 'his Car was coming up the tarn!' The owner and his family looked, and beheld with astonishment, not 'Birnham Wood coming to Dunsinane,' but the woody island approaching them with a slow and majestic motion. It rested, however, before it reached the edge of the tarn, and afterwards frequently changed its position as the wind shifted, being sometimes at one side of the lake, which is about 100 yards across, sometimes in the centre. It is conjectured to have been long separated from the bed of the lake, and

only fastened by some of the roots of the trees, which were probably broken by the extraordinary rise of the waters on the melting of the ice."

M.

(To be continued.)

EPISCOPAL TITLES (4th S. xii. 64.)—I have always felt with HERMENTRUDE that colonial and Scotch Bishops ought not to be addressed by the title of lords, and that good taste would lead them to repudiate the title when so improperly fastened upon them. There is not the smallest doubt that our Bishops derive their titles, as they do their seats in the House of Lords, from their baronies, and not from their office *per se*. Neither colonial nor Scotch bishops have any territorial possessions, but have their incomes from grants, government or otherwise.

What, to my mind, plainly settles the doubt—if doubt there can be—is that when a bishop retires, like the present Bishop Sumner, he loses both his title and his seat in the Lords—becomes plain bishop, and nothing more. With just as much propriety, a suffragan might be called "My Lord," as any Scotch or colonial bishop. The title is purely territorial, and with the loss of the territory ceases to the former holder of it.

I quite endorse the sentiment that "to address a man by a title which does not belong to him is mockery rather than courtesy," but, notwithstanding, it cannot but be owned that there is a great deal of this, quite apart from the episcopacy; for what right have the sons of our higher nobility to the title of Marquises, Earls, or Lords? None on better grounds than that of *courtesy*, and, therefore, I maintain that they ought to be placed in the same category with the bishops aforesaid.

EDMUND TEW, M.A.

With respect to the objection raised by HERMENTRUDE to the title of Lord Bishop being borne by colonial prelates, I may quote from memory a circumstance connected with the first appointment of bishops for the colonies, which seems to bear upon the question.

The first bishops appointed by the church for the Colonies were Bishop Inglis of Nova Scotia, consecrated on the 12th of August, 1787; and Bishop Middleton, consecrated Bishop of Calcutta on the 8th of May, 1814.

Neither of these bishops was styled "my Lord Bishop." The reason for this I always understood to be that they had no seat in the House of Lords, not being temporal peers.

Another reason may have been "the extreme caution of the ecclesiastical rulers of the day," inasmuch as we are told in connexion with the consecration of Bishop Middleton in the chapel of Lambeth Palace that—

"Such was the timidity of those who promoted this important measure, and such the jealousy and alarm

with which it was regarded, that the Consecration was as private as was consistent with the occasion, and the sermon of the preacher, Dr. Rennell, was actually repressed."

It was afterwards represented that one of the chief pastors of the church was placed in an unfavourable position in a country like India, where considerable importance was attached to title and rank. Bishop Heber, therefore, who succeeded Bishop Middleton, received the same honorary title which was given to his brethren in the English episcopate, and as it was not deemed right to make a distinction between the colonies, the name of "Lord Bishop" has ever since been borne by them all.

I may add that this honorary title is laid aside, when for any reason the see has been vacated, and that those bishops who have resigned their appointments are no longer designated as "My Lord Bishop," but as Bishop So-and-so, that is, with the addition of their surname. Quoting from memory, I am subject to correction, but I believe that I am right in the facts.

FREDERICK MANT.

Vicarage, Egham.

BIBLIOGRAPHY OF UTOPIAS (4th S. xi. 519; xii. 2, 22, 41).—Allow me to thank SIR CHARLES W. DILKE for the information he has afforded on this subject, but at the same time to deprecate the too caustic tone in which his remarks are made. I did not pretend to give a complete catalogue of such works, but as complete as the means within my reach would enable me, having had my interest in the subject excited by noticing the list inserted in Sydney Whiting's *Heliconde*. My object was as much to elicit information, as I said, from "more experienced bibliographers" (of whom, I have no doubt, SIR CHARLES is one), as to give it; and I think the columns of "N. & Q." the very best place for making a general collection of the titles of "Utopias" *et hoc genus omne*.

My plan seems to be thought too broad in one direction, and too restricted in another. I had a plan, however, and laid down certain definitions, which SIR CHARLES calls arbitrary; but that is simply a matter of opinion, and he agrees with me in saying that "it is hard to know where to draw the line." I should perhaps have stated that I considered a narrative form of composition, not a mere disquisition, as essential, and therefore I freely acknowledge that Plato's *Republic* was, by inadvertence, wrongly included, and that possibly one or two others of the works mentioned may be intruders, from my not having them under my eye as I wrote. Mere satires (as such) were not within my scheme, and allegories I meant to include only so far as they possessed a political or social import, thereby excluding all the numerous theological allegories, after the style of Bunyan; they would be worth collecting, no doubt, in another list.

As to Swedenborg, I can assure SIR CHARLES

that there is not a single allegory in his writings,—certainly nothing of the kind of the length of half-a-page,—unless his curious and beautiful prose poem, *The Love and Worship of God*, be so regarded, which yet, I venture to think, would be an incorrect opinion. His *New Jerusalem and Its Heavenly Doctrine*, if that is the work SIR CHARLES alludes to, is merely a dry statement of his theological doctrines. His writings are largely occupied with expositions of an allegorical sense he supposed to be contained in the Scriptures, but his *Memorabilia*, or visions, interspersed throughout many of his works, are, in his own intention, at least, plain matter-of-fact relations. So also, undoubtedly, is that work of his which most resembles the Utopias we are discussing, namely, *The Earths in the Universe*;—whether we regard its contents as sober facts or idle dreams, he certainly relates them as simple realities.

Since my paper appeared, I have discovered two or three other works of a like character, and have been favoured with some communications on the subject from readers of "N. & Q.," of which I hope to make use in a future article.

JAMES T. PRESLEY.

Cheltenham Library.

"THE COUNTY MAGISTRATE" (4th S. xii. 28).—This novel was not written by Lord Brougham, but, according to the *Hand-Book of Fictitious Names*, by F. R. Chichester, Earl of Belfast. There are several others by this Lord B*****, *Masters and Workmen*, *The Fate of Folly*, &c., &c.

BIBLIA.

Reading.

DUKE OF HAMILTON'S REGIMENT AT WORCESTER (4th S. xii. 7).—In the *Mercurius Politicus* of 1651 there are found among the prisoners captured after the defeat several officers of the name of Hamilton, who were possibly in the troop of horse which William, second duke, is said by Douglas (Scotch peerage) to have raised for the King. A Colonel Hamilton was taken near Worcester; a Major Hamilton in Yorkshire. In the *Mercurius Politicus*, Sept. 11-18, p. 1064, a Quarter-Master Hamilton is said to have been arrested. Also in other papers of the period captures near Maxwelton (1 Dumfriesshire) are mentioned of Lieutenant-Col. John Hamilton; and I think at the same place of a George Hamilton. I know that this is vague, and it is probably no news to T. F.; but it may lead some one whose inquiries have been better directed to assist T. F. Such information as he wishes would be sedulously concealed, perhaps, at the time, because, on one side, at least, it would be a death warrant.

E. CUNNINGHAM.

ERASMUS QUELLYN (4th S. xii. 28).—I am not able to answer MR. COSGROVE's question relative to the portraits of notable Englishmen painted by

this artist, but it seems very unlikely that he could have painted any at all in the time of James I., seeing that King James died on the 27th of March, 1625, when Quellin was only eighteen years of age, a period at which he had hardly begun to paint. He was a learned man and a professor of philosophy in his native city, Antwerp. Becoming enthusiastic about painting, he threw up his professorial chair, and entered the school of Rubens; he was eight years the junior of Van Dyck, and is considered to show more of the manner of that great painter than of his nominal master, Rubens. In addition to his historical compositions, he painted portraits of many of the illustrious artists of his day, so that he must have been very assiduous if, commencing late in life, he found time to paint many notable Englishmen also. His son, Jean Erasme Quellin, was a greater painter than he; and Pilkington says that many works by him are ascribed to the elder Quellin. He was only born in 1630, and could have painted nothing in the time of Gondemar. Van Dyck was not invited to London by King Charles before 1632, and, in the absence of proof, I think it extremely improbable that the elder Quellin should have come to England before Van Dyck.

Walpole says there was a Quellin, a Flemish statuary, son of a statuary in Antwerp, settled here in London in a large old house in Tower Street, Seven Dials; and then Walpole runs on in his hap-hazard, desultory way, and says that William de Ryck was a "disciple of Quellin, who seems to have been a painter"; this is after he has told us that Vertue mentions him as having carved Thynne's monument in Westminster Abbey. Can anybody explain what the gossipping and witty Walpole means by all this?

Mayfair.

"MANSIE WAUCH" (4th S. xii. 8).—When *Mansie Wauch* first appeared in *Blackwood* (1824-1827) it was generally attributed to John Galt. Moir's title to it now, however, is indisputable.

SPARKS H. WILLIAMS, F.R.H.S.

Kensington Crescent, W.

INDIAN NEWSPAPERS (4th S. xii. 28).—I believe that the only available file of Hickey's *Calcutta Gazette* is a folio volume in the Calcutta Public Library. The late Mr. Abbott (Pips) had another, which he lost and advertised for, apparently without success.

CALCUTTENSIS.

WILLIAM PHISWICKE OR FISHWICK, BENEFACITOR OF CAMBRIDGE (4th S. xii. 27).—I have long wished to learn something about this Cambridge worthy. From the second Report of the Commission on Historical MSS. (p. 118), I find that amongst the deeds at Gonville or Caius College, Cambridge, is a—

"Grant by Edward VI. of an annual pension of 3l. to Gonville Hall in lieu of Phiswicke Hostel, which had

been left to Gonville Hall by William Fiswicke, Bedel of the University in 1393, but had been lately transferred to Trinity College."

I have a large collection of MSS. relating to the Fishwick family, but have nothing to lead me to suppose that there was ever a branch of it settled in Cambridgeshire. With regard to the Lancashire family (a full account of which will be found in my *History of Goosnargh*), I may say that, although they held lands in Fishwick at a very early date, I have no evidence to prove that they ever held the manor. In 5 Edward I. (1276-77) Roger, the son of Roger, the son of Alan, held lands in "fishwic," and at the same time a deed was executed, to which the parties were Roger, son of Roger, son of John "de Fishwic," and Roger, son of Roger, son of Adam "de Fishwic." From that date until the end of last century the family never left that part of Lancashire. If W. K. W. will favour me with a letter, I can give him further particulars.

H. FISHWICK.

Carr Hill, Rochdale.

ST. AUBYN FAMILY (4th S. xii. 48).—

"My daughter Phelyp is departed on Crutmas Day, Almyghtie [God] pardon her soule; and my wyffe hath take grette discomfort therbye; but, I thank our Lord, she doth take it better way, and thankyth god of his sending."

Thus writes Thomas St. Aubyn to Honor Grenville, Viscountess Lisle, in a letter dated "ult. Jan.," with no year, but certainly between 1532 and 1540. He had married a Grenville, for he speaks of "yo' neices my daughters," and his wife signs herself "your loving and lowly Sister, Mary Seynt-Aubyn." Some half-dozen letters from him are to be found in the thirteenth volume of the *Lisle Papers* (Public Record Office, Chapter-House Papers, Room XIX., Press 32, Shelf 1; temp. H. VIII.). They are generally dated from "Clewyns" or "Clowens," Cornwall. Perhaps SOUTHERNWOOD may find this reference of some use.

HERMENTRUDE.

ARMS OF D'ANVERS (4th S. xii. 27).—Bontell (*English Heraldry*, p. 209, 1867) gives the arms of Sir Thomas de Anvers, from the roll of Edward II., as, Gules, a chevron between three mullets or.

HIRONDELLE.

MRS. ELIZABETH PORTER (4th S. xi. 484; xii. 13).—Dr. Johnson's wife, had, I believe, an only daughter, and her name was Lucy, so she could not have been the lady to whom the "admonition," &c., was presented.

E. COLE.

PAINTER WANTED (4th S. xii. 27).—I would suggest that the picture Y. K. means is one by Stothard, representing the death of Lord Robert Manners, in Rodney's naval engagement, April, 1782. I only know the picture from an engraving of it by Sherwin, and published by Macklin in 1786. A monument to Lord Robert and two fellow

officers* is on the right hand as one enters the north door of Westminster Abbey.

WALTER JUTON.

"ODD-COME-SHORTLY" (4th S. xi. 524).—I have heard a lady, native of Somersetshire, where she has resided all her life, use the expression, "Odd come shorts." Upon asking her its meaning, she replied, "Any odd things of a trivial, miscellaneous kind." She informs me that the phrase is common in Somersetshire.

A. B. MIDDLETON.

The Close, Salisbury.

SOHO SQUARE (4th S. ix. 507; x. 36).—Lord Macaulay pointed out the use of the local name of Soho, prior to the battle of Sedgemoor, but it does not seem to be generally known that Soho Street existed several years previously. In 1678, when the new parish of St. Ann was constituted by Act of Parliament, the eastern boundary of the new district was in part Soho Street, a name which it had probably had for some time, as in 1708 it is mentioned by Hatton as Old Soho Street, and is so indicated by Rocque in his map, 1745. After this it has merged in Wardour Street.

In a MS. "List of Popish Recusants residing in the parishes of St. Martins in the Fields, St. Giles in the Fields, St. Pauls Covent Garden, and places adjacent, contrary to the Lawes of this kingdom, and His Majesties Proclamations, etc.," presented to the Lords of the Council at Whitehall, on the 5th of October, 1681, I find an entry of "Mr Bennet a fann Maker in Sho hoe fields," and a little further down there is a note:—

"Mr. Martin Steel hatt ye Signe of the Dog, in King Street in St. Giles, where there is a resort of a very great many Papists shoe makers."

Perhaps Mr. KERSLAKE, who gave an interesting note on "Ho = Hoe" (4th S. x. 102), may throw further light on the origin of So-ho or Sho-hoe.

Soho Square was previously called King's Square, but the suggestion that this name was derived from that of the architect, Mr. G. King, is rendered improbable by the fact that in the earliest printed records of it, such as Chamberlayne's *Present State*, 1682, it is mentioned as "The King's Square, near St. Giles-in-the-fields."

EDWARD SOLLY.

EMPERESS ELIZABETH II. OF RUSSIA (4th S. xii. 27).—In the first volume, Wraxall's *Memoirs*, there is some account of a person he calls the pretended daughter of Elizabeth II. By it, Admiral Greig appears to have been concerned in the ensnarement rather than the release of the unfortunate woman. The edition of Wraxall I have seen is the third published, 1818. Subsequent ones may throw more light on the story, which is there rather confusedly told.

A. S.

* Captains William Bayne and William Blair.

MARY WINDOWS (4th S. xii. 47).—I believe Mary windows are a modern invention, and that one has lately been inserted at St. Chad's, Haggerston. The vicar's daughter, Mary, solicited subscriptions for it from other Marys, and the subject of the stained glass is, no doubt, taken from the history of one or all of their Scriptural namesakes. I have an impression that somebody is canvassing for a John, or an Elizabeth, window, on the same plan.

ST. SWITHIN.

LOST BOOKS (4th S. xii. 72).—John Lane's poem on Guy of Warwick is the Harleian MS. 5243, and his dedication to it is printed in the *Percy Folio Ballads and Romances*, ii. 521 b. Mr. Hales (ib. 515) says it is only a revision of Lydgate's versification of Thomas Rudbourne's *Historia Gudonis de Weruryke*; and, though licensed to be printed in 1617, does not seem ever to have been printed. So the poem is not a "lost book."

See M. Hales's MSS. Mr. Browne will probably find the one he wants among the Hale MSS. in Lincoln's Inn Library.

F. J. FURNIVALL.

"GERSUMA" (4th S. xi. 81, 164, 431, 513).—There is an instance of the occurrence of the word *Gersum* in the time of Henry II:—

"Si præpositus dat gersum pro tenenda villa, coquinarii erit."—*Chron. Monast. de Abington*, vol. ii.; Appendix iii. p. 306. Lond., 1853, Rolls Ser.

It signifies, according to the Glossary, *Ibid.*, p. 444, "A reward; a voluntary payment." This extract is from a document, *De consuetudinibus Abbat.*, compiled in consequence of a dispute as to the receiver of the rents on the death of Abbot Roger, p. cviii. The date of his death appears, p. 237, to be in the reign of Henry II.

The word *gersuma* is also defined:—

"*Gersuma*.—Apud forenses Anglicos usurpatum legitur, pro sine, seu pecunia data in pactionem, et rei emptæ vel conductæ compensationem. Unde in venditionum formulis, et locationum chartis, hæc aut similia verba pro more inserta. Pro tot solidis vel tot libris in *gersumam* solutis vel traditis. *Gersuma* præterea pro delicti compensatione interdum capitur."—Maigne d'Arnis, *Lex. Man. Med. et Inf. Latinitatis*, s. v. Par., 1866.

The following notice of the word is from Blount's *Law Dictionary*, s. v. "Fine," Lond., 1691:—

"The word *sine* sometimes signifies a sum of money paid for an income to land or tenements let by lease, anciently called *Gersuma*, sometimes as amends, pecuniary punishment, or recompense upon an offence committed against the king and his laws, or a lord of a manor."

In a charter granted to Wallingford, cart. 51, Henr. III., m. 10 (described in Sir T. D. Hardy's *Syllabus of Rymur's Fœdera*, vol. i. p. 76, as "1267, Jan. 10. Insuperimus and confirmation of the charter granted by K. Henry [II.] to the burgesses of Wallingford"), there is this:—

"Prohibeo etiam et præcipio super eandem forisfacturam ne præpositus Wallingford. . . . *Gersumam* ab aliquo quaerat."

Where Dr. Brady explains it differently:—

"Geresumma, or sometimes Jeresumma, is properly an income or fine paid for the entrance upon some place, estate, or office. Here it signifies plainly a bribe, or money given to the king's officer to connive at, and not to prosecute those that gave it in criminal cases." *Historical Treatise of Cities and Boroughs*, by R. Brady; Append., p. 13, Lond., 1704.

It was suggested that, in deeds from Edward I., the word is replaced by "præ manibus." But it is still retained in a deed of the date A.D. 1295 (23-4, Ed. I.), where it is:—

"Pro hac autem donatione . . . dedit mihi prædictus Robertus duas marcas sterlingorum præ manibus in gersumam."—Kennett's *Par. Ant.*, p. 325. Oxon., 1695.

And in another of the date A.D. 1300 (28-9, Ed. I.), where it is:—

"Pro hac . . . dedit mihi prædictus Johannes riginti solidos in gersumam."—*Ibid.*, p. 345.

But in one of A.D. 1332 (6-7, Ed. III.), it is:—

"Pro hac . . . dedit mihi prædictus Johannes quandam summam pecunie præ manibus."—*Ibid.*, p. 420.

It would seem as if, after the introduction of the phrase "præ manibus," any one of the three forms would occasionally be used, until this one at last prevailed.

ED. MARSHALL.

RICHARD WEST, CHANCELLOR OF IRELAND (4th S. xi. 432; xii. 14).—He was matriculated at Merton College, Oxford, in Lent, 1688, at the age of seventeen, as the son of the Rev. Richard West, of Creiton, co. Northampton, on which county he was elected a Demy of Magdalen College, in July, 1689, at what was called "the Golden Election," when Addison, Sacheverel Archb. Boulter, Bishop Smallbrooke, and other distinguished persons were admitted. He became Fellow of his College in 1697, and resigned his Fellowship in 1708; B.A., 6th May, 1691; M.A., 14th Feb., 1692-3. He wrote *An Essay on Grief, with the Causes and Remedies of it*, 12mo. Oxon., 1695. See Wood's *Athenæ* (Bliss), iv. 602. Hearn's *Diary* (Bliss), vol. i. p. 183.

J. R. B.

DAVID RIZZIO (4th S. xi. 485, 534).—The writers who lived at the same time with Rizzio all describe him as a Piedmontese. Queen Elizabeth's Scotch agent, Randolph, in a letter to Cecil 3rd December, 1564, mentions the new secretary, Rizzio, as an Italian (Keith, 268).

Thuanus, in his history (*Lib.* 37) says Rizzio was a man of low extraction, the son of a musician at Turin, whose father had him taught to sing, as he had a very fair voice; that not rising so fast at the Court at Nice as he desired, he followed the Count of Morette, whom the Duke of Savoy sent as Ambassador into Scotland; that Rix did not return home with the Count, but remained in Scotland to see what good fortune he could have. From a letter of Archbishop Grindal, quoted by Strype, an. 1566, it would seem that Rizzio was recommended to the

Queen by the Cardinal of Lorrain. Rizzio endeavoured to induce the Queen to have a guard of Italian soldiers; he invited Italians to come to Scotland, amongst whom was his own brother Joseph.

EDWARD SOLLY.

SERFDOMS (4th S. xi. 484, 535).—In the *Fodes Finium*, published by the Record Commission, many deeds are given conveying, i.e. selling men. In the ninth year of the reign of King John, Walter de Risely sold to the Knights Hospitallers Rudolph Kinel and all his family. The original runs thus:—

"Et præterea idem Walterus concessit et quietum clamavit de se et hereditibus suis prædictis fratribus et eorum successoribus totum tenementum quod Radulphus Kinel de eo tenuit. Scilicet unum Messagium cum pertinentiis in Risle et unam quartiam terre et quatuor selliones qui jacent ante portam ipsius Radulfi et ipsius Radulfi et totam sequelam suam in perpetuum."

Very few *finés* of the reign of Henry II. are in the Record Office.

OUTIS.

Risely, Beda.

"HISTORY OF NAPOLEON BONAPARTE" (4th S. xi. 503, 533).—There is more direct authority than that cited by MR. TEGG for Lockhart's authorship of the *History of Napoleon Bonaparte* in the Family Library. In a letter to Lockhart, Sir Walter Scott writes (October 30, 1828):—

"Your scruples about doing an epitome of the *Life of Bonaparte*, for the Family Library that is to be, are a great deal over delicate. My book in nine thick volumes can never fill the place which our friend Murray wants you to fill, and which, if you don't some one else will, right soon. . . By all means do what the Emperor asks."

As Lockhart prints this letter in his *Life of Sir Walter Scott* (chap. lxxvi.), we may be sure that if he had not written the book, and some one else had, he would have said so in a note.

JAMES THORNE.

"A LIGHT HEART AND A THIN PAIR OF BREECHES" (4th S. xi. 238, 308, 514; xii. 13).—The proprieties were not always observed by our old song writers, but as Allan Ramsay's *Tea Table Miscellany* was specially got up for the ladies, and his gallant address assured them "that the modest voice and ear of the fair singer would meet with no affront," it might be considered that our hearty sailor's song was out of place there; it was, therefore, with much doubt that I sought for it in the early editions of Allan, and am now enabled to say that it is not found in the fifth edition, Edinburgh, 1729-30; that of Dublin, 1729; or that of London, 1740. I find it, however, in one without title, evidently later in the century, from the contents of which the popular book had clearly been gathering bulk by the introduction of much new matter; this may, indeed, be Phorson's edition, for in the *Union Song Book*, printed by him at Berwick in 1781, I find our song, which he may have thence transferred to his edition of Ramsay.

J. O.

ARMS OF A WIDOW (4th S. xi. 403, 490.)—A widow is only entitled to bear her late husband's coat of arms if her own family is likewise entitled to bear arms; otherwise she would have no shield to place arms upon, and certainly no right to bear her late husband's coat of arms sole. D. C. E. S. Bersted, Bognor.

I suspect the widow has no arms of her own, and therefore wants to use her husband's. This she cannot do, hence the opposition she meets with. If this view is correct, neither ARGENT, MR. UDAL, or MR. PIGOTT have answered her query. P. P.

"HAND-BOOK" (4th S. vi. 527; xi. 530.)—King Alfred's "hand-book" is very well authenticated, and, though the idea of forming it appears to have been suggested to him by Asser, the name was clearly given to it by the King. Pits in his *De rebus Anglicis*, 1619, p. 170, in the list of Alfred's writings, mentions it as *Manuale Meditationum, Librum unum. Quem Handbooke vocavit.* Asser gives an interesting account of his first suggesting such a note-book to Alfred, who greatly approved the idea and desired him at once to commence it; and says the King called it his Hand boc: Asser himself, however, seems to have preferred the more pedantic name of Enchiridion.

EDWARD SOLLY.

"ROUÉ" (4th S. xi. 461, 532.)—C. A. W. questions "if it was a punishment ever inflicted on people of rank." He forgets the case of the Count Horn, broken alive in Paris by command of the Regent. In earlier days the Baron von Wart suffered thus in Germany for the murder of the Emperor Albert. Count Patkul was condemned to the same death by Charles XII. of Sweden, and in Portugal, in the eighteenth century, the Duke of Aveiro and the Marquis of Tavora, with others, were broken alive on the wheel in Lisbon, burnt, and their ashes cast into the sea.

W. J. BERNHARD SMITH.

Temple.

TENNYSON'S ODE ON THE DEATH OF THE DUKE OF WELLINGTON (4th S. xi. 342, 407, 473.)—It seems not unlikely that the Poet-Laureate may have had his mind full of the ideas of Simonides, as MR. DAVIES suggests; but "the toil of heart and knees and hands," in scaling "the toppling crags of duty," are expressions more common among the Greek poets than the epithet "four-square" as applied to the firm character. Hesiod (*Works*, 287) expresses it very beautifully in the well-known passage:—

Τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν
ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτῇν
καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται,
ῥηϊδίῃ δὴ ἔπειτα πέλει, χαλεπή περ εὐόσα.

"But the immortal gods have placed the sweat of the brow before virtue; long and steep is the path that leads

to it, and rough at first; but when the summit is reached, then it is easy, however difficult it may have been."

There is little doubt that Milton had this passage in his thoughts when he penned one of the opening sentences of his *Essay on Education*:—

"I shall detain you now no longer in the demonstration of what you should not do, but straight conduct you to a hillside, where I will point you out the right path of a virtuous and noble education; laborious, indeed, at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds on every side, that the harp of Orpheus was not more charming."

How difficulty and labour are the school of virtue, is brought out in a different way in the *Alcide al Bivio* of Metastasio, and the lines are so beautiful that they are worthy of being cited in connexion with the thoughts of the Poet-Laureate:

"Quell' onda, che ruina
Dalla pendice alpina,
Balza, si frange, e mormora
Ma limpida si fa.
Altra riposa, è vero,
In cupo fondo ombroso,
Ma perde in quel riposo
Tutta la sua beltà."

"That water which falls from some Alpine height is dashed, broken, and will murmur loudly, but grows limpid by its fall. That other, it is true, reposes in a hollow, shady bed, but loses in that repose all its beauty."

C. T. RAMAGE.

"Τετράγωνος ἄνευ ψόγου" answers to the vernacular definition of a good man as "a brick."
C. S.

PRINCES OF SERVIA (4th S. xi. 483, 534.)—Upon the deposition of Alexander Karageorgevitch, December 23, 1858, not Michael Obrenovitch, but old Milosch, who had been compelled to abdicate, 1839, was restored. He died 1860, and was succeeded by Michael. For this supplement of MR. PINK's generally correct note, I am indebted mainly to Mackenzie and Irby, *The Turks, the Greeks, and the Slavons*. See table of dates, p. 685, 686.

CHARLES THIRIOLD.

Cambridge.

PALEY AND THE WATCH (4th S. xi. 354, 452; xii. 15.)—That Paley took in part the illustration of finding a watch, as evidence of a maker, from the preface to Nieuwentyt's book, there can be no doubt; but whether it is quite just to say that "he stole it without acknowledgement" may fairly be doubted. Nieuwentyt's book, *The Proper Use of the Contemplation of the Universe for the Conviction of Atheists and Unbelievers*, was written in Dutch, and published in 1715. It was translated into English by Chamberlayne in 1718, and published under the title of the *Religious Philosopher*. A second edition was printed in 1720, and a third edition was brought out in 1730. It was re-translated into French in 1725, and published at Paris. Paley was well acquainted with the writings of Nieuwentyt, for he refers to him by

name, and at page 143 quotes from the *Religious Philosopher* in terms of praise. The argument of "found a work of art,—it proves that there must have been a maker," was by no means new; it had been used by many previous writers, such as Henry More, Bishop Wilkins, and others; and was not original to Nieuwentyt. When Paley wrote the argument was common to all; and though he clearly had Nieuwentyt's book before him, as the identity of some of the expressions proves, yet it is but fair to believe that when he wrote the *State of the Argument* Paley considered he was using public property, and not stealing another man's ideas.

EDWARD SOLLY.

"RENDER UNTO CÆSAR," &c. (4th S. xii. 8, 74.)—Titian's picture of this subject is in the Royal Gallery at Dresden, and was engraved by Henry Robinson for Blackie's *Imperial Bible*. Is this what AN OLD LADY means?

Shrewsbury.

W. H.

SNUFF-BOX BELONGING TO BURNS (4th S. xii. 7, 56.)—I have in my possession a snuff-box which was brought from India by a Dr. Shaw, and left inadvertently by him in my house. He told me that the box had belonged to Robert Burns, and that he had got it from a gentleman in India who did not expect to come home again. The box consists of what in Scotland is known as a "clood" of an Ayrshire cow. It has a brass rim, and a lid of the same material. Inside is a "snuff pen" of rather primitive make. The whole property is indisputably old. I only wish that Dr. Shaw would claim it again, as I have no right whatever to hold it. Identification may come through the means of this notice; and should this be the case, and Dr. Shaw not turn up, I shall deposit the box and pen in the Burns Monument in Edinburgh.

JAMES HOGG.

Sirling.

"RELIGIO BIBLIOPOLÆ" (4th S. xi. 96.)—In Duntun's *Life and Errors* it is said that—

"Benjamin Bridgewater, Gent., was of Trinity College, Cambridge, and M.A. His genius was very rich, and ran much upon poetry, in which he excelled, and that he was in part author of *Religio Bibliopole*. But, alas! in the issue, *Wine and Love* were the ruin of this Gent."

If Ben is not altogether a myth, the eccentric bookseller himself did the other part, for it appears to have been squared to fit his character, and figures among his projects, under the new title of *Duntun's Creed; or, the Religion of a Bookseller*, in imitation of Dr. Brown's *Religio Medici*, the fourth edition.

J. O.

FUNERALS AND HIGHWAYS (4th S. xi. 213, 285, 374, 423.)—On first discovering the belief amongst farmers and labourers, in my neighbourhood, that the path along which a corpse had been carried to the parish churchyard for interment, was thereby

legally constituted a public highway, I thought it a mere prejudice; but, as "N. & Q." has elicited the fact of the existence of such an opinion over a large portion of England and Wales, in the counties of Cheshire, Derbyshire, Worcestershire, Buckinghamshire, Glamorganshire, and Cornwall, it appears probable there is some ancient foundation for the tradition. Can any of our students of Celtic lore and Druidical rites, throw any light on the origin of this popular persuasion? or is there anything to the point in Picart's *Religious Ceremonies and Customs*? There may be something analogous amongst the funeral observances of American Indian tribes.

GEORGE R. JESSE.

MISERERES IN CHURCHES (4th S. ix., x., xi. *passim*.)—These fine specimens should be noted extant in the magnificent old priory church of Cartmell, Lancashire, which are in wonderful preservation, considering that the choir was roofless, and the stalls consequently exposed to the weather for many years. I am sorry that I was not able to make notes of the subjects of the carving, but my impression is that the fox preaching to the geese was one.

J. F. M.

[See Murray's *Handbook for Lancashire*, where it is stated that "for nearly two centuries the chancel was without a roof, and the fine oak stalls suffered accordingly. Their seats are 500 years old, with grotesque carvings, the work, doubtless, of the monks; but the upper portions are modern."]

CRABBE, THE POET (4th S. xii. 67.)—The lines are several times repeated in the tale of "The Fisherman and his Wife," in *German Popular Stories*, translated from the collections of the Brothers Grimm, vol. i. p. 27, London, 1823. There is only one additional line:—

"Hath sent me to beg a boon of thee."

The commencement is "O man," not "Old man," the man being an enchanted prince in the form of a fish.

H. P. D.

When I was a little girl, a lady, distinguished in the literary world by her historic writings, used to tell me funny stories, amongst which the "Old Man of the Sea" was the favourite:—

"Old Man of the Sea,
Come, listen to me;
For Alie my Wife,
The Plague of my Life,
Hath sent me to ask
A boon of thee."

The words of the rhyme have passed from my memory, but not the facts there related. Should I succeed in obtaining the complete version (and I have good hopes), it would give me pleasure to send it to QUIVIS.

ALMA.

"I MAD THE CARLES LAIRDS," &c. (4th S. xi. 156, 201, 351, 413; xii. 11.)—I wonder no "full-blooded" Scotchman has remarked that King James did not make the carles LAIRDS, he made

them LORDS (in Scotland this *o* is long, and pronounced like *oa* in board). A man may be a laird in Scotland in spite of king or queen. When an advocate in Scotland is made a judge, if he be previously a laird, he adds the name of his estate to his title, Lord; otherwise he uses his surname, as Lord Jeffrey, Lord Cockburn, &c. Duncan McNeil, Lord Colonsay, was a laird, and was spoken of by his neighbours, rich and poor, as "Colonsay" before he was made a judge or peer of the realm. There is a story of one of his countrymen confounding him with "Colenso," and inquiring, "What is it that Colonsay has been saying agen Moses?"

ELLCEE.

Craven.

οὔτε βωμὸς οὔτε πίστις (4th S. xi. 484.)—I presume the passage of which J. J. R. is in quest is that in the *Acharnians* of Aristophanes, v. 308:—

οἷσιν οὔτε βωμὸς οὔτε πίστις οὔθ' ὄρκος μένελ.
ETONENSIS.

"PIERS THE PLOWMAN" (4th S. xi. 500; xii. 11.)—MR. PURTON takes it for granted that the author of *Piers Plowman* was a monk; whereas MR. SKEAT (who, by his magnificent three-text edition, has made the poem his own) leans to the opinion that he was a layman. MR. SKEAT writes:—

"I do not think it at all clear that he was a priest; on the contrary, one would glean from the poem that he was a married man, and therefore *not* a priest."—*Text A.* p. xxxiv, note.

"It is an open question whether he was a monk and unmarried, or whether his wife Kitte and his daughter Calote were real personages. The latter supposition seems to me so very much the more natural that I do not see why it should not be adopted."—*Text A.* p. xxxvi.

It is true that Bala and David Buchanan (see Wright's *Piers Ploughman*, p. ix, note; 2nd ed.) style him *sacerdos*, but this notion of his being a priest seems to have arisen solely from his learning and Scripture knowledge. There are, however, many lapses in these (see MR. SKEAT'S *Text B.* p. xlv). It is true also that he calls himself a *clerk*: but see *Text A.* p. xxxvi for an explanation of this.

With regard to the *shepe* of the Prologue. MR. PURTON has neglected to give an exact reference to MR. SKEAT'S note in *Text B.*, and I fail to find it. That *shepe*=shepherd, I have little doubt. Wright glosses the words *a sheep*, or *a shepherd*. Dr. Morris glosses *Scheep*=*scheepe*, shepherd. (*Specimens of Early English*, 1st ed.). Professor Morley (who holds the author to be a priest) in his *English Writers* (vol. i. p. 758) begins his abstract of the poem thus, "In the soft summer season, says the poet, I put on the habit of a layman." A very strong argument that *shepe*=shepherd is that in *Text C.*, which received the last alterations and corrections of the poet, the word is changed into *shepherde* (see Wright's *P. P.* p. xxxiii). I confess that *shepe* for shepherd seems to me an unusual

form. It occurs, however, (if I interpret rightly) in the following quotation given by Mr. Wright from John Ball's letter (Thomas Walsingham, *Hist. Ang.* p. 275).

"John Schep sometime Seint Mary priest of Yorke, and now of Colchester, graeteth well John Namelesse, and John the Miller, and John Carter," &c.—Wright's *P. P.* p. xxiii, note.

An analogous form, *hunt* and *hunte* for hunter is common enough.

"The *hunte* strangled with the wilde beeres."
Chaucer, *Knights Tale*, l. 1160.

"Me thoght I herde an *hunte* blowe."
Boke of Duchesse, l. 345.

"Of *hunte*s and eke of foresterys."
l. 361, see l. 375.

"He was an *hunt* upon the hilles."
Gower, *Conf. Amant*, ed. Pauli, vol. ii. p. 158.

"Her telleth her, how his *hunt* hath blowe."
Vol. ii. p. 332.
JOHN ADDIS.

THE COLON (4th S. xi. 343, 409, 431; xii. 37.)—Since this matter was first mooted, I have had an opportunity of consulting works, which, had I seen before, would have spared my appealing to "N. & Q."; but, since it has been a means of eliciting so much erudition, it can scarcely, I think, be regretted. The following quotations from a small but learned little work, which is anonymous,* although they are not quite relevant to the issue, which is when this point was first used in printing, are, nevertheless, interesting, as showing that an ancient name does not always represent the same thing as applied to more recent periods, and likewise in tracing its origin and history:—

"The origin of points is not easily traced in the depths of antiquity. Suidas tells us, that the period and the colon were discovered and explained by Thrasymachus about 380 years before the Christian æra. But it is most probable that, by periods and colons, Suidas only means the composition of such sentences and members of sentences as Demetrius, Phalerius, Dionysius of Halicarnassus, Cicero, Quintilian, and other ancient writers have distinguished by these terms. In favour of this opinion, it may be observed that Thrasymachus is said to have been the first who studied oratorical numbers, which entirely consisted in the artificial structure of colons and periods.†

"About the eighth, ninth, and tenth centuries, writers began to leave a space between the words, and to make use of commas, colons, and periods; but not with any degree of regularity."

MR. NORGATE has pointed out that the colon

* *Essay on Punctuation*. 2nd Ed., 1786. (Written, as I learn from the *Gentleman's Magazine* of 1792, by the Rev. J. Robertson.)

† The same authority considers it very probable that the distinctions or divisions which Jerome, in his Latin version of the Scriptures, calls *cola* and *commata* were not made by the addition of actual points or stops, "but were formed by writing, in one line, as many words as constituted a clause, equivalent to what we distinguish by a comma or a colon."

may be seen in the *Biblia Pauperum* (the first edition of which was, according to Noel Humphreys, probably printed about 1410). He also states it may be seen in Pfister's Bible of 1456-1460; but it is to be found most extensively used in the celebrated Gutenberg Bible, which was printed some time before Pfister's.

These facts appear to demonstrate that the colon is considerably older than printing itself; that it is to be found in one of the earliest known zyllographic books, and in one of the earliest complete books printed with movable types. MEDWEIG.

VELTERES (4th S. xi. 236, 311, 468; xii. 38.)—If MR. SHAW will refer to the Close Rolls, *Rotuli Litterarum Clausarum*, T. D. Hardy, 1833, he will find the word "veltrar" frequently used in the sense of a dog-leader. For example, "The King to the Sheriff of York," &c. "We send you 240 of our greyhounds, with 56 'veltrars' in charge of them," &c. "The King to Roger de Neville," &c. "We send you Henry Fitz-Baldwin the 'veltrar,'" &c. As to the dog called "vaultre" by Cotgrave, it never could have been allowed in forests at all, unless lawed or expeditated. Therefore, it cannot be the one alluded to in Canute's Laws. As to *mota*, it means pack, or kennel. *Moota canum*, or *mota canum*, is the same as *moute de chiens*, a kennel or pack of hounds. See Cowell's *Law Dictionary*. Also consult *Le Roy Modus*, where *moute de chiens* means twelve running dogs and a lime-hound. GEORGE R. JESSE.

SIR JOHN HONYWOOD (4th S. xi. 484; xii. 55.)—It is believed that Sir J. H. had in his possession a full-length painting of the George Ann Burchett mentioned at p. 484. Information wanted as to the present possessor of the picture. E. R. W.

SIR THOMAS PHILLIPPS, BART. (4th S. xi. 502; xii. 57.)—See my *Heraldry of Worcestershire*, sub "Morris" and Phillipps." It is stated in Burke's *General Armory* that William Phillipps of Broadway, co. Worcester (grandfather of the late Sir Thomas), was first cousin to Sir Clifford William Phillipps, Sheriff of London, who, according to Warburton (*London and Middlesex Illustrated*), was descended from Sir John Phillipps, of Picton Castle, Bart. Sir Clifford received the honour of knighthood in 1743, and Warburton adds that his pedigree is "entered at large" in Vincent's *Salop in Coll. Arm.*, and is "verified by vouchers in his own possession." H. SYDNEY GRAZEBROOK.

The *Manchester City News*, having republished the inquiry concerning Sir Thomas Phillipps, has since received and printed the following from a correspondent:—

"An inquiry appears under the heading Notes and Queries in your supplement of the 5th inst., respecting

the Thomas Phillipps named in the Cathedral register. The entry runs:—

'Baptism—1792, July 22, Thomas Philips, son of Hanna Walton.'

and the writer wishes to know whether the supposition that the entry is of the baptism of the eminent antiquary and genealogist, Sir Thomas Phillipps, Bart., F.R.S., is warranted by facts. I am in a position to adduce this confirmatory fact, that the antiquary was born in the house, 32, Cannon Street, Manchester, now occupied by Mr. Edward Twigg, which is at least presumptive evidence that his baptism would take place in the Cathedral. Further on, reference is made to the marriage of Mr. James Orchard Halliwell, F.S.A., to the eldest daughter of Sir Thomas Phillipps, and some readers might infer from the tone of the writer's remarks that Mr. Halliwell and his wife's exclusion from Thirlestane House, near Cheltenham, by the terms of Sir Thomas's will, arose from the circumstance that they were Roman Catholics. This is not so. The property in Cannon Street and Hanson's Court remained to Sir Thomas, but reverted to Mr. Halliwell (who has taken the name of Phillipps) by entail. Mr. Halliwell Phillipps has since disposed of it to a Manchester gentleman.—Yours faithfully, J. H. A.

"Manchester, July 12, 1873."

H. B.

EPITAPH (4th S. xii. 6, 56, 80.)—I can now set at rest, *sans doute*, the originality of this epitaph, as I have found it verbatim in the 1636 edition of Camden's *Remains*. How Mr. Gunnyon, in his edition of Burns, published by Warne & Co., can have ascribed the lines to the Scottish bard, it is in vain for me to conjecture. Although the "Joyful Widower" slightly differs from the epitaph, still the thoughts, and even the rhymes, are the same; in fact, they are a palpable plagiarism from the epitaph in Camden's *Remains*.

FREDK. RULE.

Ashford, Kent.

BULCHYN (4th S. xi. 422, 511; xii. 35.)—This diminutive, *neu* not *chyn*, is common in Ireland, and occasionally the double diminutive is used in a contemptuous sense. Thus *bouchal* is a boy, and *bouchaleen* a little boy. I have frequently heard the expression, "Now, you little bouchaleen, run away." There is *cawbeen*, a little old cap; *dudheen*, a little old pipe; *Shaneen*, little Johnny; *spalpeen*, and many others. In Welsh we have *bach-in*, little boy, *moch-in*, little pig; *bulch-in*, little gap, &c.; and the English-speaking people, ignorant, perhaps, of the words being already diminutive, frequently prefix "little" to them. Among English surnames we have Peterkin, Tomkin, Watkin. BROCTON.

JOHN DOLLOND (4th S. xi. 465, 510, 533.)—Becket has a long and interesting biography, too long to be inserted in "N. & Q.," but any extract especially required would be made with much pleasure by E. COLLE.

See *Lives of Eminent and Illustrious Englishmen* (1837) vol. v. p. 297; the *National Encyclo-*

pædia, vol. v. (containing a list of his published papers), and the *Imperial Dictionary of Universal Biography*, vol. ii., p. 119. F. A. EDWARDS.
Bath.

"LANCASTER" (4th S. xii. 26.)—I have understood that "Lancaster" was derived from Lune (the river on which the town stands) and *castra*, or A.S. *cæster*, a fortified place. This seems more probable than the derivation given by H. T. C. The town is called Loncastre in the *Domesday Survey*. F. A. EDWARDS.

INSCRIPTION ON PAINTING (4th S. xi. 483, 512.)—I am obliged to MR. DAVIES for his suggestion. I had myself filled the gap with the word "ad-umbrat" by conjecture, on the same grounds, but I wanted it filled from an authentic source, i. e., from an inscription on any other picture, or from some publication. HERBERT RANDOLPH.
Ringmore.

"A TOUR ROUND MY GARDEN" (4th S. x. 187 ; xi. 535.)—The Rev. J. G. Wood was the translator of this work into English. ST. SWITHIN.

SECRETARY MURRAY (4th S. xi. 414, 491, 531 ; xii. 16.)—ANGLO-SCOTUS doubts the existence of any descendants of Secretary Murray. I have always understood that the heir and representative of the family was the late Mr. Murray, the well-known and respected manager of the Theatre Royal, Edinburgh. That gentleman's eldest son, Mr. Charles Murray, a merchant in China, married a daughter of the late Sir Hugh Lyon Playfair, by whom he has a numerous family, and with him the representation of the family rests. SCOTUS.

SANDGATE CASTLE, CAPTAINS AND LIEUTENANTS OF (4th S. viii. 353.)—I have discovered a few additional officers of this castle. Captain Sir Sam. Lennard, Bart., M.P. for Hythe, about 1718. In Lyons's *Hist. of Dover*, vol. ii. p. 230, in the list of constables of Dover Castle, Sir John Beauchamp, K.G., is mentioned as holding also the Castle of Guines, and the forts of Mark, Colne, Eye, and Sandgate. In the pedigree of Curson of Water Perry, co. Oxon, in Burke's *Extinct Baronetcies*, I find another captain :—

"Richard Curzon, Capt. of Sandgate Castle, 11 Henry VI., father of John, commonly called John with the White Head, from whom the Lords Scarsdale."

A guard seems to have been kept at Sandgate at a very early date; the last volume of the Kent Archaeological Society mentions a writ 41 Hen. III. "comanding 6 men and a constable out of the hundred of Stowting to watch at Sandgate."

R. J. FYNMORE.

WOMEN IN CHURCH (4th S. xi. 363, 466 ; xii. 38.)—Separation of the sexes is observed at Stanton Harcourt, near Witney; I am speaking of

what I saw forty years ago. The two aisles are built so that both males and females may see the clergyman, but they cannot see each other.

CLERICUS RUSTICUS.

In Lower Brittany, the sexes keep quite distinct in the churches, the women occupying the nave, seated or kneeling on the bare stones, unless they have the means of paying for the use of a chair, and the men standing in the aisles. I observed the same custom in some parts of Spain.

E. McC.

ASCANCE (4th S. xi. 251, 346, 471 ; xii. 12.)—I believe in seeking the origin of this word no one has yet pointed out the Italian adjective, "schiancio," oblique, sloping; and the adverb "aschiancio," across, athwart. R. N. J.

The presence or absence of the *s* is not material. The *s* represents the ancient particle, the extensive range of which has been pointed out by Bleek, but the full value of which has been little studied. It evidently has an effect of extension or of intensifying, of which we have good examples in its employment as a prefix and a plural in English. In Georgian it is used to express locality, on the same principle. It is found even in the Kaffir group. In English and the other Germanic languages it is not uniformly employed. HYDE CLARKE.

Miscellaneous.

NOTES ON BOOKS, ETC.

Giraldi Cambrensis Opera. Edited by J. H. Brewer, M.A. Vol. IV. (Longmans & Co.)

THE fourth volume of Mr. Brewer's edition of the works of Giraldus contains the "*Speculum Ecclesiæ*" and the "*De Vita Galfridi Archiepiscopi Eboracensis: sive Certamina Galfridi Eboracensis Archiepiscopi*." Mr. Brewer edits the "*Speculum*" from what remains of the original MS., and does not believe that any copy of the original ever existed. Monkish transcribers were not likely to multiply such fierce and exaggerated scandal against their own order. The "*Speculum*," in fact, does not reflect the Church, and it does distort the truth as to the monks, who were really laymen "except so far as they had bound themselves, as Fellows of Colleges do now, to vows of celibacy, obedience, and community of goods,—to which Fellows of Colleges at present are not bound." The book is full of good stories, and the Preface is among the best of the many good ones with which Mr. Brewer has amused and enlightened his readers.

Life, Legend, and Canonization of St. John Nepomucen, Patron Saint and Protector of the Order of the Jesuits. By A. H. Wratislaw, M.A. (Bell & Daldy.)

THE head master of the Grammar School at Bury St. Edmund's needs no introduction to our readers, to whom he must be well known by the works he has edited or written. Mr. Wratislaw can condense a long story within narrow limits, as in the interesting little work named above. Its interest chiefly lies in the circumstance that, step by step, Mr. Wratislaw leads us to the conclusion that St. John Nepomucen is nearly as mythical a personage as William Tell himself. His biography, as

officially told by the Jesuits (who take him, after Jesus, for their second patron saint), "is all but a lie from beginning to end."

Mann's Name and its Origin. By J. M. Jeffcott. (Philip & Son.)

THE High Bailiff of Castletown has, in this little work, furnished valuable information for those who have not leisure in these busy days to read Mr Cumming's and other elaborate works on this ancient and interesting island. Mr Jeffcott's chief theme is the derivation, with the signification, of the name of the island. He holds that the names of people are older than those of the places in which they dwell; that Jews, for instance, were known before Judea. His conclusion is that Mann has its name from the Mannanee, "a tribe of the primordial race which populated Ireland"—for which our Irish friends, with their Milesian flag unfurled, will hurl defiance at him. As for the word "Mannanee," the High Bailiff says, "It may denote the clan or tribe of the Red or Fawn"; and that "the Menervi of Britain, the Menapi of Ireland, and the Mannanee may have originally belonged to the same clan." So that we may be all brothers, and entitled to cry "*La Fraternité ou la Mort!*"

Crocroft's Investment Tracts.—*The Trustee's Guide: a Synopsis of the Ordinary Powers of Trustees in regard to Investments.* With Practical Directions and Tables of Securities. Second Edition (Stanford.)

ANY difficulties hitherto experienced by trustees in ascertaining their powers of investment will be considerably lessened, if not entirely removed, by the issue of the *Trustee's Guide*. While full information on the subject of trust-funds is given with reference to all Acts of Parliament bearing on the subject, we venture to think that the *Guide* will prove a very great boon to the investing portion of the British public, as it contains intelligible tabular statements of the securities comprised, for the most part, in the official list of the Stock Exchange, showing, with other information, the variation of dividends and prices since 1867. Thus is paterfamilias enabled to form for himself a tolerably correct idea of the nature and quality of the security in which he proposes to invest his hardly accumulated savings.

The True Theory of German Declension and Conjugation: a Contribution to the Study of the German Language. For the Use of Teacher and Student. By A. H. Keane, B.A., Professor of Oriental and Modern Languages at the Hartley Institution, and Ladies' College, Southampton. (Asher & Co.)

WHEN German grammarians vary in their ideas as to the number of declensions in their language, and "furnish a certain number," to quote Noehden, "more or less, from two to ten," can it be wondered at that Mr. Keane should think "this very discrepancy sufficient proof that the whole system is essentially vicious"? No one can doubt that the system of teaching the grammar of any language in this country, although better than what it was, is still very bad, and from its very nature calculated to make ordinary children recoil from the subject. Too much is attempted at once. He, therefore, who endeavours to make grammar progressive, that is, suitable to the varying ages of youth, as well as interesting, will remove many a stumbling-block, and so advance linguistic education. We take it that to simplify matters, and that, too, very considerably, is Mr. Keane's main object; his little work, therefore, is deserving of a fair and unprejudiced trial. If this be accorded him, we are sure, from the motto he has adopted,—"Heed not so much what men say, as what they prove,"—that Mr. Keane has perfect confidence as to what the verdict will be.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

MILTON'S MINOR POEMS. (Edited by Warton, 1791.)

NOTES AND QUERIES. Series 1st, Vol. VIII.

Wanted by Mr J. Boucher, 2, Beaulieu Villas, Bevilay Heath, E.R.

COMMENTARY ON TROTTER'S LIFE OF FOX. 8vo., 1818.

MONTAIGNE.—PLETHARCH.—and SHUTE'S ARCADIA. Folio Editions.

OVERBURY'S WIFE, AND CHARACTERS.

SHILLER'S POEMS. Any early editions.

Wanted by John Wilson, 23, Great Russell Street, W.C.

Notices to Correspondents.

URBANUS.—In *Peter Cunningham's Handbook for London*, there is this said of Grub Street: "Now called Milton Street, from the nearness of its locality to the Bunhill residence of our great epic poet, an extraordinary change from all that is low and grovelling in literature to all that is epic and exalted." So far, your authority is good; but we have somewhere seen it stated that a carpenter named Milton bought up the leases, and conferred his own name upon the street. The little that is left of old Grub Street (of the poet's time) well deserves a nail; but no time must be lost, for now, in the City, ancient London is swiftly disappearing.

LANCASTER.—A "Man of Rom" (a song) was written by the Rev. John Skinner, episcopalian minister, of Longside, Aberdeen. He was the author of Tullochgorum, and of other Scotch songs, that are better known than his prose works.

ALUMNUS.—F.:

"Nous n'avons qu'un honneur, il est tant de maîtres." See *Corneille*, *Le Cid*, A. iii. s. 6.

X. Y. Z.—One more may be added to your list. In 1800, the Rev. Mr. Bidlake, Chaplain to the Duke of Clarence, published a tragedy called *Virginia*, or, the Fall of the Decemviri. If Walter Scott had read it, he probably would not have said that *Gall's* dramas were the very worst that ever were written.

D. P.—Next week

A. M.—Consult *Memoirs of Bulstrode Whitelocks*, Lond., 1860, 8vo., by R. H. Whitelocks.

GENEALOGISTS.—Next week.

NUMMUS.—If in very fine condition, it is worth about half-a-crown.

S. W. T. The custom is said to have arisen when an epidemic, fatal as the plague, prevailed, and sneezing was one of the early symptoms of an attack. "Frost!" is often the good wish expressed in Germany when one in the company sneezes.

E. T. The paper will be received with much pleasure.

W. M.—Next week.

ERRATA. P. 65, col. 1, line 2 from the bottom, for "Lidell," read "Slidell." P. 72, col. 2, line 24 from the top, for "Des Marycaux," read "Des Mairoaux."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print, and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, AUGUST 9, 1873.

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Notes.

ANTIQUITY OF NAMES DERIVED FROM
MANORS OR HUNDREDS.

There are many names of old families in this country which are identical with the names of manors or hundreds; and from this last it is evident that the ancestors were originally owners of the territories so named. There is, or was in Lord Coke's time, a hundred of Coleridge in Devonshire; and the illustrious family of that name are still seated there, and probably have been there ever since the hundred itself originated, which, as Sir John Taylor Coleridge showed in his learned edition of *Blackstone*, following Lord Coke himself, was ages before Alfred, who is idly supposed to have established them; and it is more than probable, as there is no trace of their being established in Saxon times, that it was a Roman division of the country, a conclusion recently supported by a learned paper of Mr. Coote on the "Centimation of Britain." Again, there is the old Devonshire family of Hole, very widely diffused in the country, and there is a manor of Hole, which there is little doubt was the home of their ancestors, perhaps in Roman times. Again, there is another old Devonshire family, that of Bere, and there are several places so named, one of which is Bere-Regis. So in Yorkshire there is a place

called Pickering, no doubt the ancient seat of the old family to which Mr. Pickering, the Queen's Counsel, belongs. Instances might be multiplied indefinitely.

One instance at the present moment has a peculiar interest, that of Wilberforce. There is a place in Yorkshire so named, Wilberfoss being the same word as Wilberforce. But there is another instance which has a great historic interest. There is a place called Strete-Ralegh in Devon, and in Bracton, *temp.* Henry III., there is the name of "Walter de Ralegh." There is no doubt that he was the ancestor of Sir Walter Raleigh, whose family were seated in Devon in the time of Elizabeth, after the lapse of centuries. "Strete," it may be added, is a word of Latin origin, and seems to denote that the place existed during the period of the Roman occupation. It may be observed that the Christian name was during the Middle Ages connected with the name of the place by the particle "de," which in modern times has been dropped. And the antiquity of Christian names in the same family is another curious circumstance. To my learned friend, Sir Henry Thurston Holland, son of the illustrious Sir Henry Holland, I pointed out in one of the year-books of Edward III. the name of an ancestor of his, "Henry Thurston de Holland," which was evidently Holland in Lincolnshire. The names are so peculiar that it is impossible their identity and collocation could have been accidental; and here we see how the "de" became dropped in modern times, and the Christian name was added to the name of the place. No doubt almost all names of good families have had this origin. It is to be borne in mind, however, that the names of *hundreds* have sometimes so altered since the Conquest that they can often hardly be recognized. Hence, although Lord Coke mentions a hundred of Coleridge in Devon, it does not follow that it is known by that name now. Will any of your Devonshire readers inform me if it is so, and also in what locality it is situated? W. F. F.

THE (SO-CALLED) LADY CHAPEL OF GLASGOW
CATHEDRAL.

This part of the building seems to have received its name from the Rev. W. M. Wade, an Episcopalian clergyman, who wrote a *History of Glasgow* about the year 1820. This gentleman was probably the first to treat the subject in an intelligent manner, for such was the lamentable ignorance in the west of Scotland at that time in regard to religious architecture and the commonest arrangements of a cathedral choir, that the previous "historians" who had touched on the subject maintained that the high altar *once* stood, not in its proper place at the east end of the chancel, under the great window, but in the space beyond it, out of the choir. Mr. Wade showed the absurdity of

such an idea, and in so doing indicated his belief that this space east of the choir, extending about twenty-eight feet from east to west, was in all probability the Lady Chapel. As he says, and many people *now* know, such a chapel usually stood at the east end of a cathedral under a lower roof. There are, by the way, two singular exceptions to this almost invariable custom, in the Lady Chapels of Canterbury and Ely, both of which are situated to the north of, and parallel with the choir. Mr. Wade, however, goes on to make an acute suggestion, which, with our extended sources of information, I think, will turn out to be the true one. He says (pp. 40-42 of this book):—

“From the position, however, of the eight small windows in this appendage to the church, and from the decorative style of the work around these windows, as well as from the depth of the intervening piers, one is almost tempted to conclude that *eight* small altars, served by as many chaplains, may have existed here previously to the Reformation. * * * At Durham the Chapel of the Nine Altars occupies exactly the same relative position to the rest of the cathedral.”

Curiously, this supposition has been verified by the discovery, since Mr. Wade's time, of the names of *at least* three altars which stood in this very space,—those of St. Martin, St. James, and SS. Stephen and Lawrence, martyrs,—and each undoubtedly occupied a site beneath a window, forming a little oratory. Such an arrangement left a clear passage between the back of the high altar and the central clustered shafts which support the roof of this chapel. In the great English cathedrals such a passage, often of great extent, was generally left behind the altar, and called the Presbytery. In Glasgow Cathedral this passage is exactly opposite the door of the chapter-house, which stands at the north-east angle of the chancel, and no doubt was often traversed by processions of clergy on their way round the church *outside* of the choir. The persons who ignorantly supposed that the high altar could ever have stood in this confined space totally forgot that a cathedral chancel is shut in by stone parcloes, sometimes partially open to the north and south aisles, but always closed behind the altar. From recollection, there is clear evidence of this on the two arches at the east end of the choir. The spring of the arch shows an enrichment or break in the masonry, marking the point where the parclose wall stopped short, leaving the head of the arch open. These two arches were filled with tracery of the late decorated period, about seventy years ago, by a Mr. Stark, an architect employed by the Glasgow magistrates to “renovate” the choir, who actually glazed them, perhaps under the impression that they were windows!

This fine building has certainly been restored and adorned with stained glass windows at a great cost, and the choir has been fitted up with seats and a three-decker pulpit and precentor's desk in

the most approved Presbyterian style. But if the good people of Glasgow think it now resembles the decorous arrangement of a cathedral choir, they are egregiously mistaken; for the pews run from north to south, right *across* the choir, with a narrow passage between, leading from the pulpit to the west door; and not only so, but these pews overflow into the choir aisles, which are also used by “sitting” worshippers, a narrow passage only being left! To crown all, the pulpit rears itself a little in front of the ancient site of the high altar. Never did the baldness of the Calvinistic service seem to me so out of place as in this noble relic of mediæval Christianity. I abstracted myself as much as possible from the present, and in mental vision recalled the days when the greatest of English kings, Edward I., in lowly reverence bent the knee at the high altar of St. Kentigern's cathedral.

ANGLO-SCOTUS.

STONEHENGE.

In a paper in the *Saturday Review* of July 26 it is said that there “are no means of knowing anything about the origin of Stonehenge.” “There is a class of cases about which neither pickaxe or records can tell us anything: in this class we put Stonehenge. We know not who built it, nor when it was built, nor why.” But is this so? Aurelius Ambrosius is an historical personage; he is mentioned in Bede (c. 16) as one of the Roman-British chiefs, under whom, in the course of the fifth century, the Britons made a stand against the Saxon invaders. And in that compilation of British stories and traditions which passes under the name of Geoffrey of Monmouth, it is over and over again stated that Stonehenge was a burial-place, and was the burial-place of Aurelius, and that the stones were erected by him in his lifetime. The historical part of their history can easily be separated from the fabulous, and that part of it which covers the period from the invasion of Cæsar to the reign of Cadwallador is chiefly historic, though mixed up with some fabulous matter which can easily be distinguished. The matter of fact can be discerned beneath its layer of fabulous matter which overlays it. Thus the matter of fact that Stonehenge was erected in the time of Aurelius can be distinguished from the fable that he obtained the stones by the aid of an enchanter from Ireland. The fact is mentioned over and over again; and it would be idle to suppose that there was no foundation for it. There is this to be observed, that in the first mention of it the stones are described as brought to a burial place (c. 12), so that it was already, when the stones were set up, a place of burial. Then, it is stated afterwards, that Aurelius was buried within the “Giants' Dance,” as it was called, which, it is said, “he had in his lifetime commanded to be made” (B. viii. c. 16). After-

wards, it is stated, that Uther was buried close by Aurelius Ambrosius, "within the Giants' Dance" (B. viii. c. 24). Lastly, it is stated that Constantine (who, it is said, succeeded Arthur) was buried "close by Uther within the structure of stones, which was set up with wonderful art not far from Salisbury, and called in the English tongue Stonehenge" (B. xi. c. 4). Now, it would be simply absurd to discard all this as fabulous. The history, be it observed, stops at the invasion of Ina, long before the end of the seventh century. Treated only as a record of tradition, it is the record of a tradition so fresh, that only two or three centuries had elapsed since the events recorded. No one has ever supposed that Geoffrey sat down and invented it all; and the names and events mentioned during the historic period accord to a great extent with known historic facts. Aurelius himself is certainly historic, and there seems no reason to doubt that his successors are so. Their history seems to me to record British traditions as the Saxon Chronicle does the Saxon. It would be as idle to reject the story of Stonehenge because it is connected with a fabulous aspect as to reject the story of Aurelius himself because in Geoffrey he has an air of fable. He is mentioned also by Nennius, who wrote at the end of the tenth century, and though he is embellished with the aid of fable, it would be absurd to doubt that he was a real existing person. He is called by Nennius "The great king among the Kings of Britain" (s. 48), and, therefore, there is the less difficulty in associating his name with a great work. At all events, it appears that there is the strongest reason to believe that the stones were erected by him or in his time; and it is clear that at all events their erection belongs to British times; and further, that it was a burial-place. It is impossible to think that the distinct statement, that he and two other kings, his successors, were buried there, had no foundation in fact; and it seems at least probable that, as is also stated, he erected the stones. This view is further confirmed by the fact that the ancient name of Amesbury, which is, I believe, the town nearest to Stonehenge, was Ambrose-bury, the place or residence of Ambrose; and it is alluded to in the chronicles in connexion with Ambrosius, who was doubtless the great British Prince Aurelius Ambrosius.

There is something very unsatisfactory in rejecting altogether a whole history because it is mixed up with fabulous matter. And in this instance it admits of positive proof that such a wholesale rejection is unwarranted, because a large portion of the facts stated are known to be historic; and especially the existence of this very man, Ambrosius. It would be natural that some memories of those times should have been handed down at least to the seventh century by tradition, and the mere fact that these memories are mixed with

ables does not compel us to reject the whole; while the fact that the history stops before the end of that century shows that the tradition existed at that early period. It is hardly true then that we know nothing of Stonehenge. W. F. F.

SIXTH EXTRACT FROM MY OLD MS. NOTE-BOOK.

(TIME HENRY VIII.)

The following extract from "My Old MS. Note-Book" will be acceptable, I doubt not, to many of your readers:—

[THE LAST WILL AND TESTAMENT OF WYLFULL HERYSYE.]

I Wylfull Herysye being in pfyte mynde and prosperytie/ do make my last will and testament for when I shall die I caⁿott tell, wherfore I haue many phisytyons & surgions, the worlde beyng verye quasye,* yet I feare to be taken tardye/ In the name of the devell Amen, I Wylfull Herysye deptyd from the coste of germanye being sicke of a knavysh fever that shaike both body and soule, yet being in my prosperitie do make my last will & present testament in man^r and forme folowing/ Fyrst I bequeyt my soule vnto the devell the great god and hyghe byshop of herityques which was my maker and father/ and begatt me of wrongevnde^rstanding the scripture in the phantasticall churche of vnochastitic/ whose power and vsurped autorite I Wilfull Herysye do love to folowe/ and to lyve vnochasttly ys all my pleas^r/ Also I will my bodye to be buried & knavyshlye coveyd vnto o^r mother malignant/ w^t a rablementt of herytyques brablyng† and pratyng before and behyndd me w^t a boke full of herysye in their hands wrasting and wrything the scripture after their folysh phantasye/ Item I bequey to my father the deuel and to my mother wrong vnd^rstanding the sc^{pt}ure w^t all theirs/ y^t ys to saye my brother Beringari/ my brother luther/ my vnckle fryth/ my Cosyn wycliffe/ my Cosyn Tindalle/ my frynds Melanthon/ and Ecolampadi^r w^t other their scolars/ as Barnes/ Bale/ bucer/ Turner/ Tracye/ Joye/ Roye/ Basill/ and my assured frynde Coverdale/ w^t all their hole generation/ y^t they shall folowe my beare/ some clothed in cloaks for lack of gownes/ some in their bare jackytts for lack of cottes which dare not at all tymes shewe their faces but in corners here & there w^t flatteringe tonge and Judas herts w^t long disguysed garmentts and antyke berda/ And when you haue coveyhed my body to o^r mother malignant church, I wyll thei shall offer vp a fagot of a halspenye and a boke of herisy in their hands to bring my bodye to the sepulc^r y^t ys to wytt, to a stak & a barrell of pytch and tarre/ and there to offer vp the fagott w^t wepinge eyes and a sorowfull harte, to see me their m^r herysye so honorablie buried. for y^t ys the farest deth y^t herysye or any of my generation shall come vnto/ Also I bequey to Jack sauce that he shall rede the sc^{pt}ure and not folowe y^t but here and there to catch a pece for his purpose/ and yet as wyse as a dawg/ Also I bequeye to my seconde sonne Wylfull Opinion/ y^t what so ev^r he heryth or redyth he shall not

* Quasy=queasy, i. e. sick, out of sorts, in a disturbed state. Shakespeare uses the word three or four times. See *Much Ado About Nothing*, ii. 1. *Queasy stomach*.

† Brable and brabler (wrangle and wrangler) are words used by Shakspeare:—

"In private brable did we apprehend him."

Twelfth Night, v. 1.

"We hold our time too precious to be spent

With such a brabler."

King John, v. 2.

belyve hyt/ nor trust no man but hym selfe/ Also I bequeye to all other of my generation sūwhat/ y^t is to say y^t they shall nether beleve god his lawes nor the kinge. but alwayes be raylyng & jesting w^t out honestie, good order or charitye/ and at lenght (*sic*) shall come to me their m^r Herisyse.

This document is charming. I have also hit upon a host of prophecies in the Note-Book, which I will send in due time. E. COBHAM BREWER.
Lavant, Chichester.

TRAVELLING IN IRELAND IN 1801.

In an old memorandum or note-book in my possession, and which appears to have been the property of a gentleman of the name of T. Hartigan, of Ennis, co. Clare, I find the following curious entries, which may throw light on the expenses of Irish locomotion and hotel bills seventy-two years ago:—

Ennis, Thursday, 7th May, 1801.

Expenses paid from 16th March last to this day, viz.,			
42 days' breakfast, at 1s. 4d....	...	...	£2 15 4
43 dinners, at 5s. ....	...	...	11 12 11
Washing-woman's bill ....	...	...	0 19 10
Lodgings ....	...	...	3 8 3
Hogan, for civilities ...	...	...	1 14 1

	20 10 5
Handed A. Perry with Habeas Corpus ...	1 14 1

Limerick, Friday, 8th May, 1801.

Particulars of Mr. Sargent's bill, which I ordered to be paid by Mr. Power:—

Carriage hire from Ennis to Limerick *	...	1 14 1
Breakfast ...	...	0 3 3
Punch ...	...	0 2 2
Mr. Fitzgerald's fare ...	...	0 7 7

Paid by Mr. Power ...	2 7 1
I paid the driver for himself ...	0 2 2

2 9 3

Nenagh, Saturday, 9th May, 1801.

Left this post for Roscrea.			
Paid 16 miles' postage, at 1s. 4d. ....	...	1 1 4
Turnpikes ...	...	0 3 3
Breakfast, 1s. 7½d.; driver, 2s. 2d....	...	0 3 9	

1 8 4

Roscrea, Saturday, 9th May, 11 o'clock.

Left this post for Portloan.			
Paid 19 miles' postage ...	...	1 5 4
Turnpikes ...	...	0 2 2
Porters at Portloan ...	...	0 1 1
Driver ...	...	0 2 2

1 10 9

Portloan, Saturday, 9th May, 3 o'clock, P.M.

Travelled post to Monasterevan.			
Paid ten miles' postage, at 1s. 4d. ....	...	0 13 4
Driver, 3s. 3d. and turnpikes, 2s. 2d. ...	...	0 5 5

0 18 9

* Twenty Irish miles.

Monasterevan, Saturday, 7 o'clock P.M.

Dined here and paid bill ...	...	0 8 4
Bed ...	...	0 1 7½
Maid ...	...	0 1 1
Waiter ...	...	0 2 2

0 13 2½

Sunday morning, 6 o'clock, 10th May.

Left Monasterevan in the boat.

Boat, Sunday, May 10th, 1801.

Breakfast ..	...	0 1 7½
Boat hire ...	...	0 9 11
Molony's Do. ...	...	0 7 0

0 18 6½

Paid portorage, my valise, trunk, and port-manteau from the Canal Harbour to Cooke's Hotel, in Exchequer Street ...

0 1 7½

Not including the rather smart bill for breakfasts and dinners, &c., at Ennis, and confining ourselves altogether to the travelling expenses from Ennis to Dublin, a distance of some 95 Irish miles, we find that the cost was not less than 8*l.* 0*s.* 10½*d.*, in other words, nearly eight times more than the same distance can be gone over for now; and while it occupied five days to make the journey between Ennis and Dublin in 1801, the same journey can now be made between those places by the Athenry junction line in little more than so many hours. Verily there is a change in Irish locomotion within the past seventy-one years.

MAURICE LENIHAN, M.R.I.A.

Limerick.

[Some of the above calculations are not according to Cocker.]

NOTES ON OLD ENGLISH HOMILIES, 2nd series, edited by the Rev. R. Morris, LL.D. (Early English Text Society.) The passage "& evene fille & drinke o tige atte mete," p. 67, is, I think, not rendered rightly by "and at evening let it eat its fill, and drink once at meat"; it ought to be, "and even (just) fill (se impleat, se satiet), and drink one draught at meat." *Tige*, at all events, is A.-Sax. *tyge*, O. H. Germ. *zug*, tractus, haustus (see my *Dictionary*, 2nd edition, p. 509).

Eiful, p. 81, and *eilich*, p. 5, are not = *eisful* and *eislich*, as the editor thinks, p. 240, but compounds of *eȝe*: A.-Sax. *eȝefull*, Etymüller's *Lexic.*, p. 3; O. H. Germ. *egilicher*; Graff's *Sprachschatz*, vol. i., p. 103.

"& mid poȝe (printed woȝe) dome binimeð him his bilive," p. 179: here "poȝe dome" is no compound, but a declined adjective and substantive; as a compound it would be *poh-*, or *poȝdome*. In a note on p. 179 the editor says, "*Wrache*, variously written *wreche*, *wrake*"; this is not quite right: *wrache*, indeed, is = *wrêche*, *wræche* (*Dictionary*, p. 573), as *lâche* (*Homilies*, p. 229) = *læche*, but *wrake* (*Homilies*, p. 61) is a different word, for which see *Dictionary*, p. 574.

Hold, p. 183, is not "abode," but corpse, "cadaver" (*Dictionary*, p. 272).

Ipilezed (printed *iwilezed*, MS. *ipilezed*?), p. 209, is translated by "wily," on the supposition of its being connected with *wile*, or rather *wili*; but, as even *wili* does not occur at so early a period, it is more probable, and, considering the prefix (or preposition) *i* (= *ze*), almost certain, that *iwilezed* is the participle of *iwilezen*, A.-Sax. *gepelegian* (make rich, luxurious?): for the change of *e* to *i*, see *apilegen*, under *awelzen*, *Dictionary*, p. 9. *Geres*, *ibid.* (as p. 35), *tela*, not "wiles," see *Dictionary*, p. 199, in voce *gâr*.

Lazes, *lages*, p. 211, = *lâpes* (as *fuzer* *ibid.* = *fuper*) lows (laws), tumuli, "saltus," not "lair," see *Dictionary*, p. 268, in voce *hlâpe*; *lair* (cubile) is O. Eng. *leir*, *Dictionary*, pp. 309 and 589. *Waferiht*, p. 215, is probably miswritten for *waherift*, *Dictionary*, p. 544.

Scat, p. 231, seems to be a mistake for *seat* = *scheat*; in the corresponding line in Furnivall's *Early English Poems*, viii., 183, *sced* for *scét*, and *scier* for *sciet* (in Hickeys's *Thesaurus*, vol. i., p. 224, *scête* = *schête*, a cognate word).

F. H. STRATMANN.

Krefeld.

THE LATE J. W. CROKER AND "CUTCHACUT-CHOO."—In a long-forgotten pamphlet, entitled *The Croaker, or Venus Angry*, 2nd edition, Dublin, 1805, there is a letter from the late Mr. Croker, which I think is characteristic enough to be worth disinterring. I should premise that "Cutchacutchoo" was the name of a romping game said to have been introduced at the Vice-Regal Court by the Duchess of Rutland, and at that time the subject of many squibs and satires by the wits of Dublin:—

"9th Feb., 1805.

"Sir,

"I am informed that you have published a pamphlet directly and nominately charging me with having written a lampoon called Cutchacutchoo.

"Had this been any other than a false and indecent libel on *Female* reputation, and a base and cowardly invasion of the Peace of Families, I should perhaps not have thought it necessary to break the silence which I have maintained with regard to other charges of, in some degree, a similar nature and equal untruth.

"But as I am desirous that not even the most obscure and ignorant individual of the community should suspect me of so infamous an offence, I must request you to inform the Person who has induced you to publish the accusation, and the World before whom you have made it, that I deny, in the most explicit manner, that I am the author of *Cutchacutchoo*, or that I had ever seen or heard of it, until I saw it in print, or that I have any other sentiment with regard to it than a perfect conviction of its Falsehood, an entire contempt for its Dulness, and a deep Abhorrence of its malignity.

"I am, Sir, &c.,

"JOHN WILSON CROKER."

The work thus forcibly criticized is scarcely amenable to the charge of dulness, however objec-

tionable upon the score of morals and taste. The author, whoever he was, has certainly imitated with some success the style of the *Familiar Epistles upon the Irish Stage*, which I suppose was really Croker's, and this may perhaps have increased his offence. If we ever have the luck to get an English Quérard, the article devoted to the late distinguished Secretary of the Admiralty will be one of the most curious and interesting in the book.

C. ELLIOT BROWNE.

"A DOMESTIC WINTER-PIECE."—This is the title of "A Poem, exhibiting a full view of the Author's Dwelling-Place in the Winter Season. In two parts. Interspersed with a great variety of Entertaining Reflections. By Samuel Law, of Barewise, near Todmorden, Lancashire, Weaver. Leeds. Printed by James Bowling. M.DCC.LXXII." The work is now exceedingly scarce, and is curious as being the composition of a man "who did not so much as know the alphabet perfectly well, when [his] twenty-first annual sun was rolled away." There is a certain degree of merit in the poem; and the allusions prove that its author was familiar with ancient mythology, astronomy, and hydrostatics. He also quotes and translates passages from Homer, Virgil, and Ovid, in illustration of his similes and expressions. Part I. contains 680, and Part II. 402, ten-syllabled lines; and there is a characteristic preface occupying four pages. The poem appears worthy of a note as an item towards the formation of a complete bibliography of the works of Lancashire authors.

T. T. WILKINSON.

ULSTER HISTORY—MONTROSE.—I send a copy of a paragraph in the *Freeman's Journal* of the 31st of May, as it cannot fail to be useful to many readers of "N. & Q." :—

"ACCOUNT OF THE MACDONNELLS OF ANTRIM.—The Rev. George Hill, whose capacity as an editor of historical papers is so well known by his admirable skill in editing the Montgomery manuscripts, is at present engaged upon the Antrim papers, including those of Randal, Marquis of Antrim, who played so conspicuous a part in the troublous times of 1641. Carte, in his *History of the Life and Times of James, Duke of Ormonde*, has done everything he could to disparage the character of the Marquis of Antrim, solely because he differed in policy from Ormonde, and represents him as vain and incapable. Yet the series of astonishing successes of the Earl of Montrose in Scotland, in 1646 and 1647, which shed a last ray of glory over the royal cause, was owing to the Ulster soldiery under O'Kane and other Irish leaders, sent thither by the Marquis of Antrim's influence. We understand that the private papers of the MacDonnells, Earls of Antrim, have been thrown open to him, and a new view of this distinguished Irishman, Randal, Marquis of Antrim, may be expected, rescuing him from Carte's obloquy. Amongst a variety of original papers, which will be printed for the first time, will appear 'Letters Descriptive of the War in the Route and Glyns, 1585'; 'Diary of the Second Earl of Antrim; of his Journey from Dublin to Dunluce, soon after the Commencement of the War of 1641'; 'Colonel James Mac-

Donnell's Account of the Earl's Movements after his Escape from Carrickfergus, 1643'; 'Bond between Antrim and Montrose before commencing the Royalist Struggle in Scotland, in 1644'; and sundry others. The work will probably appear in November next."

A. M. B.

AMERICANISMS.—I have always thought that the opinion expressed by Mr. De Vere in his work entitled *The English of the New World*, and mentioned in the notice of that work in the *Saturday Review* of July 12, 1873, viz., that "the best part of the so-called Americanisms are nothing more than good old English words which, for one reason or another, have become provincial in England," was a correct one. I, who am a native of West Cornwall, have always found that I could read and understand the *Biglow Papers* with ease, although I have known many "east country men," if you will excuse the expression, unable to do so, more especially when called on to read them aloud. In fact, the *Biglow Papers* appeared to me, when first I read them, nearly pure "West Cornwall."

Whether this is to be accounted for by the fact that a great number of the original settlers of New England came from the West, and that West Cornwall and New England have since stood still in the matter of dialect, I leave for others to decide, but my experience is as I have stated.

I may add that the word "hot-foot," which is often used by the late Mr. Haliburton in *Sam Slick*, not noticed by Mr. De Vere, is doubtless the same as is to be found in "The Man of Lawes Tale" (Chaucer's *Canterbury Tales*), in the following line:—

"And Custance have they taken anon 'fote-hot.'"

The note in my edition explains the meaning as "full speed," which appears to me to be going out of the way to paraphrase a word which is perfectly intelligible as it stands.

J. C. BATTEN.

LOCALITY OF THE COURT OF COMMON PLEAS IN WESTMINSTER HALL.—A curious old point turned up last week in the Tichborne Case, so fertile in points legal, literary, and historical. In the Great Charter it was provided that the Court of "Common Pleas"—i.e. for common suits between subjects—should be fixed "in the same place," which was in Westminster Hall. Roger North tells us that in his time the place was near the great door, and exposed to draughts of cold air, and it was proposed to move it a few yards further in. But this Sir Orlando Bridgman opposed, as being an infraction of the Great Charter, declaring that if the Court were moved all judgments would be invalid. However, the objection was not regarded. Still, the Court sat in the Hall itself down to modern times. A statute of Elizabeth, which first enabled a Chief Justice to try causes by himself, required that it should be in "Westminster Hall." And it was actually objected last week that the

trial in the Common Pleas was invalid because the Court sat at the Sessions House. However, the Court overruled the objection, because the trial was by consent, otherwise it might have been valid. The Queen's Bench was ambulatory for ages, and has sat at York, at Reading, at Hertford, and all sorts of places.

W. F. F.

EPITAPH.—I send you a copy of an inscription that I have seen within the last few days. It is copied from a grave-stone in the churchyard of Patrick Brompton, in the North Riding of Yorkshire:—

"To the memory of two brothers who seem to have been employed by a railway company.

"Our Engines now are cold and still;
No water does our boilers fill;
Our coke affords its flames no more;
Our days of usefulness are o'er;
Our wheels deny their noted speed,
No more our guiding hands they heed;
Our whistles too have lost their tone,
Their shrill and thrilling sounds are gone;
Our valves are now thrown open wide;
Our flanges all refuse to guide;
Our clanks, also, though once so strong,
Refuse their aid in the busy throng;
No more we feel each urging health,
Our steam is now condensed in death;
Life's railway's o'er, each station's past,
In death we're stopped and rest at last.
Farewell, dear friends, and cease to weep;
In Christ we rest, in Him we sleep."

T. MILVILLE RAVEN, M.A.

THE LATE BISHOP OF WINCHESTER.—In connexion with the circumstances of this reverend prelate's death, which arose from a disjuncture of the vertebræ of the neck by sudden concussion, I think it would be well if the public were informed that in cases of this kind a very simple remedy exists. It proved efficacious in one coming within my own knowledge, although, let us hope, by no means a solitary one. Some fifty years since (it may be more), a surgeon at Newmarket, driving in a gig, was upset, and dislocated his neck. The groom came off unscathed, and being a man of some nerve and presence of mind, at once adopted the following method (of which he had, curiously enough, only heard the day previous), viz., placing one knee on the vertebræ immediately between the doctor's shoulders, he drew the latter well towards him, the effect of which was a restoration of the vertebræ to their original position, and the doctor to consciousness. I knew both these men personally; indeed, long after the accident, the injured man was instrumental in introducing to the world your very humble servant,

C. PETTET.

Addison Road, N.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

CANONS OF EUSEBIUS: PESHITTA MSS.

Can any of your readers give any information as to the earlier history of that very interesting and very wide-spread method of noting parallel passages in the Holy Gospels, by means of the canons and sections of Eusebius of Cæsarea?

His tables are given by Bishop Lloyd in the Introduction to his Greek Testament, with the sections in the margin of the Gospels; both are given likewise by Dr. Tischendorf in his seventh edition, and in the main these are the same as those given by Bishop Lloyd, though I do not observe that Dr. Tischendorf says from what MS. he has given them. A very large number of the Greek MSS. which have come down to us likewise contain the sections. The Rev. J. W. Burgon, B.D., Fellow of Oriel College, who has given a good deal of attention to this subject, tells me that these are quite deserving of being carefully collated, so that the tables and sections might be critically edited from a careful collation of them in the chief Greek MSS.

But the use of these tables was not confined to Greek-speaking Churches. Dr. Tischendorf, in his *Prolegomena* to his seventh edition, p. 74, says, "In longe plerosque codices quum Græcos tum Latinos aliosque a quarto inde seculo transisse constat." They occur in very many manuscripts of the Peshitta or earliest Syriac version, and likewise in the Heraklean or later Syriac version, but with a wide difference as regards the elder or Peshitta version; for while in the Heraklean version (so far as I have had opportunity of observing manuscripts), and likewise in the Peshitta MS. in the British Museum, Add. 14456 (Cod. 80 of Dr. Wright's *Catalogue*, who says that it is an eighth century MS.), the sections are substantially the same as in Bishop Lloyd's edition; all the older Peshitta manuscripts that give them at all exhibit a totally different recension, and an increased number of sections, varying from 71 to 39, in the several Gospels.

Thus the number of sections in Bishop Lloyd are—*S. Matthew*, 355; *S. Mark*, 236; *S. Luke*, 342; *S. John*, 232; and in the Peshitta are—*S. Matthew*, 426; *S. Mark*, 290; *S. Luke*, 402; *S. John*, 271. Thus the total of the Peshitta sections is 1,389, those found in Greek vary (Mr. Burgon tells me) from 1,162 up to 1,181.

The Peshitta tables are fully published (though with some few errata occasioned by the figures fading with age) from the grand, beautiful Syriac Codex in the Mediceo-Laurentian Library at Florence, by Assemani in his *Catalogue* of the

Oriental MSS. there. This is the only complete copy of the tables in Syriac that we at present know of. To these the MS. prefixes the Letter of Eusebius to Carpian, indicating that these sections, as found in the bulk of the MSS. of the Peshitta, are really Eusebius's, and making it probable that those now commonly found in extant Greek MSS. are a somewhat later revision of Eusebius, yet a very old revision, since it is found in the Codex 80 of Dr. Wright's *Catalogue*, a MS. of the eighth century. Its presence in the MSS. of the Heraklean recension seems to indicate that it was in the Greek MSS. of the sixth or seventh century, i.e. either in those used by Philoxenus, Bishop of Mabug (Hierapolis), who originally made that version, or by Thomas Herakleensis (of Hharkel), Bishop of the Germanicia, who revised it.

Some of your readers may know whether there is anything that may throw light on the history of the revision of these sections; their general direction would appear to me to lie in removing some of the very minuter parallelisms; some of the sections in the Peshitta version occupy half a line only.

I may add that my friend the Rev. H. Deane, B.D., Fellow of S. John's College, is giving attention to all that he can find of these sections in MSS. of the Heraklean versions, and it has for many years been an object with me to re-edit the Peshitta, including a careful collation of the sections as given in these elder Peshitta MSS., though other duties, and the absence of strong health, delay the work much.

The careful collation and critical edition of the sections as given in Greek MSS., and also in Latin ones, has yet to be done, and would be of great interest and value. P. E. PUSEY, M.A.

Oxford.

SIR JOHN MAUNDEVILE.

Whilst recently compiling for my own use an Index to his *Voyage and Travails*, I noted among the numerous obsolete terms about a score, as per list, which I do not recollect to have met with before, or not in the same sense, and of which I shall be glad to have an explanation from some one better versed in the English of the fourteenth century. The references are to the excellent edition published by Ellis (now Ellis & White) in 1866—excellent as regards the text, a reprint of the 1725 edition, which was founded upon the best MS. of the author, that in the Cottonian Library, Titus C. xvi., although, as Mr. Morris has shown, not quite accurately copied; and for its illustrations, a reproduction by Fairholt of the curious old grotesque engravings in the black letter quartos.

99. *Alkatran*. "And fro Jerico, a 3 myle, is the Dede See. Aboute that See growethe moche Alom and of Alkatran."

35. *Calahelyke*. "There (in Babyloyne) duellethe the Soudan in his Calahelyke (for there is comounly his See) in a fayr Castelle."

67. *Cambylle*. "Men drawn out of the Erthe a thing that men clepen cambylle: and thei ete it in stede of spice."

238. *Cumanez*. "For he (the Gret Chan) hathe of Mynstralles the nombre of 13 Cumanez."

307. *Ferne*. "And the folk of that contree (the Yle clept Rybothe) han none houses; but thei dwellen and lyggen under Tentes made of black Ferne."

141. *Galamelle*. "Thei (the Sarrazines) drynken gode Beverage and swete and norysshynge that is made of Galamelle: and that is that men maken Sugar of."

219-20. *Grenaz, &c.* "The rede (precious stones) ben of Rubies, and of Grenaz and *Alabraundynes*; the grene ben of Emeraudes, of *Perydos* and of *Crisolytes*: and the black ben of *Onichez* and *Garantez*."

209. *Loyres*. "In that contree (the kyngdom of Mancy) ther ben Bestes taughte of men to gon in to Watres, in to Ryveres, and in to depe Stankes, for to take Fysche: the which Best is but lytille, and men clepen hem Loyres."

217. *Mountour*. "And in the myddes of this Palays is the Mountour for the Grete Cane, that is alle wrought of gold, and of precyous stones and grete Perles."

48. *Orielle*. "And his Nekke (the Foul that is clept Fenix) is zalowe afre colour of an Orielle, that is a ston well schynynge."

29. *Papyonns*. "In Cipre men huntten with Papyonns, that ben lyche Lepardes, and thei taken wylde Bestes righte welle."

4. *Reconsyled*. "Thanne I trowe well that within a lityl tyme oure righte Heritage (the Holy Londe) before seyde scholde be reconsyled, and put in the hondes of the righte Heires of Jesu Crist."

185. *Redye*. "For, for the gretnesse of the Erthe and of the See, men may go be a 1000 and a 1000 other weyes, that no man cowde redye him perfytely toward the parties that he cam fro."

252. *Schiere*. "And alle the Tartarienes han smale Eyen, and litille of Berd, and not thikke hered, but schiere."

311-12. *Toothille*. "And in the myd place of on of hys Gardynes is a lytylle Mountayne, where there is a litylle Medewe, and in that medewe is a litylle Toothille with Toures and Pynacles alle of gold."

54. *Farde*. "And betweene Cycele and Itaylle there is but a lytille Arm of the See, that men clepen the Farde of Mescyne."

As "alkatran" is mentioned with alum, and was found near the Dead Sea; it is probably an alkaline salt. "Galamelle" is perhaps a corrupt reading of calamelle, which may be derived from *calamus*. "Reconsyled" may be understood as referring to the True Faith, but seems to be used absolutely in the sense of recovered or restored. "Redye" is evidently formed from *redeo*. "Schiere" usually signifies bright or clear, and "toothille" is explained by Wright as meaning an eminence; but these senses do not appear applicable to the passages in which the words are here used. "Farde" looks like a misprint of *Faroe*.

The glossary, with comparatively few references (evidently a hasty production), given at the end of the volume, is very far from complete, and a few of the explanations are wrong; e.g., 155, "sowd," pay or wages, is explained war; and 190, "truffulle," a trifle or trifling jest, is said to mean truth. I was in hopes of our having a critical edition, and that a gentleman might have been found, gifted with

the requisite ability, to do for Sir John Maundevile what Colonel Yule has so effectually accomplished for Marco Polo. From recent enquiries, however, I am afraid that there is but little prospect of this, and if some one among the numerous learned correspondents of "N. & Q." would in its columns only elucidate the many geographical difficulties that so frequently occur, and thereby assist the ordinary reader to identify the places mentioned, he would, I think, confer an obligation on many besides myself. The admirable notes to *The Book of Ser Marco Polo* would of course afford to any one undertaking the work considerable assistance. The popularity of our earliest English traveller in the East was formerly much greater than that of his celebrated Venetian precursor; but after being over estimated for some centuries, probably on account of the wonderful tales which he relates in all good faith, he has in more recent times been unduly neglected, notwithstanding the large amount of curious and authentic matter to be found in his pages. An able writer in the *Retrospective Review* (is not its revival a desideratum?) speaking of *The Voiage and Travaile*, justly remarks that—

"the literature of the Middle Ages has scarcely a more entertaining and interesting subject; and to an Englishman it is doubly valuable, as establishing the title of his country to claim as its own the first example of the liberal and independent gentleman travelling over the world in the disinterested pursuit of knowledge, unsullied in his reputation, honoured and respected wherever he went for his talents and personal accomplishments, and (in the words of the faithful panegyric inscribed on his tomb)—

"Moribus, ingenio, candore et sanguine clarus."

JOHN J. A. BOASE.

Alverton Vean, Penzance.

UNDERWOOD FAMILY.—Can any of your readers give me some information concerning this family? The pedigree I am tracing goes pretty easily up to Henry Underwood, whose sons, Jeofry (*sic*), John, and Edmund, were baptized at Bletchley, Bucks, in 1579, 1582, and 1589 respectively. This I gather from the parish register. My wish is to connect the said Henry Underwood with one of the families of that name entitled to bear arms. The only families (of that name) that I can find so entitled are the Underwoods of Weston, Herts, those of Hereford, and those of Bixley, Norfolk. All the Underwoods who have established their right to arms seem to have traced up to those families instead of obtaining a grant. This information is from the Heralds' College. The Christian names of the branch of the family of Underwood that I am tracing are almost identical with those contained in the pedigrees preserved in the College of Arms and in the British Museum. GENEALOGICUS.

A MODERN MYTH.—In Hutton's *History of Derby* (ed. 1817), there is a story of the semi-mystic

class, which I have often thought, if properly investigated, might afford an interesting illustration of the manner in which these traditions are developed. "About the reign of Oliver Cromwell or beginning of Charles II.," a family of the name of Crosland, consisting of a father and two sons, were tried and condemned for horse stealing at the Derby Assizes. "After sentence," says Hutton, "the Bench entertained the cruel whim of extending mercy to one of the criminals upon the barbarous condition that the pardoned man should hang the other two." The father and the eldest of the sons have the offer made to them in succession, and both refuse, in neat little speeches, which might have come, and probably did come, *via* Hutton, from Plutarch. The youngest son, however, with that singular fortune which has always attended the younger sons of fiction, from *Puss in Boots* to Mr. Trollope, consents "with avidity," and acquitted himself so well that he was appointed hangman for Derbyshire and the adjoining counties, where he appears to have led a useful and honoured life until 1705, when Hutton chronicles his demise. Your readers will not require to be told that even "in the reign of Oliver Cromwell" this incident could not possibly have occurred as stated. Hutton evidently found a tradition and gravely recorded it as a fact, *dovetailing* it with certain names and dates. But what was the nucleus of truth? Was there a hangman of the name of Crosland?

C. ELLIOT BROWNE.

THE MARCH OF INTELLECT.—As I was out walking the other day, I happened in course of conversation with my companions to remark in rather a loud tone of voice, and half in jest, that I would send the following to "N. & Q."—"Are there any toads in Ireland? If not, why not? No Irish need reply." Instantly I heard a voice from a man on the road, whom I had not observed, "Hwhat's that ye're sayin', Parson, about No Oirish need apply?" I felt at the moment considerably taken aback, fearing my friend might challenge me to fight; but at once recovering my presence of mind, I told him, in as conciliatory a tone as I could, that he was the very person to give me the information of which I was in search, and proceeded to ask him the above questions. He replied, that he had been born and brought up in Ireland, and that he could assure me that there were no toads in Ireland, nor adders, nor any venomous reptiles, but that there were some "Bathrachians" (*sic*), that frogs abounded. But the soil and climate did not suit toads and adders; it was a humid atmosphere, &c. I asked him whether some people did not think St. Patrick drove them all away? But he straitly declined to be "drawn" on this point, harping sedulously on the rationalistic strings. I have no doubt that his parents would from their hearts have believed in

the St. Patrick explanation. Is not the blessed saint seen in the cottage pictures driving all the snakes into the sea, and can any one doubt for a moment that this accounts for their absence? Now, I should like to repeat my question seriously in "N. & Q.," and shall be glad to see any replies, from the Emerald Isle or elsewhere. My own belief with regard to the pictures is, that they have at first been symbolical of the expulsion of the powers of evil, and have afterwards given rise to the popular notions with regard to snakes, &c.

J. T. F.

Hatfield Hall, Durham.

AUTHORS AND QUOTATIONS WANTED.—

"Truth, like a torch, the more it's shook it shines."

"Vidi equidem motas subito flammescere prunas;
Et sensim, nullo discutiente, mori."

Where do the above lines come from? They occur on the title-page and the following page of Sir William Hamilton's *Discussions* (second edition, 1853).

C. P. F.

Who is the author of—

"We learn, by mortal yearnings, to ascend"?

S. S.

Who is the author of these lines?—

"That bowery recluse, the nightingale,
Lulling his lonely heart with worlds of song,
Wee wanderer through leafy cloisters pale,
Keeps piping, piping all night long," &c.

J. R. P. K.

Bloomsbury Street, W.C.

Whose are these lines on Time?—

"O Time, thou shouldst be counted by
Not weeks and months, but joys and fears!
Seasons I've known like seconds fly!
An hour has seemed a hundred years!"

The following lines I fancied were Cowper's, but I cannot find them:—

"'Tis said, th' offending man will sometimes sigh,
And say, 'My God, in what a dream am I!
I will awake.'"

Q. Q.

QUOTATIONS FROM KEBLE'S "CHRISTIAN YEAR."

—The original source is wanted of—

"Vain deluding mirth."
"Long sought and lately won."
"The sword in myrtles drest."
"The man of songs."
"Minstrel raptures."
"Harsh din."
"Little drop of light."
"No rest below."
"Quiet mirth."
"A spouse with all a daughter's heart."

T. M.

HERALDIC.—What family bore the following arms:—Quarterly 1 and 4, a bend engrailed, charged with three wheat sheaves; 2 and 3, three roses, in chief vair? These arms are on a massive silver

spoon, of very rude workmanship, and apparently old date; beneath the shield are the letters B+R: it came to the present possessor through the family of Jodrya, of Kirkham Abbey, co. York.

W. M. M.

THE WRIGHT FAMILY.—There was a Nicholas Wright, second son of John Wright, of East Laxham, Norfolk, who (*temp.* Henry VIII., possibly later) married Anne, daughter and co-heir of Edmund Baupre, of Baupre Hall, by Catharine, daughter of Philip Bedingfield. They are said to have had five children (*v.* Blomfield's *Norfolk*, p. 545; Burke's *Landed Gentry*, vol. ii. pp. 1641-2). The undersigned is desirous of ascertaining the names of these children, and any facts relating to their marriages and their descendants. Peter, Anthony, and Nicholas Wright, brothers, believed to be of the Norfolk family, came to Massachusetts in 1636-7.

J. J. LATTING.

64, Madison Avenue, New York, U.S.A.

MILITARY TOPOGRAPHY.—Where can I find plans of the following important battles and sieges of the close of the seventeenth and early part of the eighteenth centuries? Barcelona, Belleisle, Cherbourg, Dunkirk, Fontenoy, Geneva, Genoa, Lille, Minorca, Mons, Namur, Rochelle, Steinkirk, Turin, Ypres, and of New Orleans in 1815, and Venice, 1849. Some of these doubtless exist in the British Museum, and others in histories and memoirs, but my literary resources here are limited.

J. B.

F. BONNEFOY. I have a portrait of the Hon. Miss Bingham from a painting by Sir Joshua Reynolds, "Engraved by F. Bonnefoy, R.A., engraver to his Majesty." Published in 1786. I cannot find any account of this engraver. Is anything known of him?

As I have often admired the woodcuts in a large-paper copy of the *Antiquarian Itinerary* in my possession, it has excited a desire to know who the engraver of these was. Will some one kindly inform me?

Norwich.

W. H. G.

"MR. FULLER'S OBSERVATIONS OF THE SHIRES."—In Gutch's *Collectanea Curiosa* (compiled from the Tanner MSS.), vol. i. 222-6, art. xxiii., is an article bearing the above title, composed soon after 1631, the transcript being in Archbp. Sancroft's hand. Who was this "Mr. Fuller," and were the observations printed previously? The editor of the *Bodleian* (printed) *Catalogue* attributes the paper to Thomas Fuller, the Church historian. The spirit of the paper, which takes off the peculiarities, trades, &c., of the counties, &c., is in accordance with this opinion. The shires, cities, &c., are wittily impersonated; and there is a pun on the Attorney-General Noy, who died Aug., 1634.

That the writer was a Cambridge man is shown by the following passage:—

"At last in comes a Doctor of Divinity, Dr. Oxford; and after him Dr. Cambridge, desiring to be excused that he came last, for Oxford being a young and youthful University did easily overrun him, whereas Cambridge being older could not keep pace with him. Tush! said Oxford; I am the ancienter University," &c., p. 224.

It is possible that another owner of this numerous and witty name might have penned the paper. I shall be glad if any one can state whether it was printed in the lifetime of the author.

JOHN E. BAILEY.

Stretford, Manchester.

Replies.

ORPHEUS AND MOSES, AND THE "ORPHICS" GENERALLY.

(4th S. xi. 521; xii. 31, 73.)

I regret that I must again take exception to Mr. Tew's facts and inferences. I gave no opinion respecting the word ὀρφεύς, which was not in question, but on ὀρφεύς, which I declared to be a compound of modern times, and not "Archaic," as Mr. Tew contended. He now says he finds that the latter word is a "misprint" for the former, in his edition of the *Poetae Minores Graeci*, by R. Winterton, 1635. In effect, on referring to Winterton's edition (the only one with that text) I find not only the word, but a very full translation of the phrase, as follows—ut ex aqua natus Moses descripsit. (!) This occurs in three editions, 1635, 1677, 1684. There is consequently no "misprint," as will otherwise appear presently. The two words are identical in meaning—the former being intended as the poetic, like ὄρος for ὄρεω,—but neither is classical in the ordinary meaning of the term, and I now proceed to explain the origin of this substitution in the text of the "Orphic" fragment in question.

The word ὀρφεύς is referred to by Mullachius in his notes, before quoted, as a reading suggested by Isaac Casaubon. It therefore occurred to me, when discussing Mr. Tew's note, that it was Casaubon who originally "discovered" Moses in the Orphic fragment; but I had no time to test and verify my conjecture.

I went to the library to hunt up the word in Casaubon. But, alas! where was I to fish up the thing out of the immense ocean of old Isaac's numberless lucubrations? Impossible! A lucky thought, however, flashed to mind—"Try old Estienne." And so to the ponderous and voluminous *Thesaurus Graecae Linguae* I rushed hopefully. Sure enough—there it was—that ὀρφεύς, and all Mr. Tew's difficulties vanished in an instant!

The substitution seems to have been suggested by Casaubon in manuscript, and it is thus "noticed"

by Estienne :—"ὕδoγενῆς sc. ὕδpογενῆς Orph. F. 33, p. 243. Casaub. ad Anthem., 130, Schoef. MSS." (*Thesaurus Græcæ Linguae*, vol. iv., 2933).

Obviously, Winterton adopted the proposed substitution of Casaubon,—putting in, however, the wrong word,—namely, ὕδpογενῆς instead of the poetic ὕδoγενῆς. Hence, the fact that the word was "noticed" by Hederick, and by Liddell and Scott, without verification and inquiry as to its origin—and giving it without any *classical* reference whatever.

Casaubon, however, seems to have adopted the notion from Joseph Scaliger, who says in his *Notæ*: "Antè ineptè legebatur ὕλογενῆς. Est igitur ὕδoγενῆς *aquigena*, hoc est *Moses*, ex aquis tantquam natalibus extractus." He then sets up a fantastic derivation of the name "Moses," founded on the word *mo*, given by Josephus as the Egyptian for water. In like manner, he infers δίπλακα θεσμον to mean δίπλακα δέλτον θεσμών, *duplices Decalogi tabulas*; and exclaims, "Sed mirum unde horum notitia Orpheo aut Onomacrito; unde Græcus homo hæc scivit?" In *Fragmenta Notæ* at the end of the *De Emend. Temp.*, p. 49, edit. Genev. 1629.

Now, the fact is that Scaliger must have got the notion from the earliest translation of the *Præpar. Evang.* of Eusebius, namely, of the year 1470, a copy of which is in the Library of the British Museum. But it is curious that the difficulties of the original are entirely avoided therein, and the following imaginary declaration substituted :—

"Priscorum nos hæc docuerunt omnia voces,
Quæ binis tabulis Deus olim tradidit illis."

But the "emendation" of Scaliger and Casaubon was adopted by no editor excepting R. Winterton, and I believe I have examined every edition, down to the latest, that of Mullachius. It is curious that in the *Migne* edition of Eusebius (*Præp. Evang.*) ὕλογενῆς is rendered "*terrâ-creatus*," by way of antithesis, utterly incompatible with the text, which is completely perverted :—

— "*terrâque creatus*

*Mortalis docuit, divino abs Numine postquam
Hauserat, ac gemino tulerat viventia saxo*" (!).

MR. TEW is quite right in inferentially questioning the "authority" of ὕλογενῆς; but this is by no means contended for,—indeed, just the reverse is the case. It is not "classical" according to the Canon of Aristophanes of Byzantium.

One word about these "Orphics" in general. It is certain they were fabricated partly in the time of Pisistratus, and partly during the first centuries of the Christian era by the Neo-Platonist poets and philosophers of Alexandria. The peculiarity of these Neo-Platon explains the general tenor of these "Orphic" rances. These philosophers revived the ethics : religious theory of Plato, but combined them with the ancient religious mysteries—that is to , the *Phallic* mysteries in

all their bearings—into a system of *allegorical* interpretation, afterwards generally adopted by the *Fathers of the Church*, and transmitted by them to the modern expounders of Holy Writ. Those Neo-Platonists also laid claim to a high degree of internal *illumination*, identical with the clairvoyance, animal magnetism, and spiritualism of the present day. Verily, the muse of history must laugh at this perpetual reproduction of old exploded hallucinations or crafty pretensions! Now, the entire fragment of the "Orphics" to which we are alluding is quoted from *Eusebius*, and Gesner (*ad locum*) pertinently observes :—"Eusebius, *Præpar.* 13, 12, ponit ista ἐκ των Ἀγιστοβουλου, κ.τ.λ. Dubitabam an non *ipsius* quoque *Eusebii* *fraus* hic intercesserit, nec dum planè illum liberare ausim. . ." And, respecting the third line of the fragment, Gesner says :—"Hic versus, si quis alius, inculcatus mihi videtur vel à *Judæo* vel à *Christiano*," p. 361. Again, on the word *μουνoγενῆς*, in the fragment, he observes :—"hic *prærogativam Abrahami* significare, credo, debuit." Need any more be said to show the worthlessness of these "Orphics" as "testimonies" among the heathen to Holy Writ in general, or to MR. TEW's "water-born" Moses in particular?

Hence (to sum up), one of three conclusions : either (1) the passage MR. TEW quoted is of the age of Pisistratus (B.C. sixth century) and refers to Pan, as I suggested, or (2) it is of the Neo-Platonist era—a jumble between Christianity, Judaism, and the old "mysteries" before alluded to,—or (3) it is the fabrication of some Jew or Christian with more zeal than honesty, as is usually the case.

However, I incline to the first conclusion, as before given, that Pan is the divinity alluded to in the passage brought forward by MR. TEW. I moreover submit that the words therein, λόγος ἀρχαίων, do not mean "antiquorum effatum," but that they point to the Platonist *Logos* of "the beginnings," the *Logos* or "God Himself," considered as containing in himself the eternal ideas, the types of all things." John the Evangelist adopted it in the same signification. It is identical with the *Sacti* of Hindoo mythology. It is only by giving the above meaning to λόγος that sense can be made with the verb it governs—διέταξεν.

The entire passage reads suggestively of the Evangelist's grand exordium, "In the beginning was the Word," &c. :—

Ἔστι δὲ πάντως

αὐτὸς ἐπουράνιος, καὶ ἐπὶ χθονὶ πάντα τελευτᾷ, ἀρχὴν αὐτὸς ἔχων καὶ μεσσοτον ἡδὲ τελευτὴν, ὡς λόγος ἀρχαίων, ὡς ὕλογενῆς διέταξεν, ἐκ θεοθεν γνώμαισι λαβὼν κατὰ δίπλακα θεσμον.

The ἐκ θεοθεν γνώμαισι seems equivalent to "the Word (*Logos*) was with God"; the θεσμος is the ancient sacred word for Law, which characterized the mystic festival of Ceres and its ceremonies (whence this very term) in which there was

"the carrying of the Law"—the *Thesmophorion*, unquestionably of Egyptian origin; and the δίπλαξ, "two-fold," seems to refer to the legislation of Ceres, the divisions of which were, reverence to the Divinity and goodness towards men—a division which is evident in the *Decalogue* as promulgated in the Bible, and apparent in the words of the angels exulting at the Nativity, "Glory to God in the highest, and on earth peace," &c., as given by Luke, whose erudition and culture are pre-eminent among the Gospel writers. Finally, the phrase *κατα δίπλακα θεσμον* means "according to the two-fold law," which corroborates my interpretation. The same form occurs in the Sacred Text, *κατ' εἰκόνα ἡμῶν*, Gen. i. 26, *secundum imaginem nostram*. Literally, the passage may be rendered as follows: "He is entirely (self-existent) supreme above, and upon Earth all things He completes, having (holding) their beginning, middle, and their end, as Logos (creating Force) of the Beginnings, as Hylogenes (PAN) he ordained, taking (drawing) from the Divine Counsels and according to the two-fold Law."

Since writing the above, and glancing through the *Præp. Evang.*, lib. xiii., c. 13-635, I found a confirmation of my independent conjecture as to the true meaning of λόγος in the fragment. Eusebius actually quotes a fragment of *Orpheus* in which λόγος is thus used, and interpreted as meaning the "Word" of the Gospel: "Εἰς δὲ λόγον θεῶν βλεψας, τούτῳ προσέδρευε, κ.τ.λ. Divino in Verbo defixis totus inhære Luminibus," &c. (Migne, *ubi supra*.)

I am sorry that MR. TEW is offended by my remarks in my previous reply, and I disclaim his inference of discourtesy on my part, or any imputation of irreverence in his views. The readers of "N. & Q." must decide whether his announcement had not the air of a "discovery," and whether I have done my duty in disposing of it. "N. & Q." is not only a means of mutual aid to literary men, but it is a sort of authority with general readers, and care should be taken that it does not become a vehicle of error or improbable conjecture.

It is evident, however, that MR. TEW did not translate the original text, but Winterton's imaginary translation:—

— "Ut ex aquâ ortus Moses
Acceptâ divinitus lege quæ duplicia præcepta continet."
Thus rendered by MR. TEW:—

— "So too that Sage,
Who, *water-born*, yet heaven inspired, proclaimed
That two-fold law, on dyptic tablets grav'd."

The assertion of Josephus, to which MR. TEW refers me, importing that Pythagoras, Theophrastus, Herodotus, &c., were acquainted with the sacred writings, is a mere dictum, utterly unsupported by evidence; and I request MR. TEW to contrast it with the fact that one of the Jesuits, whose name I forget, published a book to prove that Herodotus

actually wrote about the Jews in his history, without being aware of it, *Hérodote, historien des Juifs, sans le savoir!* On the other hand, it is very boldly contended that the writers of the Bible evince an acquaintance with other sources than Divine inspiration. With regard to the very topic before us, Moses, one writer thinks he has discovered that the name is not derived from the etymon given in Exod. ii. 10, inasmuch as the name required for "drawn out" would be *mashui*, suggesting that the name actually signifies "the son of Isis"! Another declares that "Moses" is the Assyrian *Mashi*, "night!" Finally, a third takes a much higher flight, and propounds that "Moses, Aaron, and Hur, make a triad, with Miriam 'the Virgin' for a fourth, and that the names of the three are close copies of the second Chaldaean Trinity!" *Quousque tandem!* How far is the patience of weary souls to be abused?

Again I say these are all "vain searches." As that erudite and orthodox scholar, J. P. Cory, observed, "The writings of Moses give to the chosen people, not so much a *new* revelation, as a correct, authenticated, and inspired account of circumstances which had then become partially obscured by time and abused by superstition."—*Ancient Fragments*, Introd. Dissert., p. xli.

Christianity is an ultimate fact. It is neither to be upset nor upheld by *argument*. It is an ultimate fact like gravitation, chemical affinity, electricity—upon which ultimate facts positive sciences are based, without the necessity for demonstrating the *why*, *how*, or *because* of these *ultimate facts*—their respective origins, never to be explained "here below."

ANDREW STEINMETZ.

FIELD LORE.—CARR=CARSE.

(4th xi 110, 259, 351, 362, 490; xii. 89.)

(Concluded from p. 90.)

I read lately of a "close of land to let, named High Carr, near Hawkshead"; so, I presume, other people have, and have had *carrs* there, stationary enough. The names hill, how, and rigg in fields, are well known as of kindred meaning. The two former may be various in form, but the latter, *rigg*, was usually applied to an oblong hill or table-land. The word, whether Islandic, *Hrygg*, Dan., *Ryg*, or A.S., *Hrycg*, originally meant only back, protuberance, without any reference to ploughing. With this sense it soon became associated, as the spots to which it was given as a name were most fit for tillage, and "*rig* and *fur*" are the common words for the alternate ridge and furrow in ploughing, or for ribbed knitting. But there are numberless places named in these counties, and most in the low level of Cumberland, as *rigg*. And undoubtedly these spots, whether as single fields or farms, were seen by our forefathers, each

rising above the surrounding swampy ground, like the back of a couchant animal, and named accordingly; as French geologists have since called our dome-shaped rocks, *roches moutonnées*. There is one instance of the daily use of *rig* in this old sense, familiar to all rural people. The name of the chain back band of a cart-horse is still *rig-ryapek*. It is curious, also, as belonging to a primitive state of things, when the harness was of home-grown hempen, and the *ryg-ræb*,* or *ryg-harnisk*, or back-band, was veritably a hempen rope or girth.

This compound term, which no glossarist has noticed, came into sudden notoriety last winter, when some mischievous boys were brought before the county magistrates on a charge of *rig-ryaping* somebody's door in a lonely place, thereby causing great disturbance to the inmates of the house, and such convulsive terror to a baby that it could not sleep for many nights after. This "ancient pastime," as it was called, I never heard of before, but can imagine the harsh disturbance caused at dead of night by drawing the hard close chain backwards and forwards through the iron bow of an old fashioned *door-neck*. The magistrates evidently knew the meaning of the word, but perhaps few townspeople. It was at first correctly reported, but in later accounts was refined, in local papers, into "rope-rigging," and its significance entirely lost sight of.

I have to acknowledge Mr. Cox's very interesting notice, at p. 259 (4th S. xi.), of the prevalence of *carr* in field-names over all the Danelagh, and of its being understood by illiterate people in Derbyshire in the Danish sense. It is so known in parts of Yorkshire, and occurs in old wills, I hear. But in Cumberland I have never met with one person who knew its meaning in the field-names, from which I learnt it, by general analogy with the Danish, long before (I should have said) any glossarist but Brockett gave Scandinavian references (and they were not quoted by many when given), as when Southey said the "derivation of *carr* remained to be discovered." Our local glossarists had no such word except as a rock; and such as Mr. CHARNOCK's and Mr. ATKINSON's works were not known. I had never even seen Bailey's and the older dictionaries that give it as an *old country word*. I am glad to see it for the first time in Mr. Ferguson's new Cumberland Dialect. "*Caer-gai*," which is described by O. as a bay in Pembroke-shire, including a long hollow, may be one of the old bogs, though it is given as a fort in Mr. Taylor's list; but as, in his very excellent and amusing book, *Names and Places*, *Altcar* is defined as a steep place, there may be a possibility of confusion. Certainly, I have been astonished that a word once so widely prevalent as *carr* has left no trace on the nomenclature of England. M.

Cumberland.

* Danish, *ræb*, Ial., *hæppr*, rope.

MOONSHINE (4th S. xii. 43.)—DR. CHANCE's "moonshine" is so like the Elizabethan dish termed "eggs and butter," still known in Lancashire as "buttered eggs," and to be had in France by asking for *des œufs brouillés*, that I am tempted to give him that receipt to compare with his own:—

Beat up eggs, and put them into a pan with a little butter; let them simmer for a minute or two, stirring them well; serve on buttered toast. If overdone they will be tough or "flocky."

HERMENTRUDE.

"CURIOUS MYTHS OF THE MIDDLE AGES" (4th S. xii. 66.)—MR. BARING-GOULD has, probably, taken this description of the latter times from Bp. Horsley's *Letter*, which was printed in the *British Magazine*, vol. v., 1834. This was reprinted in part, as a note, at the end of the *Tracts on Antichrist*, with which the fifth volume of the *Tracts for the Times* begins. In these publications the way in which the conclusions are arrived at from different parts of Holy Scripture may be examined.

ED. MARSHALL.

Sandford St. Martin, Oxford.

[In the *British Magazine*, vol. v., 1834, will be found four letters addressed to the author of *Antichrist in the French Convention*, by Bp. Horsley. These were transmitted to the Editor of the *B. M.*, for publication, by the Bishop's son (H. H.). We presume the actual letter referred to by MR. MARSHALL is that commencing at page 517, "written" (H. H. says) "twelve years after the commencement of the French Revolution." The question, however, is on what authority does MR. BARING-GOULD credit St. Anselm with the statements before quoted.]

THE ORIGINAL "BLUE BOY" (4th S. xii. 64.)—I doubt whether MR. SCHARF will appreciate the claim of omniscience set up for him by EGOMET. Really learned men are usually very modest; but who can know everything—even about Gainsborough's *Blue Boy*? Lord Westminster's picture is familiar to all lovers of English art; but may I ask EGOMET whether he has seen Sir Joseph Hawley's *Blue Boy*, which (with one of the finest Vandycks extant, the *Doge Spinola*) forms part of the Baronet's collection at Hoove Lee, near Brighton. In artistic beauty, as also for originality, Sir Joseph's *Blue Boy* runs, in my humble opinion, the Marquis of Westminster's very closely indeed. Few experts would venture to assert that the Hawley *Blue Boy* is not a Gainsborough; the same may be said of the work in the Grosvenor Gallery, but as to which of the "Boys" was painted first, what expert—not being a conjuror—can tell?

GEORGE AUGUSTUS SALA.

MICHAEL ANGELO (4th S. xii. 7, 74.)—The engraving of Michael Angelo's *Hieremias* to which C. D. L. refers is one of the works of Nicolas Béatrice of Lorraine, an artist held in deserved repute by all print collectors. He was born at Laneville about 1507, and was living in 1562,

when he published his engraving of *The Last Judgment*. He resided chiefly at Rome. A notice of Béatrice, or, as the Italians call him, Beatrizet, is to be found in all the chief biographical dictionaries, and a catalogue of 109 of his works is contained in Le Blanc's *Manuel de l'Amateur d'Estampes* (vol. i., p. 216). De Marolles, in his *Catalogue des Livres d'Estampes*, attributes to Béatrice a number of works marked B, which, however, Baverel (*Notices sur les Graveurs*) and Bartsch (*Peintre-Graveur*, vol. xv.) have shown to belong to Beatricius Dado or Daddi. Antoine Lafrery was the most celebrated publisher of, and dealer in, engravings, maps, and illustrated books of the sixteenth century. He was born at Salins, in Burgundy, in 1512, and seems to have commenced business as a publisher at Rome about 1540. He was himself possessed of some skill as an engraver, and gave the finishing touch to many of the works which he published, while several are attributed to him alone. Notices of Lafrery will be found in Le Blanc (vol. ii., p. 482), Gori (vol. i., p. 179), Nagler (vol. vii., p. 238), the *Biographie Universelle*, and other similar works.

R. C. CHRISTIE.

Manchester.

"NICE" (4th S. xi. 425, 492, 533; xii. 58.) As regards the origin of a word, which belonged rather to spoken than to written French, De Roquefort is an excellent authority. He states distinctly that *nice* was used as a diminutive not only of *novice* but also of *niais*. This is very probable, as their meanings were somewhat similar; and when speaking in jest or expressing contempt, the French often pronounce the final consonant, especially of monosyllables. In forming an opinion as to what was the common use of such a word, a few quotations from books are only likely to mislead those who rely solely upon them. Certainly, it is more probable that the changes were *novitius*, *novice*, *nice*, and *nidenais*, *niais*, *nice*, than that *nice* sprang by one alteration from *nescius*. Yet that *nice* was used as a diminutive in three senses is not at all improbable.

RALPH N. JAMES.

Ashford, Kent.

Chaucer's use of this word = foolish, silly, ignorant, may very likely be a derivative of *nescius*; but it has no connexion whatever with *nice* in the modern acceptation, which comes, I feel no doubt, from a totally different root. Wedgwood inclines to the same opinion, and says:—

"Probably, *nice*, in the modern sense, may be wholly distinct from the foregoing, and may be explained from Pl. D. *nascēn*, *nustern*, &c., to sniff at one's food, &c., to eat without appetite, to be *nice* in eating."

But by what possible process of etymological twisting can *ignorance* and *fastidiousness* be brought into concert?

EDMUND TEW, M.A.

A recent correspondent having pointed out the peculiar Dorset word *nish* as akin to *nice*, allow

me to draw his attention to a very similar Lancashire word, *nesh*, of like, but I think more forcible meaning; in fact, so expressive that I know no other single word that conveys the same idea, on which account it is frequently used in the county by people a considerable degree above the vulgar and illiterate. It refers to weak and effeminate sensitiveness to physical pain or hardship,—for instance, if a man fears a blast of wind, a wetting in the rain, the prick of a pin, or any other slight physical discomfort, he is said to be *nesh*. This is one of many instances I could adduce of single Lancashire words having a meaning and force quite unexpressible by single words of the recognized "Queen's English," or of these latter, again, being used in quite unusual senses, and even grammatical constructions.

STANLEY LEIGH, B.C.L. M.A.

Elm Road, N., Dulwich.

DRAUGHT=MOVE (4th S. ix. 483; x. 17, 94, 156.)—Caxton never uses *draught* in the sense of *pawn* in his *Game of the Chess*. After treating of the form of the pieces, and the character of those whom they represent, he goes on to—

"The fourth tractate and the last of the progressyon and draughtes of the forseyd plays of the chess."—Fo. i. vj. vo.

"The second chapitre . . . treteth of the draught of the kyng, & how he mevyth in the chequer."

"When he wyl meue hym, he ought not to passe at the first draught the nombre of iij. poyntes, & when he begynneth thus to meue from his whyt poynt, . . ."—Fo. k. ij. vo.

Draught then is evidently *move*, and nothing else.

In this last quotation *point* is as evidently *square*, and so it is also throughout the book. See, for instance, fo. i. vij.: "The first is wherfore that lxiiiij. poyntes been sette in the eschequer whyche ben al square."

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

THE PARISH CHURCH OF CULLEN AND ITS INSCRIPTIONS (4th S. xii. 23.)—Since writing, I have by chance found some information which was probably not accessible to Mr. Jervise when he compiled his notice, and which proves the correctness of the doubts which I ventured to state against the antiquity of the inscriptions. In the Report on the Muniments of the Earl of Seafeld, by John Stuart, LL.D., in the Third Report of the Historical MSS. Commission (p. 404), it is said that—

"By a Deed of Erection and Foundation, dated 10 Decemr., 1536, the Chaplainry of St. Anne was instituted in the Collegiate Kirk of Cullen on the gift of John Duffy Muldarit, ancestor of the Earls Fife."

This is 132 years later than the period (1404) which Mr. Jervise seems inclined to fix as their date, and corresponds much more nearly to the style of the inscriptions, which are evidently of

the middle of the sixteenth century. Besides, as a friend in Edinburgh, who has access to the best authorities, informs me, the Duffs only acquired Muldavit in 1404, by marriage with an Agnes de Camerâ, whose mother was the last of the Muldavits of that ilk. But they had lands about Cullen before that date.

Farther, the endowment of a chaplaincy by Robert the Bruce in this church (which Mr. Jervise mentions with doubt) is proved by the Seafield Muniments (*sup. cit.*), as "on 6th March, 1455, a ratification was granted under the Great Seal of the erection and endowment made by King Robert Bruce in the College Kirk of Cullen," and in the following century, "on 13 July, 1543, the infant Mary, Queen of Scots, granted a ratification of several endowments in favour of the Provost of the College Kirk of Cullen." This deed is said to narrate that—

"the auld chaipplanrie of five pundis infest be umquhile our predecessoure King Robert the Bruce of gude mynde, of the burrow rudis of oure burghe of Culane, with thretty-thre schillingis four pennys gevin in augmentatioun thair of be the bailleis and Communitie of the said burghe to sustene ane Chaplane daylie . . . to pray for the soule of Elizabeth his spous, quene of Scottis, quhilk decessit in our said burgh of Culane, and hir bouallis erdit in oure Lady Kirk thair of, be perpetuallie unit incorporat and erectit . . . in help and supplement of oure College Kirk newlie erectit be bailleis, burgessis, and Communitie of Culane, Alexander Ogilvy of that ilk, and Alexander Dyk, Archidene of Glasgow, be consent and Confirmation of the Bischop and Chapter of Abirdene."

It is also shown by the last mentioned deed, that Ogilvy of that ilk (or Finlater) was not the sole re-erector of the College Kirk of Cullen, but that the Baillies and Community and Alexander Dyk (or Dick), Archdeacon of Glasgow, aided in the benefaction. What this last person's connexion with the church was, does not appear. It is also evident that the Kirk was collegiate before the time of Robert the Bruce, and thus among the very earliest establishments of that rank in Scotland. Indeed, it may be doubtful if any others can show their existence prior to the Kirk of Cullen.

ANGLO-SCOTUS.

CHESHIRE WORDS (4th S. xii. 65.)—MR. EGER-TON LEIGH is not the only worker occupied in enlarging Wilbraham. His fellow labourers in the same field may present him with the fruits of their toil, when informed how far they will be placed in a position before the literary public to share justly with him in any credit due to the compilation of a new glossary.

GEORGE R. JESSE.

"CATALOGUE OF THE PRINTED BOOKS IN THE LIBRARY OF THE SOCIETY OF WRITERS TO HM. SIGNET IN SCOTLAND. Part First. A-L, Edin., printed for the Society, 1871," 4to. (4th S. xii. 65.)—I cannot agree with OLPHAR HAMST in thinking it a misfortune that catalogue literature

should have hitherto escaped such criticism as that with which he has now favoured us.

Of the above Catalogue, he says:—

"It is a huge catalogue, with huge mistakes, of the most amateurish kind, from beginning to end. Whoever is responsible for it has added another to the long list we already possess of catalogues that are the laughing-stock of foreign bibliographers."

I am not aware that there is any concealment, or room for doubt, as to where the responsibility rests. The "advertisement" on the leaf following the title-page says:—

"In preparing the present General Catalogue of the Signet Library, no labour has been spared to ensure accuracy."

and it bears the signature of "David Laing, Librarian." This being so, I cannot believe that the effect produced upon foreign bibliographers will be such as OLPHAR HAMST anticipates. They will remember, though some of their brethren of England may forget, that David Laing is no amateur. Even if they notice errors or omissions, they will not laugh at the work of a man who, more than half-a-century ago, was described as possessing "a truly wonderful degree of skill and knowledge in almost all departments of bibliography";* the friend of Scott and of Carlyle, to whom the former, speaking as a book-fancier, subscribed himself as "always yours, in all fraternitie";† and to whom the latter wrote, regarding the catalogue of a proposed National Exhibition of Scottish Portraits:—

"What value and excellence might lie in such a Catalogue, if rightly done, I need not say to David Laing; nor what labour, knowledge, and resources would be needed to do it well! * * I can perceive *work* enough for you, among others, there!"‡

I have no intention of going into the alleged errors and omissions to which OLPHAR HAMST alludes. But assuming his strictures to be well founded, I think if, in passing, he had lifted his hat to

"The veteran Hero of the field,"

he would have lost nothing in dignity, nor would his remarks have fallen with less force upon generous minds.

W. M.

Edinburgh.

WHO IS B., PRESS-LICENSER? (4th S. xii. 267).—I believe that one Nathaniel Butter (the introducer of regular weekly news-sheets), who flourished in 1621 and later, was a Press-Licenser, and is, therefore, not unlikely to be the man alluded to under the initial B, as being in company with 'L (undoubtedly L'Estrange), called a tyrant of the press. The latter founded the *Intelligencer* in 1663, and the *Observer* on the 12th of May, 1680.

A. DE L. HAMMOND.

* *Peter's Letters* (by Lockhart), ed. 1819, vol. ii., p. 183.

† Letter received 9th November, 1830.

‡ *Essays*, by Thomas Carlyle, ed. 1865, vol. iv., p. 336.

MADNESS IN THE DOG (4th S. xii. 67.)—Rabies is only too well known in British Guiana. I was at George Town for three weeks this last winter, and at least two deaths from undoubted hydrophobia occurred during that time. Strenuous means were being adopted for stamping it out. It was introduced from Barbadoes, where it had been very prevalent, much to the surprise of the Creoles, who fondly used to imagine that dogs never went mad in the Tropics.

VIGORN.

Cient, Stourbridge.

Monier Williams (*Sansk. Dict.*) gives *alakas*, *alarkas*, a mad dog; the Arabic has *kalb*, *kalban*. It is scarcely necessary to consult the jargon called Zend.

R. S. CHARNOCK.

Gray's Inn.

"AT BAY" (4th S. xi. 507; xii. 14.)—One reason given by Mr. WEDGWOOD why *at bay* cannot have any connexion with *aux abois* is, that "the meaning is different." I deny this. *Aboi* (the sing.) is, properly speaking, the barking* of a dog; and so *être aux abois* means, strictly, to be amid (or to be exposed to) the barkings of dogs, and is applied to a hunted stag or wild boar; and as these barkings are at their loudest and fiercest when the hunted animal cannot escape, and so turns and faces its pursuers, and holds them temporarily in check, the phrase carries with it the notion of being at extremity (1), and also of turning and facing and holding in check (2). These notions are all of them contained in our *to be* (or *to stand*) *at bay* also (see Johnson and Webster); only to the French mind (1) is the predominating idea (and hence the secondary meaning of *être aux abois*, to be at the last extremity), whilst we give the predominance to (2).

It is quite true that *aux abois* could never have produced *at bay*; but *abois*, or rather the sing. *aboi*, may most certainly have been concerned in the production of *bay*. In Old Eng. the expression was *at abay* (Halliwell), and in old French *aboi* was written *abai* (or *abbai*), and *aboyer*, *abay* (or *abbayer*). Cotgrave gives us "*abbay*, the barking or baying of a dogge," and "*tenir en abbay*,† to hold at bay"; and, as far as form

goes, this can have nothing to do with the Ital. *tenere a bada*. Littré tells us that the simple verb *baiser** was also used in Old French, and in English we have *to bay* = to bark; so that *bay*, in *at bay*, may have been formed either by dropping the *a* of the O.E. *abay*, or directly from a Fr. subet. *bai*, corresponding to Littré's verb *baiser*. I rather prefer, however, to think that *bay* is the shortened form of *abay*, because I find in the Eng.-Fr. part of Cotgrave *to hold at a bay* (the *a* and the *bay* kept separate), which seems to show that the *a* of *abay* had come to be regarded as the article; and, if it was so regarded, it would be extremely likely to drop.† This would dispose of Mr. WEDGWOOD'S difficulty about the accent.

Another and a very serious objection to Mr. WEDGWOOD'S derivation from *tenere* (or *stare*) *a bada* is, that Italian never came into contact with English, and so these phrases (which, by the way, were never used of hunted animals, and never meant to keep, or stand, at bay) were not likely to pass into English excepting through French, and that they do not appear in French.‡ I fully endorse what Mr. PAYNE says about referring English words indiscriminately to all sorts of languages, in his note on "*Ascance*" (4th S. xii. 12).

In conclusion, I may state that the derivation from *aboi* is that maintained by the best etymologists.

F. CHANCE.

Sydenham Hill.

PALINDROMES (4th S. xi. *passim*; xii. 19.)—R. & M., in giving the true Welsh palindrome for "kill a blind sheep," has omitted to say that the palindrome "*Llad dad dall*" is also good Welsh, and signifies "holy blind father." A. R.

"Sator arepo teret opera rotas" may be handled in half-a-dozen different ways. J. MANUEL.

I think the following squared words are worthy of a record in "N. & Q." They are from a Roman inscription in the Cirencester Museum:—

ROTAS
OPERA
TENET
AREPO
SATOR

They read "Rotas open tenet arepo sator" in four directions, and "Sator opera tenet arepo rotas" in four directions. It has been interpreted "Arepo

In both cases delay is the concomitant, and so both expressions come to mean to keep one waiting, and especially to keep one waiting in vain.

* In classical Latin, the simple form *bacbari* is the only one met with.

† As Cotgrave has "to hold at a bay" in his Eng.-Fr. part, and "to hold at bay" in his Fr. Eng. part, it would seem that the *a* was just beginning to drop in his time (A.D. 1632).

‡ There seems to have been a word *bais* in French corresponding to *bada*, but I cannot discover that there were ever such expressions used as *être à bais*, *tenir à bais*.

* *Aboi* seems to have been formed from the verb *abayer*, which is from the Lat. *adbaubari*, to bark at.

† Literally, no doubt, to keep [the dogs] barking, and so to keep them off, for the dogs bark so long only as they do not venture to rush in. Hence the secondary meaning given by Cotgrave, "to delay or drive off with false hopes," for the dogs behold their prey within their grasp almost, and yet are tantalized for a time, and sometimes even lose it. In this secondary meaning, the expression agrees very closely with Mr. WEDGWOOD'S *tenere a bada* — to keep [one] waiting (*faire perdre le temps*—Villanova's *Ital. Dict.*). But it is only the secondary meanings which coincide; the process of thought by which they are arrived at is different. *Tenir en abbay* means primarily to keep barking; *tenere a bada* means primarily to keep gaping (see Dies, s.v. *badare*).

the sower guides the wheels at work." I am indebted to the *Guide to the Roman Remains at Cirencester* for this. SPHINX.

COUNT BORUWLASKI (4th S. xii. 7, 74.)—I was well acquainted with the "little count," and have often chatted with him at his residence, the "Banks' Cottage," Durham. In his Autobiography he speaks of his children, and, I think, that he names their deaths. The *Autobiography* is an ill-written work, and the information is very unsatisfactory. The *Durham Chronicle*, in a cutting review, ignored his title, and regarded his children as myths! JAMES HENRY DIXON.

The Count died at Durham. I remember his telling me, some forty years ago, that he had four sons, all full grown men. There was a long notice of him in the *Durham Advertiser*, not long ago. I think there is also a memoir of him published at Durham. Probably the publisher of the *Durham Advertiser* can give information about it.

E. L. BLENKINSOPP.

SILVER THREEPENCE AND FOURPENCE (4th S. xi. 461, 510.)—W. M. D. N., in suggesting that both these coins should be perforated, reminds one of the philosopher who is said to have made a large hole in his study door for his cat to pass through, and a small one beside it for her kitten. Would not perforating one of the coins only afford a readier means of distinguishing them? But I believe it is intended that the fourpenny piece shall be superseded by the threepenny; and it appears that none of the former have been coined since the issuing of the latter. This change in the currency does not seem to be a wise one, as an examination of the relative frequency of the use of the two coins will show. It may be added that the cost of coining fourpenny pieces is less than that of coining threepenny in the proportion of three to four, there being three of one and four of the other to the shilling; and that the loss by wear must be greater in the smaller coin, as there is a greater amount of surface in four threepenny pieces than in three fourpenny.

W. SPURRELL.

Carmarthen.

"PEDLAR" (4th S. xi. 341, 434, 530.)—I must incur the risk of being quizzed to ask if this word may not have come to us from the Italian *a piede dall' erta*, on foot from the mountain, or *a piede all' erta*, on foot, on the look out. Then, as the French *alerte* came from the Italian *all' erta*, *à pied à l'alerte*, *un pied alerte*, *pedlerte*, *pedlare*, *pedler*, is it not possible from what we know of the extent to which the Italians pushed their trade in the north of Europe, that the first "Pedlars," known as such in England, were Savoyards and other northern Italians? The expression "Pedler's French" seems to favour this conjecture. *Pedon*

is also an old French word which meant "a foot messenger"; and *Pedon alerte* gives a similar line of derivation.

RALPH N. JAMES.

Ashford, Kent.

"EMBOSSED" (4th S. xi. 210, 321, 349, 391, 507; xii. 29.)—The word *imbost* occurs in Somerville's *Chase*, Book 3, in the description of the hunted stag:—

"The huntsman knows him by a thousand marks,
Black, and imbost; nor are his hounds deceived."

GEORGE R. JESSE.

STEEL PENS (4th S. xi. 440; xii. 13, 57.)—Steel pens are a much older invention than is generally supposed. I wrote occasionally with one when a boy (1822 to 1826), having found several amongst the stock of old steel waste in the warehouse of a relative, a retired ornamental steel-worker, at Wolverhampton, who died in 1827. These pens were made, so I was told, for the London market, late in the last or early in the present century. Certainly they had been made at least fifteen, or perhaps twenty, years when I found them, as the manufactory in which they were produced had been closed the former number of years.

They consisted of a holder of steel, ornamented with flutings and facets. One end was solid and tapered for lightness, the other had a barrel with an internal screw. The pen had two screws, divided by a collar. One was used to screw the pen into the barrel for use, and the other to secure it when turned inward as a protection when not in use, or to carry in the pocket, after the manner of a small barrel cork-screw. Of course one screw was outside, and apparently formed one end of the holder.

I was instructed to be very particular in wiping the pen perfectly dry after using it, and before screwing it into the barrel of the holder, in order to prevent corrosion. The price at which these instruments were manufactured was half-a-guinea each; this was the maker's price. The retailer in London charged accordingly, possibly a guinea, or even more. Of course I had no experience of the wearing powers of these pens, as I only used them exceptionally, but was told that with care in preserving from corrosion, they would last a very long time. They were tolerably flexible, and made very clear lines.

GEORGE WALLIS.

South Kensington Museum.

DEATH OF KING OSWALD (4th S. xi. 397; xii. 56.)—On Bede's notice of the death of Oswald (*Hist. Eccles.*, lib. iii., c. ix.), Professor Hussey has the following note, in which he apparently inclines to Oswestre in Shropshire:—

"Duo comitatus hunc locum sibi clamant. Lancastria juxta Winwicum nomen loci Maserfelth exhibuit, et inscriptionem in ecclesia Winwici ab antiquo conservatam, non omisso argumento quod in Nordamhymbrorum regno situm habeat, ubi Penda Osualdum aggressus est. Salopia vero suam etiam habet Maserfeldam hodie Os-

westre sive Oswaldstre, qui Brittanice Crux Osualdi dicitur, atque in eo comitatu pugnatum, quia nempe Osualdus eum a Penda nuper devicto ceperat. Ab hac sententia stat auctor Vitæ S. Osualdi apud Capgravium, auctoritatem ejus confirmante Cambdeno. Est autem Oswestre ab urbe Salopiæ septem fere miliaribus versus Walliam, a fossar. Offæ miliario non plane dimidio. In quo quidem campo ecclesia quæ Candida Ecclesia dicitur in S. Osualdi honore fundatur. Mon. Ang. i., p. 38, S."

Sharon Turner (*History of the Anglo-Saxons*, vol. i., p. 367, 12mo., 1836) speaks quite positively to the fact of Oswestre in Shropshire being the place:—

"His (Penda) invasion of Northumbria was fatal to the less warlike Oswald, who fell at Oswestry in Shropshire, in the thirty-eighth year of his age, and the ninth of his reign."

Jeremy Collier and Fuller concur in this opinion, as also Rapin. Lingard says in a note:—

"By most supposed to be Oswestrie in Shropshire; by some Winwick in Lancashire."

Bowen (*Geography*, vol. i., fol. 1747) says:—

"It was first called Maserfield, but took its present name from Oswald, King of the Northumbrians, who was here slain in battle with Penda, the pagan king of the Mercians. The Church of St. Oswald was called Blac-minster, and was once a monastery, but is now parochial."

He places it in Shropshire.

EDMUND TEW, M.A.

CAROLAN (4th S. xii. 9, 56.)—The following anecdote is related of him in the *Monthly Review*, as an instance of the facility with which he committed tunes to memory, as well as of the astonishing ease with which he could produce new melodies:—

"At the house of an Irish nobleman, where Geminiani was present, Carolan challenged that eminent composer to a trial of skill. The musician played over on his violin the fifth concerto of Vivaldi. It was instantly repeated by Carolan on his harp, although he had never heard it before. The surprise of the company was increased when he asserted that he would compose a concerto himself at the moment; and the more so when he actually played that admirable piece known ever since as Carolan's Concerto."

F. A. EDWARDS.

P. PELHAM (3rd S. vii. 400; 4th S. xi. 504.)—ALSWYCK will find at the first reference some notice of P. Pelham. The authority I quoted was *A Biographical History of the Fine Arts, &c.*, by Dr. S. Spooner, published in New York by J. W. Bouton, in 1855. Dr. Spooner enumerates the following engravings by Peter Pelham:—Of George I.; George II.; Anne; Oliver Cromwell; Thomas Holles, Duke of Newcastle; Robert, Viscount Molesworth; John, Lord Carteret; James Gibbs, Architect; Peter Paul Rubens; Edward Cooper; and Dr. Edmund, Bishop of London. I gave my reasons for believing that this Peter was father of Peter Pelham, of Boston, U.S., our first resident artist. In 1748 Helen Pelham, sister of our Peter, directed her letters to be sent to her at

the Hon. Mrs. Conway's, in Green Street, near Grosvenor Square. Who was this Hon. Mrs. Conway? At that time the family of the Marquis of Hertford bore the name of Conway, and was represented by Francis, first Earl, and his brother (Field Marshal) Hon. Henry Seymour Conway. Their only sister, Anne, was married in 1755. General Conway married, in 1747, Caroline, daughter of John Campbell, fourth Duke of Argyll, and this lady, I presume, would be the only Hon. Mrs. Conway living in 1748. Her daughter was famous for her love of the arts, being the well-known Mrs. Anne Damer. The Seymours, who had adopted the name of Conway, were not blood relatives of that family. Edward, second Viscount Conway, married a Popham of Littlecote, and when his son, the third viscount, *d. s. p.*, this nobleman bequeathed his estate to the children of his cousin-german, Letitia Popham, and her husband, Sir Edward Seymour. It is useless to inquire why he selected persons so remote in blood from him, but such was the case. At all events, as the Seymours had succeeded to the Conway estates, and enjoyed the title when renewed, they may have felt some interest in those who had inherited the Conway blood in part. One sister of the above-named Edward, second Viscount Conway, was Frances, wife of Sir William Pelham of Brokesby. They had at least five sons; and it has occurred to me as possible that Peter Pelham, the artist, may have belonged to this branch, and that his daughter, Helena, may have thus been domiciled with the Seymour-Conways as a companion. On the other hand, Helen Pelham writes in 1762 from Chichester, and Chichester is the title granted in 1801 to the main line of the Pelhams. As they were especially a Sussex family, Peter may have belonged to some obscure branch of it. I can only say to ALSWYCK that Dr. Spooner reports that Peter Pelham died in 1738. If he were the father of Helen and our American Peter Pelham, he was alive in 1748. In 1762 Helen Pelham writes from Chichester as follows to her nephew:—

"Now, Charles, as to my picture, how can you think I would sit for it? Your grandfather sat for his at 80, 'tis true; but there never was so handsome, so charming a man at that age as he was; it was with much ado I got him to have it done. I told him that I would not be without it for anything in the world, nor indeed no more I would; and as there was a tolerable good painter upon the place, I insisted on it; but as to miniature, there is not one nearer than London, and it would cost above half a year's income to have it done were I even there, and most likely I shall never go there again."

Possibly some Sussex genealogist near Chichester can tell us if any record or inscription remains in memory of any Pelhams there.

W. H. WHITMORE.

Boston, U.S.A.

NASH POINT (4th S. xii. 67.)—"Y Rhas" is a corrupt form arising from rapid pronunciation of

two words, viz., *yr*, the, and *as*, a plain surface, a plane. *Vide* Pughe in *Voc*, and also *aes* in the same dictionary. "Curu" is a misprint for *Cwm*, i.e. a dingle. "Pentre," an abbreviation of *Pentrev*, means, generally, a village. *Yr As Vawr* (the large plain) is called by the English, Nash Yr; *As Vach* (the little plain) is Anglicè, Monk Nash.

The word "Rhasis" in *Pant y Rhasis* is a corrupt form of the English word *races*—a place doubtless so called from some racing, either foot or horse, having been held there. The Welsh word for race-course is *Rhedegva*, as *Waen-redegva*, &c. R. & M.

BATTLES OF WILD BEASTS (4th S. xii. 68.)—Many wild-beast fights are described in *The Private Life of an Eastern King*, edited by W. Knighton, Lond., 1856, including a very remarkable one between a "man-eating" horse and a tiger, in which the horse was the conqueror.

C. ELLIOT BROWNE.

"SETTING THE THAMES ON FIRE" (4th S. xii. 80.)—I believe this adage to be a corruption, both in form and signification, of an older one. Was not the original "Setting the Tamis on fire"? *Tamis*, though not to be found in Johnson, means (and the word is still used by old world country people) a sieve. Friction produces heat, and eventually flame; a strong, quick hand in sifting would make the *tamis*, or sieve, hot. To set, or rather not to set, the Thames on fire, means that a man is not very clever; but to say "He will never set the Tamis on fire" would be equivalent to "He is not quick handed or industrious."

E. R. W.

BEARDSLEY, &c. (4th S. xii. 69.)—The name Beard's ley explains itself; Tudor, Tudur, or Tewdwr, is a Welsh form of Theodore; Royce may be, i. q. the Cornish and Welsh Rice or Roy's, or from Rowse. Newman or Nyman is =to the surnames Newcomen, Alman, L'Estrange, Whale.

R. S. CHARNOCK.

Gray's Inn.

FAWNEY=A RING (4th S. xii. 8, 74.)—The Irish words *ain*, *ainn*, or *ainne*, mean a great circle; from these are derived the vulgar forms *fain*, *faine*, or *fainne*, which are the diminutives of *ain*, &c. The word *faine* is now correctly Anglicized *fawney*. Though *fawney* is vulgar, I never considered it, nor have I ever heard it, set down as a slang word. It has been a long time in use in Ireland, and in the older Irish dictionaries it is not put down as vulgar. In McCurtin and O'Begly's *Ir. Dict.*, ed. 1733, the following occur: *faine sealadh*, a seal ring; *faine dorus*, a door ring; *faine ancoire*, the anchor ring; and at present we say *fáinge óir*, a gold ring. I know a townland called Fawney which lies in a ring, and a natural circle of low hills surrounds two-thirds of it. O'Brien says,

"upon these Celtic monosyllables, *ain* and *ainn*, the Latin words *anus* and *annus* have been formed."

CUMEE O'LYNN.

MAWBEY FAMILY (4th S. xi. 485.)—I am glad to see this query, as it may result in the confirmation of an idea, long entertained by me, that the Mawby family might be traced to the times of the Crusades. The maiden name of my mother was Ann Mawby. She was twin to her brother Joseph, he being half-an-hour the elder; and I, happening to be born on the same day of the month as both of them, had the Christian name Joseph conferred on me in consequence. Some thirty years ago, and since, I frequently received letters from him, the seals of which were impressed with an eagle displayed, charged on the breast with a bezant; and I was informed by my mother that the family arms were considered the same as those which I subsequently discovered in Berry had been granted to a Joseph Mawbey, her statement seeming to derive some confirmation from the fact of the Christian name Joseph appearing to be as much a family connecting link as the surname Mawby itself. My mother also informed me that she had heard the old Lord Winchelsea congratulate her father, Mawby, on the respectability of his family, and so forth; and I also learned from her that the Mawbys, of Lincolnshire, Rutlandshire, and Northamptonshire were related. Therefore, granting such to have been the case, her family, geographically Rutlandshire, carries descent from the Norfolk family both presumptively and corroboratively, as my mother also stated to me that in her father's house was a drinking vessel, with a transparent bottom, whereon was the crest of an eagle displayed, and my uncle Joseph told me that the motto attaching to Sir Joseph Mawbey's coat was on a blazon in his own possession. In Berry I find Demorby, Morby, Morby or De Morby, Mawbye, Mawedby, and, specially, "Mawbey, or, a cross gu. fretty of the field, betw. four eagles, displayed, az. each charged on the breast with a bezant. Crest, an eagle, displayed, az. charged on the breast with a bezant. [Granted to Joseph Mawbey, of Kensington, Surrey, 1757.] Motto, "Auriga virtutum prudentia."

In the churchyard at Hamilton, Rutland, may be seen one gravestone, or more, to the memory of Mawby, or Mawbys, of that place. But as armorial comparison or agreement might adjust or confirm orthographical variation, it seems essential to ascertain what were the arms borne by the Norfolk family ere determining identification. I would also suggest the possibility of the Norfolk family being related to that of Morbois, one of a number of chief men who accompanied a French king on one of those crusading expeditions, temp. Richard I., &c., and the advisability of testing armorially, orthographically, and etymologically,

while pursuing the investigation genealogically. This note is chiefly suggestive.
Epitilegate, Grantham.

J. BEALE.

Miscellaneous.

NOTES ON BOOKS, ETC.

Handbook of the Cathedrals of Wales, Llandaf, St. David's, St. Asaph, Bangor. With Illustrations. (Murray)

In form and beauty fit for a bridal, or, indeed, any other present, this handbook comes as gracefully as it also does appropriately, for those who prefer an autumn holiday at home, and an intelligent guide to lead them on their way, and to enlighten them as they go. A visit to the four cathedrals of Wales is an excellent object and with the aid of this book it may be easily accomplished. Every one knows how to get there. On arrival, the author takes you by the arm, tells you all that can be possibly worth knowing, and leaves you with a sensation, on your part, of regret as well as gratitude. A little summary of Welsh church history is comprised in the following words: "The Welsh Church, although in full communion with the English, maintained a precarious independence until after the Norman Conquest. Norman Bishops were then intruded into each Welsh See, and the ancient British Church became fully merged in that of England."

Church Goods in Hertfordshire. Inventory of Furniture and Ornaments remaining in all the Parish Churches of Hertfordshire in the Last Days of the Reign of King Edward VI. Transcribed from the Original Records by John Edward Cussans. (Parker & Co.)

He who does not possess this book lacks one of the most important as well as interesting chapters in the history of England. If there were good men who saw nothing but idolatry in much of old church furniture, there were also good men who must have witnessed the destruction of such furniture with the most exquisite pain. Between these stood the men who had sympathies with neither side. They gloried in destroying what some thought holy, and all but themselves considered with respect. Mr. Cussans's book is full of examples of the base uses to which such furniture was subjected. Sacring bells were bought to attach them to the neck of calf or ass; tailors converted church cloths into attire for their bodies, or those of their wives and children; and villainous grocers wrapped their confits in leaves of illuminated manuscripts. For what remained in the Hertfordshire churches in the last days of Edward VI., and what was done with some of it, we refer our readers to this very interesting book.

Ich Dien. (Moxon & Son)

THIS is a poem which, in good English and with plain common or uncommon sense, impresses on people, as on princes, that "I serve" implies the subjection of all to duty. It reminds us in its teaching of the saying of some by-gone sage, that "the idle man is the devil's man!"

MR. FRANCIS T. DOLLMAN, having made the collection of every possible document, sketch, and memorandum connected with St. Mary Overies (or St. Saviour's) Church, Southwark, the subject of his most careful attention during the last few years, is now in possession, not only of sketches, but of accurately measured drawings of the

wholes of the destroyed nave by which, without difficulty, that portion of the church could be easily restored. Mr. Dollman hopes before long to submit to his professional brethren illustrations of this fine old church in its integrity, with plans of the buildings which originally stood between it and the river.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

I. That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases; of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

II. That Quotations should be verified by precise references to edition, chapter, and page; and references to "N. & Q." by series, volume, and page.

III. Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such Queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omission.

QUINTHA Tradition and history combine to furnish a reply. The first says that Macbeth was the last of the Scottish Kings buried in Iona. The second records that Malcolm Canmore subsequently established Dunsinane as the place of royal sepulture.

DOUBLE X—There is no plagiarism in a phrase so common. Fielding's Tom Thumb rose above burlesque when he said—

"—I ask but this,
To sun myself in Huncamunca's eyes."

The idea, at all events, was not more absurd than the one of which it was born. Don Carlos, in Young's *Revenge*, had previously, in reference to his mistress, said, "While in the lustre of her charms I lay." To romantic poetry, Walter Scott has added the sentiment, in the "Lay of the Impoverished Huntsman," Malcolm Graeme's song in the sixth Canto of the *Lady of the Lake*

"No more at dawning morn I rise
To sun myself in Helen's eyes."

We beg to express our best acknowledgments to PRIVATE AND CONFIDENTIAL.

ANAGRAM—The Dublin Evening Mail, referring to the Newton Stewart murder, points out that the letters of the name "Thomas Hartley Montgomery S.I." form, by transposition, the following sentence "Ah! ghastly story; memento mori!" We are obliged to H. M. for informing us where this curious anagram originally appeared.

D. P. Unavoidably postponed.

C. E. (Croydon).—Captain Marryat wrote *The Pirate* and *Three Cutters*.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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LONDON, SATURDAY, AUGUST 16, 1873.

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Notes.

EPISCOPAL TITLES.*

HERMENTRUDE has treated with playful, kindly levity a subject which has sometimes, even in England, disclosed itself as serious. She informs us of her "young days," and of the simple faith which pervaded instructor and learner when she "was taught that bishops were addressed as 'my lord' because William the Conqueror made them temporal barons." Those must have been happy days. "If this be the case," she continues, "how is it that we hear the title applied to a great many whom neither William the Conqueror nor any one else has made temporal barons?" An excellent question, which carries the joke to its utmost limits, and leaves all of us who are in the secret in pleasant smiles. But may I humbly suggest to the coming historian of our country a few inquiries? Who says that William made the Catholic bishops of England temporal barons—when, and where? What was the meaning and value of the word *baron* when William "made them temporal barons"? Perhaps, too, our future guide will explain the following passage of Matthew Paris, that is to say of Roger de Wendover, which I here translate, with

some important words supplied by Selden. It is the first paragraph in the year 1070:—

"In the year 1070 the King William, having adopted the worst plan possible (*pessimo usus consilio*), spoiling all the minsters (*monasteria*) of the English of their gold and silver, insatiably appropriated them. . . . The Bishoprics also, and all the Abbeys which held Baronies in pure and perpetual alms, and, up to that time, had had freedom from all military service, he placed under military service, enrolling each of the Bishoprics and Abbeys according to his pleasure, for as many soldiers as he chose should be furnished by each of them, to him and to his successors, in time of hostility."

This was certainly making people temporal barons, but only with the view of taxing their baronies, not to give a title of honour. But was every one who held land, known as a barony, a temporal baron, and "my lord" too? And when did barons come to be called lords, as they are now? How much we have to know! In the meantime may I note that the learned Selden in a treatise, not entirely jocular, on *Titles of Honour*, in the Second Part, chap. v., p. 690, London, 1631, has this, after mentioning a charter of Stephen in which the addition of "Bar" for *Baro*, to name, is found:—

"But in the writs of summons to Parliament, pleadings, and other instruments, most regularly, the word Baron is wholly omitted, and usually *Chivaler* supplies it, as an addition, in the Parliament Writs to the temporal Barons, and Dominus, and sometimes Dominus Parlamenti, in pleadings and the like. And the spiritual Barons are expressed only by their Ecclesiastical Titles."

But our surprises and pleasantries are not over. What is the fate of those countries where, as HERMENTRUDE pathetically reminds us, neither William the Conqueror, *nor any one else*, has made "temporal barons" of bishops. Yet in France, Spain, Italy, Germany, Belgium, Holland, Poland, Russia, both Americas, both Indies, there are the bishops of Christendom, who were certainly not made barons by William the Conqueror nor any one else. But all are known by the titles of my lord, your grace, as those terms may be rendered in the various languages, with the addition of their sees. And the Catholic archbishops and bishops in the three kingdoms, of whom alone I am qualified to speak, are received in every country in the world with the rank and titles which indicate their sacred jurisdiction. The Archbishop of Westminster is archbishop of that see everywhere. HERMENTRUDE is taught, if indeed she may be supposed to be taught any longer, by an authority which she may choose to acknowledge, that all other authority is fallible, and that Churches and General Councils have erred. She is no doubt enjoying this humorous aspect of her case. All have erred, or may err. Catholics and Protestants of great scholarship and high social standing in England, Scotland, and Ireland, for once, and for once only, agreed upon one point—all have become foolish; and several millions of other people, ladies and gentlemen, greengrocers,

* See 4th S. xii. 64, 90.

laundresses, crossing-sweepers, beggars, and a good many temporal barons, have followed them. *Semel insanitum omnes*. We take our correction. *Causa finita est*; HERMENTRUDE locuta est. But if there is one person in the future whom, more than others, I pity, it is the Mangnall of the next generation; our new historian may not have survived to assist her.

I did not suspect, until HERMENTRUDE suggested it, that there might be a woman who would call herself the Most Noble the Marchioness of Islington. I can believe it now. Quite as comic fooleries are going on under our eyes daily; and if HERMENTRUDE will devote her historical learning to the subject, she will find ample matter for her lively pen in detailing the impostures by which she is surrounded. I will answer for it that *she* is not taken in. Never!

D. P.

Stuart Lodge, Malvern Wells.

MR. TEW says (p. 90), "There is not the smallest doubt that our Bishops derive their titles, as they do their seats in the House of Lords, from their baronies, and not from their office *per se*." The following extract from Phillimore's *Ecclesiastical Law*, 1873, p. 96, shows there is the greatest possible doubt as to the fact alleged:—

"Bishops suffragan were consecrated to supply the place of the bishops of the sees when absent . . . on weighty affairs . . . The first trace of one seems to be in A.D. 1240. But from the end of the thirteenth century to the time of Henry VIII there seems to have been a pretty regular succession of suffragans in most dioceses. By courtesy, they were commonly designated 'Lords.' It is, indeed, a vulgar error that the title of lord is only given to bishops with seats in parliament. The Bishop of Sodor and Man always had this title. It is probably only a translation of 'Dominus,' and just as applicable to the bishop of a church not established as of one established by temporal law."

The "vulgar error" spoken of by Sir R. Phillimore has led to the practice of omitting the term lord in the titles of colonial and other non-parliamentary bishops: and now the practice is quoted to prove the truth of that error.

It even seems very doubtful whether it is correct to speak of the bishops as deriving their seats in Parliament from their baronies. Lord Coke so asserts, indeed, but a different view is maintained by Gibson and Lord Hale. I will only quote two sentences from the latter:—

"Neither had they it (their seat) by tenure for, regularly, their tenure was in free alms, and not *per baroniam*; and, therefore, it is clear they were not barons in respect of their possessions, but their possessions were called baronies, because they were the possessions of customary barons. Besides, it is evident that the writ of summons usually went *electo et confirmato*, before any restitution of the temporalities; so that their possessions were not the cause of their summons."—Phillimore, p. 66.

ALWYNE COMPTON.

The story I have heard is that, when the first

Bishop of Calcutta was consecrated, much doubt was expressed as to the correct mode of addressing him, which was set at rest by the Prince Regent, who, when the Bishop attended a levee, addressed him with marked emphasis as "my Lord." The "first gentleman in Europe" having thus settled the etiquette, all subsequent colonial bishops have received the title. Undoubtedly, bishops derive their seats in the House of Lords from their baronies, but it is not equally certain that those only are lords who have seats in that House. The junior bishop on the bench has no seat, but in all formal documents he is styled Lord Bishop of So and so; and the case is similar with regard to the Bishop of Sodor and Man. From the earliest times bishops have had distinctive titles of honour; and at the present day in France, where there are no episcopal peerages, the bishops are addressed as "Monseigneur." The true distinction seems to be, that bishops are lords in virtue of their sees; lords of Parliament in virtue of their baronies, when such are attached to their sees. Suffragan bishops have, strictly speaking, no sees. It is true that they are called after some town, as Dover and Nottingham, but they have no throne in any church in those towns, because, according to ancient rule, there cannot be two episcopal thrones in one diocese. Having no see, they have no title. In some cases, the mode of address must be governed by courtesy, not by right. MR. TEW states that Bishop Sumner has lost his title as well as his seat in the Lords, but surely no one would think of addressing that venerable prelate otherwise than as "my Lord." If MR. TEW had visited the late Emperor at Chiselmhurst, would he have withheld the title of Majesty? Yet the Emperor had as completely lost his throne as Bishop Sumner his barony and his see.

H. P. D.

The title of Lord Bishop was, I believe, given to Bp. Middleton in 1814, as soon as he was consecrated; at all events, he was publicly addressed as "my Lord Bishop of Calcutta" by Dr. Law, then Bishop of Chester, on the 17th of May, 1814; and on his death, in July, 1822, he was styled in an extraordinary Government Gazette as "the Right Reverend the Lord Bishop of Calcutta." According to Baron Maseres, the Roman Catholic Bishop of Canada was openly addressed as "my Lord Bishop" in 1775.

EDWARD SOLLY.

I suggest that "my Lord" is merely "Monseigneur" or "Monsignore," and is no more "territorial" in the case of a bishop than in that of a judge.

COLONUS.

TRAVELLING IN CORNWALL IN THE BEGINNING OF THE PRESENT CENTURY.

Whilst reading the *Memoirs* of Trevithick, the great civil engineer and inventor of high-pressure

steam-engines, I met with the following paragraph, which is worthy of record in the pages of "N. & Q.," showing the difficulties of travelling in the far west of England. In the year 1800 "The Cornish coach to London was a van or covered waggon, which conveyed the few who travelled on wheels" (p. 106, vol. i.). There was a one-horse chaise kept specially for the use of Mr. Watt (Watt & Boulton, of low-pressure steam-engine celebrity) when he visited this Cornwall district on business. Trevithick's wife "has spoken of drives with her husband in this much envied post-chaise of three-quarters of a century ago. It was kept for the aristocracy by Mr. Harvey, who lived opposite Newton's Hotel in Camborne. It was the only comfortable carriage to be let on hire, fit for gentlefolk, in the West of England, to supply the twenty or thirty miles of country from Truro to the Land's End" (p. 119). As this was the then state of affairs, Trevithick tried his hand at a steam locomotive to run on the ordinary roads. In this he succeeded, and his friend, Davies Gilbert, Esq., describes the experiment:—

"The travelling engine took its departure from Camborne Church Town for Tehidy on the 28th of December, 1801, where I was waiting to receive it. The carriage, however, broke down, after travelling very well, and up an ascent, in all about three or four hundred yards. The carriage was forced under some shelter, and the parties adjourned to the hotel, and comforted their hearts with a roast goose, and proper drinks, when, forgetful of their engine, its water boiled away, the iron became red hot, and nothing that was combustible remained, either of the engine or the house."

Undeterred by this calamitous conflagration, Trevithick commenced the construction of another locomotive, which he brought to London in 1803; it was a great improvement, not so heavy, and with a horizontal cylinder instead of a vertical one. "Andrew Vivian ran it one day from Leather Lane to Lord's Cricket Ground, Paddington, and home again, by way of Islington—a journey of half-a-score miles through the streets of London" (p. 141, vol. i.).

In the year 1808 Trevithick constructed not only a locomotive engine but a railway, and there is a print existing of the carriage and engine, with the railroad, as it was exhibited, at one shilling admittance. It was in a field adjoining the New Road, near, or at the spot now forming the site of, the present London and North-Western Railway Station: and, once, the public were carried at twelve or thirteen miles an hour round curves of fifty or one hundred feet radius.

The manners and customs in Cornwall are thus described in a letter to Trevithick from his friend Captain Vivian, who quotes from the Falmouth paper (Feb. 23, 1802), that the population of Camborne is increasing, viz., "In one week nine women upraised, five pair of banns published on Sunday, and five more delivered to the clerk the Saturday following, eight children christened, and five weddings, a rare week's work, which have produced

a few lines in verse, which I perused this morning; it describes the parson reprimanding the clerk, sexton, and organist for getting drunk, and himself at the same time reeling against the altar-piece at the communion-table, and breaking one of the commandments" (p. 115, vol. i.). The word "upraised" in the sense above is novel to me.

ALFRED JOHN DUNKIN.

Dartford.

A LETTER OF DR. JENNER'S.

The original of the following letter, written by the illustrious Jenner, with a parlous postscript respecting vaccination, is in my possession. It was given to me by a deceased friend, the Rev. S. Barber, of Bridgnorth, to whom it was presented by Mr. Wm. Clement, the father of the late Member for Shrewsbury. Post-mark linear, Cheltenham: address, "Mr. Clement, Surgeon, Shrewsbury." Postage, 8d.:—

"My dear Sir,

"I will not occupy your time but for a minute. I write just to request the favor of you to tell me what kind of answer has been made to the College (in consequence of their general address) from Shrewsbury? Did the medical gentlemen reply in a body, or individually?

"The Coll. of Surgeons have lately, I find, sent a circular letter to the Fellows (of course?).

"Pray pardon me for giving you so much trouble, and believe me,

"Ever yrs. very truly,

"E. JENNER.

"Cheltenham, 21 Jan., 1807."

"P.S.—I have long ventured to predict that Dr. Pearson, when he found himself foiled in all his vile attempts to destroy my reputation, would make the desperate resolve that Vaccination was useless. See the verification of the prophecy in the *Med. and Chir. Review* for the present month. Vaccination will feel no loss in his secession. He certainly has more retarded than advanced the practice."

Previous to settling at Cheltenham, Dr. Jenner spent much of his spare time with friends at Cam, being a member of a Catch Club there. While lately inspecting the memorials of the family of Phillimore of that parish, I met with the following inscription on an altar-tomb in the churchyard, which supplies an extension of the pedigree of the Jenner family not hitherto published:—

"In memory of John Phillimore, of Uptrup, in this parish, clothier, who departed this life April 17, 1753, aged 57. Also of Mary his wife, daughter of Mr. Stephen Jenner, of Slimbridge, by Mary his wife. She departed this life Jany. 8, 1736, aged — Also seven more of their children was buried here, viz., Dan^l, Elinor, John, Mary, Deborah, Elizth, Stephen."

Remark the occurrence twice of the name Stephen, so frequently found in Dr. Jenner's pedigree. Uptrup = Upthorp, Norse, of which there are several other examples in the neighbourhood, as Sharpness, Berkeley, &c.

WM. P. PHILLIMORE, M.B.

Snenton, Notts.

TWO OLD SONGS.

In 1828 there was published at Paisley a little volume of poems, of which only thirty copies were printed. It contains poems on a variety of subjects, local and political, chiefly the production of Mr. James M'Alpie, sheriff-substitute of Renfrewshire, *anno* 1694. In the volume is given the following song, taken from the MS. of a Matthew Baird, dated 1673:—

"I hate the estate of that Lover's conditione,
Who pynes for hir, who regards not his [pain,]
I hate the estate of that foolish ambitione,
Who fondly requyts trwe Love w' disdain;
I love them y' love me, my houmer is such,
And those y' Doe hate, I'll hate them as much;
And thus I resolved [how] e're it doe goe,
I cair not whither I get hir or no.

But q' if ane other hir favor inherit,
Which only by right is dew wnto me:
Shall I reap the fruit of another man's merit,
Shall this make me gladder or sadder to be?
Shall I grive q' she's griven, or move q' she's moved;
Or skigh q' she's scorned, or laugh q' she's loved?
Shall I breck my heart, being forsaken so?
No, niver a bit, whither I get hir or no.

Mor fickell than fortune, mor light than the wind;
Mor bruckle than weather hir sex doeth remain;
Her tempest is turned wnto a calme I doe find,
And oft times hir sun shine is turned to rain.
So like or dislick is all one to have,
What comes by the wind must goe by the wave;
I cairie on sail howe'er the wind blow
And I cair not, by —, whither I get hir or no."

William Motherwell, in reviewing the book in the *Paisley Magazine*, asserted that the song in Baird's MS. was only a transcript of a previously existing one, as he had seen allusions made, and an answer written to it, of an earlier date. He proved this assertion, in a succeeding number of his magazine, by publishing the following, entitled, "Ane reply to 'I cair not quither I get hir or no,'" by Sir William Mure of Rowallan:—

"To pleid bot quhair mutuel kyndnes is gain'd,
And fancie alone quhair favour hath place,
Such frozen affectione, I ewer disdain'd,
Can oght be impaired by distance or space.
My loue sal be endles quhair once I affect—
Even thocht it could please hir my service reject:
Stil sall I determine, till breath and life go,
To loue hir quither scho loue me or no.

If sche by quhose favour I live could disdain,
Sall I match hir wnkynndness by prowng wngrait?
O no: in hir keiping my hert must remaine—
To honoure and loue hir more than sche can heat.
Hir pleasour can no wayes retourne to my smairt,
Quhose lyfe in hir power must stay or depairt:
Thought Fortune delyt into my overthro,
I loue hir quither scho loue me or no.

To losse both traivel and tyme for a froune,
And chainge for a secreit surnize of disdain;
Loues force, and true vertue, to such is wnkowne,
Quhose faintnes of courage is constancies staine.
My loyal affectione no tyme sall diminish;
Quhair once I affect my favour sall finisch;

So sall I determine, till breath and lyfe go,
To loue hir quither scho loue me or no."

FINIS—10 Octob., 1614.

DUNCAN MACPHAIL.

Paisley.

THE HISTORY OF THE TICHBORNE FAMILY.—In the Tichborne Case, some allusion was recently made to the history of the family. The Lord Chief Justice stated that in the reign of Elizabeth one of the family was member for the County; and that on the accession of James I. a Tichborne was High Sheriff, and proclaimed him sovereign. Very likely that was one cause of the baronetcy, which dates from 1610. The Tichbornes were always Roman Catholics; but the Roman Catholics, it is known, had great expectations of toleration from James, and, therefore, rather hailed his accession. It is strange that no allusion was made to the sad fate of Chid-iock Tichborne in the reign of Elizabeth. He was executed for participation in the plot of Babington, the proof of which was so suspicious and questionable as to amount to no real proof at all. It is quite possible that James may have conferred the baronetcy on the family partly as a reparation for the cruel wrong thus done to them under his predecessor. This is the more probable, as there is every reason to believe that the only real plot was to liberate Mary, James's mother; although, by means of artful interpolations in the letters, Walsingham sought to make it appear a plot for assassination. State trials in those days, as Reeves and Jardine have shown, were mere mockeries of justice; and there was no real evidence of such a plot. W. F. F.

FAMINE IN IRELAND IN 1740 AND 1741—THE "POTATO PROPHECY."—The following extracts are taken from the *Gentleman's Magazine* for the years 1740 and 1741. The low price of provisions and the desolation caused by famine were contemporaneous in the latter year, as will be seen in the two paragraphs annexed:—

"In the north of Ireland wheat sold for 6d. a stone, and beef at a penny a pound, and other provisions in proportion."—*Gentleman's Magazine*, xi. 449.

"Having been absent from this country (Ireland) for some years, on my return to it last summer I found it the most miserable scene of distress that I ever read of in history. Want and misery in every place; the rich unable to relieve the poor; the road spread with dead and dying bodies; mankind of the colour of the docks and nettles which they fed on; two or three, sometimes more, on a car, going to the grave for want of bearers to carry them, and many buried only in the fields and ditches where they perished."—*Gentleman's Magazine*, xi. 630. Appendix.

The words here used are an accurate portraiture of the condition of Ireland in the years 1845 to 1847, and which was directly traceable to the failure of the potato crops. A similar calamity had occurred in 1740, when the severity of the frost destroyed all the potatoes that had been

planted. The same year (1740) an Irish bard made the beloved esculent of his countryman a theme for his muse; and then prophesied that such failures would inevitably lead to the emigration of the Irish—a prophecy that began to be first realized 105 years after its utterance, and which, in the thousands still yearly departing from the coasts of Ireland, seems to forebode the abandonment of their native land by the whole of its able-bodied Celtic population.

Here is the manner in which the prophetic bard appeals to the patron saint of Ireland to preserve it from the evil he predicts:—

"O blest St. Patrick! in compassion smile,
And pour thy comforts on this once-lov'd isle.
Humbly to thee the suppliant knee we bend,
On thee in this extremity depend.
The thawing globe instruct us to explore,
Replenish our plantations as before!
If thou shouldst fail—we fly our native air,
To foreign climes, where plenty reigns; repair,
With bread and flesh, our wasted strength renew,
And bid *rack-rented lands* a long adieu."

Gentleman's Magazine, x. 30, Jan., 1740.

WM. B. MAC CABE.

Surrey House, Booterstown, co. Dublin.

THE POST-OFFICE IN 1764.—We frequently read in the daily papers complaints against the Post-Office for various shortcomings, but, defective as it may still be in some respects, we should hardly hear of such a singular postal custom in these days as appears to have existed about the middle of the eighteenth century. I copy from an old letter in my possession, dated May, 1764. The idea of a *prepaid* letter being rejected is, to us of the nineteenth century, very novel! The writer, in England, is addressing his brother in Virginia:—

"Very often of late have I been so foolish, I should say unfortunate, previously to pay for the letters coming to you when put into the post and directed to Mr. Fell's care. To my great concern I have been since assured that such letters never go further forward, but are immediately thrown aside and neglected. I believe I wrote to you three or four times this last winter by this method, and am since informed of this their fate. You may form a great guess of the truth of it by or by not receiving them."

JONATHAN BOUCHIER.

FROM A MS. NOTE-BOOK, CIRCITER 1770, BY EDWARD PAUNCEFORT, ESQ.—

"Emblems of the humours of the deceased were sometimes placed on their monuments, as in this epigram upon a woman named Myro.

"O'er Myro see the emblems of her soul!
A whip, a bow, a goose, a dog, an owl.

"The whip denoted that she used to chastise her servants. The bow that her mind was always bent on the care of her family. The goose that she loved to stay at home. The dog that she was fond of her children, and the owl that she was assiduous in spinning and tapestry, which were the works of Pallas, to whom the owl was consecrated.

"At the Earl of Holderness's, at Ashe, in Yorkshire, is an old picture with advice which seems to be borrowed

from this. It is supposed to be painted by Hans Holbein, and represents a woman, said to be Queen Elizabeth's housekeeper, standing on a tortoise, with a bunch of keys by her side, her finger upon her lips, and a dove on her head. Under is—

"Uxor amet, sileat; fervet nec ubique vagatur,
Hoc testudo docet, claves, labra, junctaque turtur.

Which is thus translated—

"Be frugal, ye wives: live in silence and love,
Nor abroad ever gossip and roam;
This learn from the keys, the lips, and the dove,
And tortoise still dwelling at home."

HERBERT RANDOLPH.

THE PETERBOROUGH TORTOISE.—In the hall of the Episcopal Palace of Peterborough there is preserved under a glass case the shell of a large tortoise, which appears to have been a double "centenarian." Beside the shell there lies a description of this remarkable animal, a copy of which the Lord Bishop of Peterborough kindly permits me to send to "N. & Q."—

"The Peterborough Tortoise.

"It is well ascertained that this tortoise must have lived about 220 years. Bishop Parsons had remembered it for more than 60 years, and had not recognized in it any visible change. Bishop Marsh (in whose time it died) was the seventh who had worn the mitre during its sojourn here. Its shell was perforated (as is seen) in order to attach it to a tree, to keep it from, or rather to limit its ravages, among the strawberries, of which it was excessively fond. It ate all kinds of fruit, and sometimes a pint of gooseberries at a time, but it made the greatest havoc among the strawberries. It knew the gardeners well (of whom it had seen many), and would always keep near them when they were gathering fruit, &c. It could bear almost any weight; sometimes as much as eighteen stone was laid upon its back. About October it used to bury itself, in a particular spot of the garden, at the depth of one or two feet, according to the severity of the approaching season, where it would remain without food until the following April, when it would again emerge from its hiding-place.

"Palace, Peterborough, March, 1842.

"The bishops during whose time it lived were:—

1. John Thomas, 1747-1757.
2. Richard Terrick, 1757.
3. Robert Lamb, 1764.
4. John Hinchcliffe, 1769.
5. Spencer Madan, 1794.
6. John Parsons, 1813.
7. Herbert Marsh, 1819-1839."

H. A. KENNEDY.

Waterloo Lodge, Reading.

"CAREER."—Gabriel Harvey (1593), *Pierce's Supererogation*, says, "Fresh invention . . . must have his frisks and careers another while"; meaning the same metaphorical curvets of which Bar-dolph speaks. Andrew Marvell (1678), *Growth of Popery*, vol. i. p. 598, says, "Two lords . . . had given themselves *carriere*." R. Waller (1684) writes, "Experiments . . . with the carriage while it ran a full *carriere* upon a level plain" (*Essays of Natural Experiments*, p. 146).

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

"A TOAD UNDER A HARROW."—This adage, with the characteristic change of *harrow* to *harve*, is a common adage in East Cornwall. A toad under a harrow, in mortal fear of its moving *tines*, has no hope in, nor time for, expostulation, and must needs submit. The saying is expressive of an enforced, abject, and silent submission, as applicable to *Mammalia*, *genus Homo*, as to *Reptilia*, *genus Bufo*.
T. Q. C.

"ALBERT LUNEL."—The *Figaro* of the 31st of May last, in a notice of my *Bibliographical List of Lord Brougham's Works*, observed that I had rejected all doubtful publications, including a "resuscitated novel." The *Figaro* was quite right. When I wrote the above list I was of opinion that *Albert Lunel* was not by Lord Brougham. I am now of opinion that Lord Brougham was the author of *Albert Lunel*, and that there can be no doubt about the matter.

In your last volume MR. BATES concluded one of his exhaustive and interesting notes by asking, Who was the author? He, apparently, had not personally inspected the "privately-printed volume" he refers to (No. 133 in my *List*). It conclusively proves Lord Brougham to be the author, without the corroborative evidence I have since obtained. In one of his letters Lord Brougham says he obtained Mr. Rogers's copy from his executors; and on p. 71 that he had 1,000 locked up in a cellar.

OLPHAR HAMST.

JOHN WESLEY.—I do not know if the following letter on the subject of suicide has been published by any of Wesley's biographers. I have met with it in a book of newspaper cuttings collected by my grandfather during the latter years of last century. The date of the letter must, I think, be about 1788 to 1790. It may be interesting to some of the readers of "N. & Q." That Wesley was a good, and, in some respects, a great man, no candid person will deny, but I fear he occasionally (as in the present instance) showed himself one of the "unmerciful doctors":—

"To the Editor of the General Evening Post.

"Sir,

"Last night I saw in your paper of July 31st a kind of answer, by an anonymous writer, to the proposal of a method for banishing that scandal of England, self-murder, out of the kingdom, namely, 'the enacting that the body of every self-murderer, sane or insane, should be hanged in chains.' It cannot be doubted that this would be as effectual here as a similar method was at Lacedæmon, where this foul crime was more generally prevalent than ever it has been here. But this gentleman scruples not to affirm that 'all self-murderers are mad.' And this is a common opinion, whereby the laws against this horrid practice are effectually eluded. But it is said, 'the fact itself proves insanity.' If so, what need of coroners, or of jurors, to examine witnesses, and determine whether they were sane or insane? 'But none,' he says, 'is ever brought in *felo de se*.' Yet he himself mentions one but a few lines after. The law accounts every

one who kills himself *felo de se*, unless it is proved by other proofs that he was insane before. And every coroner and juror is flatly perjured who does not bring in this verdict, where there are not other proofs of insanity. 'But such a law as is proposed,' your correspondent thinks, 'would not deter men from the crime.' Because 'if the fear of God did not deter them, no other motive would.' The fear of God! they have it not. It weighs nothing with such as these. But they have a little fear of shame left, and it is highly probable this would avail when no other motive would. If your correspondent sees good to say any more on this head, and to sign his name, I shall probably reply; but I do not like fighting in the dark. I am for open day.

"JOHN WESLEY.

"As to the well-devised story of the young woman's drowning herself, I believe not one word of it. But were it true, if the dishonour done to that, or an hundred dead bodies, might be a means of deterring five hundred (yea, or one person) from destroying both their bodies and souls in hell, surely humanity itself would loudly call upon us to use this very means."

JONATHAN BOUCHIER.

2, Stanley Villas, Bexley Heath, S.E.

THE CHANCELLORSHIP OF THE EXCHEQUER.—The following "Occasional Note" from the *Pall Mall Gazette* of the 11th inst. is of great interest at the present time:—

"Special attention is directed just now to the post of Chancellor of the Exchequer, and it is only natural that people should ask questions as to the nature of that office, which, owing to the obscurity in which it is clouded, are not always easy to answer. Perhaps the best information that can be obtained on the subject is to be found in Thomas's *Notes of the Rolls Office*, from which it appears that the Lord Chancellor in ancient times performed part of his duties in the Exchequer, and acted with the chief justiciar in matters of revenue. The Chancery is supposed to have been separated from the Exchequer about the close of Richard I.'s reign, or the beginning of the reign of John, and the appointment of the Chancellor of the Exchequer to have taken place soon afterwards. The Chancellor of the Exchequer is often mentioned in the reign of Henry III. Ralf de Leycestre surrendered the office 32 Henry III., and the King committed the Exchequer seal to Edward de Westminster. Henry III. also by his writ commanded Albric de Fiscamp to execute the office, and he gave leave to Geoffrey Giffard, Chancellor of the Exchequer, to appoint a fit person to act for him as often as his affairs should render his absence necessary. His Majesty also by his writ had the custody of the Exchequer seal delivered to Roger de la Leye, to be kept by him *durante bene placito*. The Chancellor of the Exchequer's office has on emergencies been held by the Lord Chief Justice of the King's Bench. Thus Sir John Pratt was Chancellor of the Exchequer in 1721, Sir William Lee in 1754, Lord Mansfield in 1757 and 1767, Lord Ellenborough in 1806, and Lord Denman in 1834, from the 2nd to the 10th of December. The Chancellor of the Exchequer was also entitled to sit, as well as the Lord Treasurer, with the Barons of the Exchequer when they sat in the Exchequer Chamber as a Court of Equity. Sir Robert Walpole sat as Chancellor of the Exchequer in the case of *Naish v. the East India Company*, when the judges were equally divided in opinion, and the Chancellor of the Exchequer gave his decision after three days' hearing. The office has often been held in conjunction with that of First Commissioner of the Treasury. It was thus held by Lord Godolphin in 1694, by Mr. Charles Montagu in 1697, and subsequently

by Sir Robert Walpole, Stanhope, Pelham, Grenville, Lord North, Pitt, Addington, Perceval, Canning, and in later days by Sir Robert Peel."

Z. (1.)

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

JERSEY SPINNERS.—In Mr. Bruce's *Calendar of State Papers*, under the date of Jan. 31, 1637-8, there is a notice of an—

"Order in Council on petition of the Mayor and Aldermen of Canterbury, who stated that the Jersey Spinners in the said City, being in number above 1,000, are, by reason of the great importations of yarns from Turkey made of Camel's hair, whereof tammies, mohairs, grogramms and other stuffs are woven, fallen into great decay, being almost reduced to beggary, to the great burthen of the said city. It was ordered that the Mayor and Aldermen may transport into foreign parts one ton of Jersey worsted yarn yearly for three years, paying customs and duties for the same, &c."

What is meant here by "Jersey spinners"? The Channel Islands were formerly famous for the manufacture of woollen knitted goods, and home-made Guernsey frocks are still in request, but I have never heard of any emigration of working men and women from either of the islands which would account for so large a number as 1,000 being congregated together in Canterbury. Did the French Protestant refugees, of whom we know that there was a considerable colony established in Canterbury, and where their descendants possess a church in which divine service is to this day performed in French, take the name of "Jersey spinners" from their practising the same industry that was carried on in the islands? Were, in short, these spinners natives of Jersey, or were they natives of France who manufactured an article to which the name of Jersey had been given? A list of names of the principal families among them, if such a list could be procured, would go far towards settling the question.

EDGAR MACCULLOCH.

Guernsey.

"ARE THE ANGLICAN ORDERS VALID?"

There is a bound pamphlet with this heading in the British Museum, which takes very strongly the Roman Catholic side of the question. It has no title-page, but is known to have been printed for private circulation among persons interested in the controversy about the beginning of the year 1863, at the Church Press, in Burleigh Street, London. Who was the author?

H.

NUMISMATIC QUERIES.—A medal of Jerome Savonarola, who was excommunicated and burnt in 1498, reads on the obverse, "Hieronimus Savo. Rev. Vir Doctiss. Ordinis Predic. Harum"; and on

the reverse, "Sup. Terram Cito et Velociter Gladius Domini." What is the meaning of *Harum*, which is of a larger character than the preceding words, and does the legend on the reverse allude to the prophetic powers claimed by the famous Ferrarese monk?

2. A medal of Cecco (i.e. Francesco) Ordellaffio III., Lord of Forlì, who died 1486, reads, ob. "Cicco III. Ordellaphius Fori Livii P. P. Ac Princeps." In the field, "v.f. MCCCLVII." Rev. "Sic Mea Vitali Patria est Michi Carior Aura." What is to be understood by "v.f." *Michi* is of course the mediæval form of *mihi*.

3. A medal of Innocent XII., who died 1700, reads, ob. "Innocentius XII. Pont. Optim. Maxim. An. 11." Rev. "Egenos Vagosq. Induc In Domum Tuam Usaise." This is inscribed on a scroll in the field over (apparently) a large hospital, and is, with the exception of the last word, a quotation from the Vulgate, *Isaias* c. lviii. v. 7. Does *Usaise* stand for the name of that prophet, and if so, can any similar example be adduced?

JOHN J. A. BOASE.

Alverton Vean, Pensance.

MRS. PHILLIPS'S APOLOGY.—I have in my possession a curious old book, entitled—

"An Apology for the conduct of Mrs. Teresa Constantia Phillips, more particularly that part of it which relates to her marriage with an eminent Dutch merchant, &c. London: Printed for the Author, 1748."

The book, which is in three vols., post 8vo., appears to have been published in numbers, the first page of each of which bears the autograph signature of the authoress, who says that such extraordinary care was taken to intimidate the booksellers, in order to stifle the work, that she was compelled to publish it herself, at her own house, and that none of the papers would insert an advertisement of it, although offered a high price to do so. Can any of your readers inform me why these measures were taken to prevent the sale of the book?

R. K. D.

[There was an earlier edition, without date, but about the year 1724, according to Allibone, who states that "several tracts were published relating to this work."]

"PEDIGREES OF LANCASHIRE FAMILIES" (1873.)

—I have just observed in this work "Coulthart of Collyn," as it formerly appeared in *The Landed Gentry*. Has it been found, after all, to be correct? S.

TUTHILL FAMILY.—I am engaged in compiling a genealogical account of the Tuthill family in the U.S., descendants of John Tuthill of Southold (Long Island, New York), born July 16th, 1636. He was the son of Henry Tuthill and Bridget, his wife, supposed to be from Norfolk co., but may possibly have been of the Tothill Family of Devonshire, perhaps a grandson of Richard Tothill the printer. This Henry had a brother John, and one

or both came to America between 1637 and 1640. I am very desirous of obtaining the pedigree of Henry Tuthill, and would be thankful for any information that will establish the date of his birth, residence, &c. A lot of genealogical manuscripts were advertised for sale by Bernard Quaritch, in his Catalogue of June 15th, 1859, among which were a number relating to "Tothills" of Devonshire, *tempo* 1574 to 1663. Can any one inform me how they were disposed of, and where they are at the present time, so that I may be enabled to procure copies of them? W.M. H. TUTHILL.

Tipton, Iowa, U.S.A.

A RARE GEM.—In a letter written by Mr. J. P. Clinch, a well-known barrister and author, in Ireland, some half century ago, to a friend, he states :—

"I saw more than two years ago, in your office, a seal to a lease, of which I recognized the identity to that in Carey's lease. It is taken, I believe, from a cameo, because if an original, it would be above any market price. The figures, as I once before told you, are those of Olympias, Philip her husband, and Alexander their son. Of those three the profiles of the first and last are well known; that of Philip is more rare, beyond comparison."

What has become of the gem? Where is the original of this beautiful and rare specimen of ancient art? MAURICE LENIHAN, M.R.I.A.

Limerick.

SHIP-BUILDING AT SANDGATE.—An old guide to Sandgate states that the origin of Sandgate as a village was due to—

"a ship-builder of the name of Wilson, who settled here in 1773. . . . Mr. W. resided at Sandgate about 25 years, during which time he built a considerable number of large ships of war and other vessels, some of which were for his late Majesty's service; others as privateers, carrying about twenty guns," &c.

I am anxious to obtain any reference to works on ship-building mentioning the fact of "large ships of war" being built here. In Pepys's *Diary*, date 23 May, 1660, there is an account of the king altering the names of the ships, the "Cheriton" being altered to the "Speedwell." Sandgate is in the parish of Cheriton. Could vessels have been built here during the Commonwealth?

HARDRIC MORPHYN.

RAHEL = RACHEL.—In examining lately a parish register in the North Riding of Yorkshire, I met with the name Railes Yonge, being the woman's name, in a marriage entry, of the year 1621. The Christian name Railes, is, I have no doubt, a clerical error for Rahel, Rahel being a form which is frequently found in the early editions of the English Bible, as the rendering of the Hebrew רָחֵל (Rachel), the name of Jacob's wife. I have not, however, found Rahel elsewhere used as a Christian name, and should feel greatly obliged if any one could supply other instances of its use in former times.

DE YONGE.

"BOSSIVE."—This word occurs in Osborn's epitaph on Sir Robert Cecil, the minister who persuaded James I. that the nation was so rich it could neither be exhausted nor provoked :—

"Here lies, thrown for the worms to eat,
Little *bossive* Robin that was so great,
Who seem'd as sent by ugly Fate
To spoil the Prince, and rob the State,
Owning a mind of dismal ends,
As traps for foes, and tricks for friends."

What is the origin and meaning of this word "bossive"?

JAMES H. FENNELL.

[The word is a coarse allusion to Cecil's peculiar conformation. See Bacon's essay on Deformity.]

PAINTER WANTED.—I have a painting, some centuries old, the figures in bas-relief; can any correspondent kindly inform me who painted in that manner? The raised parts are formed of some hard substance, with the surface very smooth. The scene is a pool of water, bulrushes, and a rock from which spring three distinct jets into the pool. Naked slaves are fishing up something bright and silvery, and placing it in baskets, whether fish or metal, is not sufficiently clear; but whatever it is it is brought up by means of tubes not hooks.

GEORGE ELLIS.

St. John's Wood.

LADY STUDENT AT OXFORD.—A foreign friend has just sent me the following narrative. I seek a solution of the mystery from "N. & Q.," and I send you the story accordingly :—

"In the last century, a young girl—Christian name Susan, surname unknown—was on her way to London in search of a 'situation,' when, as she was toiling along the high-road to Oxford, she was overtaken by a student of the University on horseback. He offered her a 'lift,' which she accepted. They entered into conversation, and were mutually so much charmed that when the hour for parting came they felt the full force of the words in the German song, that 'Scheiden macht weh.' Love, like necessity, is the mother of invention. A luminous inspiration came to the youth, and the maiden hailed it with rapture. She was to assume masculine attire, to enter herself as a student of the University, and to become the youth's pupil, 'chum,' 'guiding-star,' in short, everything. So said, so done. Lothario's stratagem met with a kind of success that he was far from anticipating. Susan took to the student's gown and to the masculine studies 'as to the manner born.' Her native intelligence being backed by prodigious industry, she rapidly won fame and honours. Lothario meanwhile suffered terribly from *ennui*. He began to yawn frequently when in Susan's company, and at length proposed a dissolution of partnership. 'Why?' asked Susan. The youth delicately hinted that he had a conscience, and that his conscience reproached him for having perhaps proved a rock of offence against Susan's advancement and settlement in life. Susan opened her pretty eyes wide with astonishment. 'How so?' asked she; and, indeed, the sequel proved that Lothario need not have troubled himself with scruples, for Susan eventually married a rich nobleman, and moreover obtained considerable reputation as a writer of romances."

Is this itself a romance; if not, who was Susan?

A. E.

SIR RICHARD STEELE.—Can any of your readers inform me whether Richard Steele, son of William Steele by Elizabeth, his first wife, was the father of Sir Richard Steele? and, if so, who was his wife, and where and when did he marry her? Sir R. Steele is said to have been born in Dublin in 1671 (was he an only child?), and his father is stated to

have been secretary to the Duke of Ormond. Sir R. Steele was knighted 9th April, 1715, and died 1st September, 1729, at Llangunnor, in Caermarthenshire, where his second wife had property. Who were his two wives, and when and where did their marriages take place? Where were he and his wives buried? Had he any family by either wife?

Richard Steele, of Sandbach, = Letitia Shawe,
Cheshire. In 1631 of Finch- 1602.
ley, Middlesex.

Elizabeth =
Godfrey,
of Kent,
1st wife.

1. William Steele, Recorder of
London, 25 Aug., 1649; Lord
Chief Baron of the Exchequer,
28 May, 1655; Lord Chancellor
of Ireland, 26 Aug., 1656.

Mary, widow of
Michael Har-
vey, and da. of
..... Mellish,
2nd wife.

2. Lawrence. See
Burke's *Landed
Gentry*, under
Steele of Rath-
bride.

3. George.

Richard Steele.

1. William Steele.

2. Benjamin Steele.

1. Mary.

I shall be glad of any further information as to this family of Steele.

REGINALD S. BODDINGTON.

15, Markham Square, S.W.

[Some genealogical particulars of the Steele family will be found in "N. & Q." 2nd S. xii. 71, 89, 137. Consult also H. R. Montgomery's *Memoirs of the Life and Writings of Sir Richard Steele*, 2 vols. 1865.]

LORD KING, OB. 1734.—Peter, first Baron King, is stated by Lord Campbell, in his *Lives of the Lord Chancellors*, to have been the son of a grocer and salter at Exeter, who, though carrying on a wholesale and retail trade, was said to have been of a genteel family, long settled at Glastonbury in Somersetshire, and that his first judicial appointment was as recorder of Glastonbury, where his forefathers had been settled. I have no where else seen these facts mentioned, and in none of the pedigrees of the family I have seen is his descent traced back further than his father, Jerome King, who married a sister of the illustrious John Locke. I am anxious to discover his earlier descent, tracing from his alleged ancestors at Glastonbury, and also whether there is any other family of the name claiming descent from a common ancestor of his.

ANTIQUARY.

[For confirmation of Lord Campbell's statement as to the trade followed by the first Lord King's father, see *Lives of Eminent English Judges*, edited by W. N. Welsby, 1846, p. 240.]

THE 1632 EDITION OF SHAKSPEARE.—I am not aware whether any record is kept of the number and whereabouts of the 1632 edition of Shakspeare's works, as well as of the first edition of 1623. I have just seen a copy of the former in a fine state of preservation, which, until recently, was thought to be one of the edition of 1685. The reason for the error was, that at some period the volume was rebound, and the title-page being lost one taken from the later edition was inserted in its

place. With this exception it is perfect, containing the dedication signed by John Heminge and Henry Condell, their address "to the great variety of readers," &c. The colophon has the date "1632." Perhaps some of the readers of "N. & Q." can give me an idea of the value of the work.

T. W.

Bath.

MARMADUKE.—This name occurs as a Christian name in the families of Constable, Wyvill, Gresham, and others. Can any one inform me whence, and at what time, it was introduced into England, and also the meaning of the name? Burke *Extinct Baronetcies*, gives a Sir Marmaduke Wyvill, living temp. Edward I., and a Sir Marmaduke Constable as Sheriff of York, 40 Edward III. In early deeds I find the word Latinized and declined like "dux."

GRANVILLE LEVESON GOWER.

Titsey Place, Limpsfield.

THOMAS DE BRENTON AND HIS BURIAL-PLACE.—Is it known for certain where Thomas de Brenton, Bishop of Rochester, was buried? According to Weever, his remains were interred in Seal Church, near Sevenoaks, as may be gathered from the following paragraph in his *Funeral Monuments*, but no such brass as that described now exists. Weever says:—

"In this church [Seal], vpon a marble stone inlaid with brasse, I found the portraiture of a bishop: and these words onely remaining, *Credo quod Redemptor meus viuit*. And these figures, 1389. Vnder which (as I gather by the date of the yeare of grace) Thomas Brenton, Bishop of Rochester, lyeth interred."

From this it appears that the name of the person and the greater part of the inscription were missing, and that the date alone gave Weever any clue as to who was interred beneath. Now, in the register of Archbishop Courtenaye, f. 231a, will be found the will of Thomas de Bryntone, Bishop of Rochester, bearing date April 29, 1389, in which he desires that his body shall be buried in the

chapel of the blessed Virgin Mary in Rochester Cathedral, near to the tomb of Thomas Trillek, his immediate predecessor in the bishopric. The question therefore arises, were the wishes of the Bishop carried out, or is Weever correct in assigning Seal Church as his last resting-place? Perhaps some of your readers will be able to investigate the matter further, and explain these seeming inconsistencies.

E. H. W. DUNKIN.

Kidbrooke Park Road, Blackheath.

Replies.

ENCLOSURE OF MALVERN CHASE.

(4th S. ix. 298, 435; x. 276.)

In a reply to my query as to the "thirds" of Malvern Chase, which were, by agreement with the commoners, taken as the king's share, when the Chase was finally disafforested under a decree sanctioned by Act of Parliament (16 Car. II.), C. G. H. denies that the Earls of Gloucester and Warwick were ever lords of the *whole* Chase, though authors on the subject do not state any reservation in the original grant from Edward I. to Gilbert de Clare, the Red Earl of Gloucester. Dr. Thomas says (*Antiq. Pri. Mag. Malv.*, p. 40):—

"Fuit olim de dominico regum nostrorum, usque ad tempora Edvardi primi, qui manerium hoc [Malvern] cum chacea adjacente et castro de Hanleya, et aliis terris Gilberto de Clare, Glocestriæ comiti, cum Joanna d'Acres filia sua in matrimoniam dedit. Inter quem et S. Thomam filium domini de Cantilupo tunc episcopum Herefordensem, exorta controversia de chaceæ limitibus, in summitate montis, ad determinandas suas, et istius ecclesiæ possessiones, fossam duxit, quæ adhuc cernitur."

This great ditch, made near and along the ridge of the Malvern Hills, is mentioned as a wonderful work by Camden and succeeding writers, and relics of it are still visible. The making of this boundary ditch involved the Earls of Gloucester, who certainly exercised rights over the whole Chase, in a dispute with the litigious Godfrey Giffard, Bishop of Worcester, though it is by no means clear how this ditch could be as the Bishop insisted—"damnum ecclesiæ Wigorniensis"; for Dr. Thomas, in another place, gives this reason for the formation of the great trench, which was probably fenced with paling—"quia bestię sylvæ transeuntes terminos Herefordenses frequenter ibant et non revertebantur." The Bishop of Hereford, therefore, the game being stopped *in transitu*, would take nothing by his motion as to limiting the Chase to the eastern side of the Malvern Hills; but how could loss accrue to the see of Worcester by the making of the ditch? The game-loving Bishop of Worcester was, however, solaced for any loss his see might sustain from the making of the ditch, by an agreement to send to his palace at Kemsey—

"Duas damos bonas tempore pinguedinis in vigilia Assumptionis beatæ Mariæ, et duas damos bonas tempore fermisionis in vigilia Nativitatis Domini."

In case of the see being vacant, the prior and convent at Worcester were to have the benefit of this gift of venison, duly demanded, and thus the great ditch was left to repose in peace.

In one respect only can it be truly said that the Earls of Gloucester and their successors were not lords of the whole Chase, or rather the country in which the Chase was situated, which extended from the river Teme northward, to Cors Forest, in Gloucestershire, southward, bounded eastward by the river Severn. Within this forest country there were oases, as they may be termed, the subject of grants prior to the reign of Edward I., though these would probably be under forest law. Thus Bushley, which belonged to the Abbey of Tewkesbury, Pendock, the property of St. Mary's Monastery, at Worcester, and Madresfield, the ancient estate of the Braceys (now possessed by the Earl Beauchamp), though surrounded by lands within the Chase, were not included in Edward's grant to the Red Earl. There might possibly be some smaller portions of land belonging to Great Malvern Priory, besides which the bishops of Worcester and others had the right to *assart* so many acres within the Chase—that is, felling wood and cultivating the land thus marked out—though only as tenants to the lord of the Chase, the land that they *assarted* reverting again to him.

The lord of the Chase held his court at Hanley Castle, and the Abbot of Westminster, the Priors of Great and Little Malvern, and the lords of Madresfield, Birts-Morton, Severn-Stoke, and Bromsberrow were "free suitors" to this court; and I before stated that I wished to know what the powers and privileges of these "free suitors" were, which is nowhere stated that I am aware of, though the laws and customs of the Chase are given in Dr. Nash's *Worcestershire* under "Forests." Had these "free suitors" any manorial privileges, or did they only sit in judgment with "the lord of the Chase"?

I presume that all present Lords of Manors within the bounds of the Chase can only claim under grants from the Crown subsequent to the reign of Henry VI., for after the battle of Barnet all the Earl of Warwick's possessions fell to the Crown; and though nominally restored to the widowed Countess by Act of Parliament, she, as permitted, passed them over (Malvern Chase included) to Henry VII., and thus the Chase remained with the Crown till Charles I. sold his rights in it, finally by a decree in Chancery, confirmed by Act of Parliament, reduced to *one-third part* of the lands forming the Chase; "the other two-third parts shall be left open and free for the freeholders and tenants and commoners to take their common of pasture and common of estovers, therein as here-

tofore they have been accustomed."—See the recited Act in Nash's *Worcestershire*.

Enclosure Acts, I am aware, have so curtailed the original Malvern Chase in modern times, that I believe little now remains of it except Malvern and Castle-Morton Commons, unless the parishes of Colwall and Mathon on the western side of Malvern Hills, and always considered members of the Chase, remain subject to the decree and Act of Parliament before mentioned. C. G. H., in his reply to my question as to the king's thirds of the Chase, nowhere distinctly enumerated, blames me for not finding out the map marking the thirds, which he says is at Blackmore Park, but no writer had mentioned the existence of the map there, which I presume may be considered as open to consultation; nor was I interested in the matter of the lands included in the portion taken by the king, till surprised by the summit of the Worcestershire Beacon, at Malvern, being enclosed, and buildings erected there for photographic and refreshment purposes, which, though they may meet the views of a crowd of excursionists, desecrate the before undisturbed ground, and are dis-sightly and inappropriate to the exalted position they occupy.

It is certainly noteworthy, and had never been mentioned by topographers, that a slip of land reaching from the western base of the hill, in the parish of Mathon, and just including the summit of the Worcestershire Beacon, worthless as it must have been at the time of the disafforestation of the Chase, should have been selected as a part of the king's thirds, and yet remained unmarked and unenclosed till within the last two years. C. G. H. has explained the right of Mr. Hornyold to enclose and lease this piece of ground, and thus the summit of the hill is vulgarized and Nature expelled (as Horace might say) that gingerpop, &c., may be quaffed under cover, and admission to the enclosure paid for. But I regret to say that I have noticed recent enclosures on and about the Malvern Hills where the allegation of being part of the king's thirds could not be made; and whether by lords of manors or other commoners, who are all placed on the same level by the decree and Act of Charles II., the restriction that, with the exception of the king's thirds, "the other two parts shall be left open and free for the freeholders and tenants and commons to take their common of pasture and common of estovers therein," with the particular proviso that "no enclosure shall be made," has been entirely neglected. That the commoners have a concurrent right with lords of manors within the Chase (where later Acts of Parliament have not interfered), in the matter of enclosures, was rendered clear when the Worcester and Hereford Railway was carried over Malvern Common, the promoters of the line paying to the general body of commoners the sum of 500*l.* for the waste land they appropriated. I believe this is the only case

in which the commoners have been consulted, though their right and interest must be the same as to any enclosure of land, great or small, according to the decree which was confirmed by Act of Parliament.

EDWIN LEES, F.L.S.

Worcester.

THE SCOTTISH ANCESTORS OF THE EMPRESS EUGÉNIE (4th S. xi. 89, 200, 426, 453.)—MR. GRACIE seems to be annoyed that I should doubt the accuracy of the pedigree of the Kirkpatricks of Conheath. I assure him that I had no intention to give the slightest pain in examining these antiquarian matters, but he is no doubt aware that there is great difficulty in bringing forward proofs from trustworthy documents where we have to go back four or five hundred years, or even for a much shorter period. I feel no interest in the pedigree except a desire to see some obscure points cleared up in a satisfactory manner, and I shall be glad if MR. GRACIE will give us his assistance to settle such questions.

As I said before, through the kindness of Mr. W. Sharpe, of Hoddom, I had the use of the notes forming the tree, the main points of which, I am given to understand, were due to his late brother, Mr. Charles Kirkpatrick Sharpe, though some additions had been made by MR. GRACIE. I had no means of apportioning the parts of the pedigree, but we now know that MR. GRACIE claims at least anything that may be gathered from the Garrel tombstones. I then pointed out that I thought some links of the chain had been dropped out, and I still think so, though I have attempted to supply the deficiency to a certain extent. We have from about 1450, when we may suppose that Alexander was born, to the death, in 1686, of William Kirkpatrick, who is said to have sold the estate in 1622—only four generations, Alexander, William, Alexander, and William, which stretch over 236 years. Now I confess to be unable to credit such extraordinary longevity in a family, unless some stronger evidence is brought forward than has yet been given to the world. I have pointed out how this difficulty may be obviated by the introduction of other individuals into the tree, whose names I have found in old documents.

Then, in regard to that William whom MR. GRACIE calls the last Baron of Kirkmichael, I imagined that the tombstone to which he refers would have confirmed his statement, but I do not find that it is so. Through the kindness of a friend, who lives close to Garrel churchyard, I have procured a copy of all (five in number) the inscriptions in the grave-yard in which the name of Kirkpatrick appears. The inscription runs thus:—"Here lyes the corps of William Kirkpatrick, who departed life on the 2nd of Feb., 1686. Here lyes the body of George Kirkpatrick in Knock, who

departed this life June 24, 1738, aged 67 years. Erected by James Johnston, his son-in-law." Here it will be observed, that there is nothing on the tombstone to prove that this William Kirkpatrick was *the* William who sold the estate in 1622, or that this George possessed the property of Knock. He is called *in* not of Knock, and might, therefore, only be a tenant, in the same way as Robert Kirkpatrick of Glenkill seems to have been merely a tenant, if we can draw an inference from the inscription on his tombstone, which runs thus: "Robert Kirkpatrick of Glenkill died 12th October, 1746, aged 60 years. The superior abilities he possessed, aided by honest industry, exalted his station in life. His amiable disposition endeared him to mankind. Mrs. Kirkpatrick of Glenkill died 2nd June, 1771, aged 68 years. Her virtue, piety, and benevolence of heart procured her universal esteem. Her family feel the loss of a most affectionate parent and the poor their benefactress." This Robert, if he be the son of William, who died in 1686, was born the same year that his father died, and William could not have been less than eighty-five in that year, as he could scarcely sell his property and give a title before he was of age. Does MR. GRACIE believe also in this extraordinary circumstance, though such things do occasionally occur?

All these Kirkpatricks, of whom we have the tombstones in Garrel churchyard, may have been offshoots of the old barons of Kirkmichael, but at all events the inscriptions do not prove it. If they had been so, the feeling, which is natural to mankind, of claiming kindred to families who have acted a distinguished part in the affairs of their country would have led them doubtless to record the fact. I believe that they were tenants of the lands where they resided,—unless it can be proved that they were proprietors,—and I am the more inclined to think so as in some old documents referring to lands in Kirkmichael parish that have come under my notice I find a James Johnston, joint-tenant with others of the farms of Wraiths, Kirkland, and Auchenskew, in 1731. These lands were adjacent to Knock, and I have little doubt that this was the son-in-law who erected the tombstone in 1738 to his father-in-law, George Kirkpatrick. I confess to be still more at sea than ever in regard to the pedigree of the Conheath family since I have examined these Garrel tombstones. There is nothing found in them to connect the Conheath family with the Kirkmichael branch, but possibly MR. GRACIE may be able to supplement their deficiencies from other more reliable sources. When the property was sold about 1622, did William retain any fragment, or did it pass away entirely to Charteris of Amisfield? If any portion was retained, can MR. GRACIE tell us what lands remained in the possession of the old family?

The points which require to be cleared up, and

to which I draw MR. GRACIE'S particular attention, are the following:—First. What proof is there that Alexander of 1484 is the son of a Kylosbern baron? Second. What proof is there that William who died in 1686 was *the* William who sold the Kirkmichael property about 1622? Third. What proof is there that Robert of Glenkill is son of William, as this does not appear on the tombstone? If these last two queries be not answered satisfactorily, it throws more than doubt on the whole of the Conheath pedigree. In asking these questions, do not let MR. GRACIE suppose that I do so with any intention or wish to prove any information he may give to be inaccurate. I look at the subject as a mere matter of antiquarian research, and care not how it is determined so that we are able to get at something like a satisfactory conclusion.

C. T. RAMAGE.

THE DE QUINCIS, EARLS OF WINTON (4th S. x. 366, 455, 526; xi. 45, 138, 239, 305, 368, 445, 494; xii. 57.)—There are four charters in all in the Cambuskenneth Chartulary respecting the land of Duglyn, given by Seher de Quinci to the canons, and in two of these, the first and the fourth, he is twice styled "Comes Wintonie," so that MR. SMITH may be perfectly assured of the fact in continuing his valuable notes. It is unnecessary to encumber these pages with the charters at length, because the book must surely be accessible in some London library. The first, however, begins, "Seherus de Quinci, Comes Wintonie," and is granted "concessionem et assensu Roberti filii mei," and the witnesses' names are "Roberto filio Seheri Comitis, Rogero priore de insula episcopi, Waltero capellano Regis, Willelmo de Bosco, Hugone de Prebenda, Gilberto clerico Regis, Willelmo de Selford, Miloni Senescallo, Henrico de Brebot, Roberto Carnane, Rogero filio Henrici, Willelmo de Burhame, Willelmo de Finelei, Willelmo de Salle, Ricardo clerico, Johanne Waleram, Willelmo capellano et multis aliis." The mention of "Walterus capellanus Regis" fixes the date of the charter to be previous to the 5th of the Ides of December, 1207, when he was elected Bishop of Glasgow. (Preface to *Reg. Glas.*, p. xxv.) The next charter is by "Seherus de Quinci," without any addition. Among the witnesses are "Willelmus capellanus domini Regis" and "Symon de Quinci." The former of these was doubtless William de Bondington, afterwards Bishop of Glasgow, and immediate successor of Walter as chaplain. So the date of this deed is also fixed about 1207-8.

The third charter is a confirmation by William the Lyon of the grant of "Seherus de Quinci," so styled without addition. And the last is a charter of resignation by "Seherus de Quinci Comes Wintonie," bearing that in the Earl's "plena curia" at Locres, Duncan, the son of Hamelin, and Adam, his heir, had appeared and resigned and

quit-claimed all right and title which they held from the Earl of the lands then granted by him to the canons with consent of Robert, his son, and the said Duncan. The witnesses are "Roberto filio Seheri comitis Wintonie, Willelmo comite de Salusbiri, Roberto filio Walteri, Baldewino de Wat, Johanne filio comitis de Fyff, Willelmo de Vepont, W. de Lacraie, Willelmo Senescallo, Roberto Carnane, Duncano filio Hamelini, et Tereld cognato suo, Ricardo et Willelmo capellanis, Willelmo filio Lambur, et filio suo, Lambur, Hugone cementario et Hugone clerico cognato suo, Siward de Alvethi [Alva] et filiis suis Siward et Thoma, Ricardo Sergeant et Roberto Stur et multis aliis." This array of witnesses, with its curious mixture of English earldoms, and Celtic, Norman, and Danish Christian names, gives an interesting peep at the composition of a great baronial court of that era. It may be added that in three of the charters the lands are said to have been held by "Nesus filius Willelmi, auus meus" [*i.e.* the Earl's], thus quite identifying the "Seherus Comes Wintonie" of the charters with the son of Robert and Orabile, Nesus's daughter.

The charter by David II. to John de Logy, in 1363, cited by F., is well enough known, being printed in the *Great Seal Register* (David II., p. 32, No. 76). He is supposed to have been the son of Margaret Logy, David's Queen, by her first husband, John de Logy, this last being the son of Sir John de Logy, who was executed by Robert the Bruce for participation in the Soulis conspiracy in 1320. For these facts, and other extremely interesting notices of the Logy family, now represented by the Earl of Erroll, see Riddell's *Peerage and Consistorial Law* (pp. 982 and 1048).

ANGLO-SCOTUS.

MARY AND ELIZABETH HAMILTON (4th S. xi. 522; xii. 55.)—If OLPHAR HAMST had shared in the admiration (possibly exaggerated) of French bibliographers for Charles Nodier, and their interest in all that concerns him, he would not have written (respecting one of the four authoresses named Hamilton who wrote at the beginning of the present century), "Nothing appears to be known of 'M.' Hamilton." Mary Hamilton, who professed to write romances, was an English lady who resided in France, chiefly at Amiens, and who, in 1811 and 1812, published three novels:—1. *La Famille du Duc de Popoli: Mémoires de M. de Cantelmo, son frère*. Paris, 1811. 2. *Auguste et Jules de Popoli, suite des Mémoires de M. de Cantelmo*. Paris, 1812. 3. *Le Village de Munster; Traduction libre de l'Anglais*. Paris, 1811. She resided at Amiens with that eccentric clerical baronet, Sir Herbert Croft, and shared with him the mania of writing in a language which she very imperfectly understood, a task which it will be easy to understand was not difficult when the pair had Nodier as their

secretary. "Comme sa vie était toujours précaire," says M. Wey, in his *Vie de Ch. Nodier*, "il accepta une place chez le Chevalier Croft, Anglais exilé qui demeurait à Amiens avec lady Mary Hamilton" (so she appears to have styled herself), "bas bleu, dont l'érudition linguistique se bornait à la langue Anglaise, et qui avait la prétention de prendre rang parmi les auteurs français. Elle écrivait, avec l'aide de sa femme de chambre, des romans intelligibles, et sous prétexte d'en revoir les épreuves, Charles Nodier, qui ne pouvait comprendre le texte original, écrit *entre deux langues*, refaisait tranquillement un autre livre, dans lequel lady Hamilton avait la bonté de se reconnoître. Elle publia de la sorte un volume profondément inconnu, que Nodier m'a dit se nommer la famille Popoli."

M. Brunet, in his life of Nodier in the *Biographie Universelle*, has a similar statement.

A long note on Mary Hamilton will be found in the new edition of *Les Supercheries Dévoilées* of Quérard, vol. ii., p. 244; and she is referred to—I think more than once—in the *Bulletin du Bibliophile*, in some of the numerous articles upon, or letters of, Nodier. Indeed, it was there that I first met with her name, but I have, unfortunately, no reference to the volume. The author of the life of Sir Herbert Croft in the *Biographie Universelle* has confounded this lady with her more celebrated namesake Elizabeth Hamilton, as, according to Quérard (*La France Littéraire*, vol. iv., p. 20), M. Pigoreau has also done in his *Bibliographie Biographico-Romancière*. I have sometimes thought of writing to "N. & Q." to ask what claim Mary Hamilton had to the title which is given to her, and whether *Le Village de Munster* had really an English original. Is not OLPHAR HAMST too severe on the author of the *Life of Mrs. Cameron* for citing one of Elizabeth Hamilton's works by the title of *Brigetina Botherum*. He says, "There is no such book as *Brigetina Botherum*. It is the name of the heroine in *Memoirs of Modern Philosophers*." OLPHAR HAMST does not seem aware that this book was translated into French, and published under the title of *Bridgetina, ou les Philosophes Modernes* (Paris, 1804. 4 vols., 12mo.).

RICHARD C. CHRISTIE.

Manchester.

In the *Songstresses of Scotland*, 2 vols., 8vo., OLPHAR HAMST will find a very interesting account of Mrs. Elizabeth Hamilton, and some amusing extracts from her poems.

P. P.

W. MARTIN, THE NATURAL PHILOSOPHER (4th S. xii. 48.)—This Martin is, I suspect, the brother of the painter, and of Jonathan Martin, famous for setting fire to York Minster. I remember now very well, some forty years ago, he lived near North Shields, and always designated himself "Natural Philosopher"; his great hobby—no uncommon

one at that time—was the discovery of perpetual motion.

E. L. BLENKINSOPP.

Springthorpe Rectory.

I send an extract from Sykes's *Local Records of Northumberland and Durham*, which, I apprehend, will show who the real Philosopher Martin was:—

"1814, May 31. The Society of Arts presented a silver medal and ten guineas to Mr. William Martin, of Wallsend, Northumberland, for his invention of a spring weighing machine. This very ingenious and self-taught mechanic was born at the Wood House, near Haltwhistle, in Northumberland, and is the brother of Mr. John Martin, the celebrated painter and engraver, and also of Jonathan Martin, who is of considerable notoriety for having set fire to York Cathedral. Mr. William Martin claims the invention of the safety lamp. He has also made models of various bridges, railways, &c., which prove him to be possessed of great mechanical ingenuity. In the year 1821, he published *A New System of Natural Philosophy, on the Principle of Perpetual Motion*, with a portrait, 8vo. This very curious work, in which he refutes Sir Isaac Newton's philosophy, is replete with visions, dreams, robberies, &c. This variously talented man has engraved several copper-plates, among which are a flash bank-note, the plates to illustrate the life of his brother Jonathan, which the latter hawked about for sale, also portraits of himself, views of York Cathedral, done after the fire, and various others, and is at present (1831) engaged in engraving on steel. He is also a Poet! and has published 'A New Philosophical Song, or Poem Book, called *The Northumberland Bard; or, the Downfall of all False Philosophy*, 1827, 8vo.' He has repeatedly lectured in Newcastle, and the neighbouring towns and villages, on his own system of Natural Philosophy. In June, 1830, he undertook a lecturing tour through England, and returned in the summer of the following year, and he says with success, nobody attempting to defend the Newtonian system. In August, 1831, he sent, by post, a large packet, containing six or eight sheets of paper, very closely written, to Baron Brougham, Lord High Chancellor of England, explaining to his Lordship the *Martinian System of Natural Philosophy*! on the perusal of which, he is confident his Lordship will take such measures as to cause the new system to be universally adopted. Mr. Martin is a writer upon almost every subject, which has drawn forth attacks from numerous anonymous scribblers. These he treats with great contempt, always boldly signing himself 'William Martin, Nat. Phil. and poet.'"

I well knew "Philosopher Martin," as he was universally called in Newcastle-upon-Tyne, in my young days. He was a stout, portly man, perfectly cracked, but harmless. He used to strut about the streets very pompously, wearing the silver medal above mentioned round his neck; and was always ready to explain his "philosophy," or his last new invention, and very ingenious he was to any one. I believe he was supported by his brother John, the great painter, and died at an advanced age.

J. BAILEY LANGHORNE.

Outwood Hall, Wakefield.

SOMERVILLE PEERAGE (4th S. xi. *passim*; xii. 15, 76.)—I do not purpose to interfere in this discussion, but simply to affirm what seems to be denied, that Sir E. Seymour was a member of the

noble family of which the Duke of Somerset was the representative.

The Dukedom was conferred on the Protector Somerset with the somewhat curious limitation in the patent, that his male descendants by his first wife should succeed after the failure of those by his second wife. He was attainted and his honours were forfeited; but by the reversal of the attainder his great-grandson (grandson of the eldest son of the second marriage) was second duke. This line ended in the person of Algernon, the seventh duke, when Sir Edward Seymour (descended from the eldest son of the first marriage) succeeded. Thus the progenitor of both lines was the first Duke of Somerset.

CHARLES THIRIOLD.

Cambridge.

With all due deference to W. M., I cannot help thinking that Dundas of Dundas is the head of the House of Dundas. W. M. says that he is head, as "the representative of the family of Dundas as a whole." I may be wrong, yet I cannot but consider this whole family as synonymous with the house of which Zetland and Melville are ennobled branches. When we speak of a house, the ennobled cadets are included, and then the chief is the representative of its founder. Analogies may be found in the Highland clans, and in certain Irish families. While the titles of Zetland and Melville are held by Dundases, it seems to me that the holders are members of the House of Dundas, and only representatives of their respective lines and peerages. Suppose no limitation to exist, in the course of time the nobility conferred on a cadet might be ultimately inherited by another, and unennobled, cadet of the same "whole family" or house. I do not insist on my view of the case. The "heir of tailzie and provision" may be in the line of an unennobled brother of the ennobled cadet, as a member of the common house, or, to stretch the argument, the ultimate heir of the ennobled line might be the representative of an unennobled ancestor, which would seem to indicate that no acquisition of a peerage by a cadet would affect the genealogical question. One branch may bear blossoms and another not. Yet they would both alike be subordinate to the parent stem. S.

NICENE CREED (4th S. xi. 36, 183, 333, 412, 526.)—The compilers and revisers of the Book of Common Prayer constantly referred to all the primitive forms with which they were acquainted, and, in translating the Nicene Creed, we can well understand that they would refer to the older Greek authorities in preference to the more modern Latin. In the *Definitions of the Catholic Faith and Canons of Discipline of the First Four General Councils*, &c., published by Jas. Parker & Co., 2nd edit., 1869, p. 2, it is seen that the phrase is not used in the original Nicene Creed, the only men-

tion of the Church, and that without the *ἁγίαν*, being *τούτους ἀναθεμάτιζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία*. The omission in this original form referred to is considered by Bingham, Book x., c. 4, to arise from the fact that there was then no dispute as to the articles following the declaration of belief in the Holy Ghost. On p. 34 of the *Definitions*, &c., is to be found in the Creed of Constantinople, *Εἰς μίαν ἁγίαν καθολικὴν, κ.τ.λ.*; but to this is appended the following note: "*ἁγίαν*. Sanctam apud Def. Fid. Conc. Trident. In externis autem versionibus minime constat." And there is a reference in Bp. Hooper's Works, Parker Soc., p. 534, which, in some degree, bears out this note. Thus, in quoting the "Symbolum Constantinopolitanum ex exemplari quodam Græcolatino" from Binius (*Binii Conc.*, tom. i., p. 663., Paris, 1636), the words are "In unam Catholicam." Moreover, the following extracts from Bingham's *Antiq.*, Book x. c. 4 (my edition is of London, Knaplock, 1715), may throw some light on the omission in our Service Book.

On p. 99, *Const. Apost.*, Lib. 7, c. 41, the Creed for Catechumens omits this and certain other articles. This is the case with many other specimens of this Creed. But, p. 101, Cyril's *Catech.* 6, the words are "in one Catholick Church." This is in the Creed. In that of Alexandria (p. 103), as quoted by Socrates, i. c. 26, "and in one Catholick Church."

Again, p. 111, Epiphanius (*Anchorat.* n. 120, Tom. 2, p. 122), "And in one Catholick," &c. In addition to all these, we find Bp. Jewel quoting the Creed (referred to above as that of Alexandria) from Socrates, i. c. 26, "Et in unam Catholicam." Concerning which, he says, Part iii., p. 256, Parker Soc., "and they of Mr. Harding's side have evermore "Credo in sanctam ecclesiam." When also they will allege these words of Socrates "... Credo ... in unam catholicam ecclesiam." This last quotation from Socrates is the strongest which we have presented in favour of the argument that possibly the "*ἁγίαν*" of the Constantinopolitan is an interpolation, inasmuch as Socrates calls this to which he refers the actual Nicene Creed, and was probably, in some measure, that upon which the Constantinopolitan would be built.

From the above I infer that many of the ancient forms omitted *ἁγίαν* or *sanctam*, and I would, therefore, fain suggest that the Reformers either—1, considered the word an interpolation, or 2, that they translated from a form in which the word did not occur. They certainly had no doctrinal objection. Carelessness can scarcely account for the omission, although Humphreys and the Prayer Book Interleaved assign that cause.

S. COODE HORE.

ALIENATION OF ARMORIAL BEARINGS (4th S. xi. 244.)—Sir John Maclean observes that "Arms

being an heritable possession, descending to the issue of the original grantee only, no one has the power to alienate them." He will probably thank me for giving him a direct authority to the contrary, which I extracted many years ago from Hunter's *South Yorkshire*, vol. ii. p. 356.

Godfrey Bosville, of Gunthwaite, having purchased the Manor of Oxspring from Richard Eyre, the grandson and heir of Richard Oxspring, obtained from him an assignment of the Oxspring arms by deed, of which the following is a copy:—

"Sciant præsentēs et futuri quod ego Richardus Eyre (de Normanton) super Soram, filius et heres Georgii Eyre, in com. Nott. generosi, dedi, concessi, et hâc præsentī cartâ meâ confirmari, Godfrido Bosseville, de Gunnildthwyth, in com. Ebor. armigero, Tunicam meam armatam de Oxspring, vocat. *myne armes*, quam habeo, habui, vel in futuro habere potero, in jure Richardi Oxspring, avi mei, heredibus suis et assignatis. Et ego prædictus Richardus, et heredes mei, prædictam tunicam armatam præfato Godfrido hered. et assign. contra omnes gentes warantizabimus et defendemus in perpetuum. Hiis testibus, Carolo Barnby, Radulpho Wordysworth, John Wordysworth, yeoman, Thomâ Pecke, Will^o Wordisworth, et multis aliis. Dat. apud Oxpreng, vicesimo quarto die mensis Novemb. anno regni regis Edwardi sexti, Dei gratia, Angliæ, Fran. Hiberniæ Rex, Fidei Defensor, ac in terrâ supremi capitis ecclesiæ Anglicanæ et Hiberniæ primo.

"Per me Richardus Eyre."

Y. S. M.

ESTELLA (4th S. xii. 67.)—I find an Estella mentioned in an old *Biographie Universelle* in the following terms. He may be the man required:—

"Estella (Diogo), originaire d'Estella dans la Navarre, naquit en Portugal, il prit de bonne heure l'habit de franciscain, et consacra ses talents à la prédication et à la composition de quelques ouvrages qui eurent beaucoup de succès, mais dont aujourd'hui personne ne se souvient."

It also states that he was the author of a work on *Ecclesiastical Rhetoric*, a Spanish treatise on the *Vanity of the World*, *Devout Meditations on the Love of God*, *The Wickedness of the World*, and *A Life of John the Evangelist*. He also edited a Latin Commentary on St. Luke, and on Psalm cxxxvi. He died in 1590.

A. DE L. HAMMOND.

EARLDOM OF HEREFORD (4th S. xii. 67.)—I think that William Fitzosborne, and not Roger, was created Earl of Hereford by the Conqueror. This William died in 1071, and was succeeded by his second son, Roger, who, being concerned in a conspiracy to dethrone the King, was put into prison, and his lordship and lands escheated to the crown. Roger died in prison in the year 1099. Was William Fitzosborne the son of Walter Gifard, son of Osborne de Boleluc and Avelin, his wife, "sister to Gunnora, Duchess of Normandy and great-grandmother to the Conqueror," who acted as one of the commissioners sent by William to collect proofs and evidences for compiling Domesday Book?

Did the Earldom of Hereford become vacant by the death of Harold, son of Earl Godwin, or the death of Harold, son of Earl Raulph?

I know that Earl Raulph was deprived of his command in 1051, in consequence of his cowardice or incapacity in a battle with the Welsh; but in Domesday Book, under the title Warwickshire, No. 38, in the enumeration of the Great Tenants in capite, Harold is registered as one of the Barons; and also under the title, Glouc., No. 61, and Worcestershire, No. 22, *Heraldus filius Rudulfi*. "Amyas Harold" is said to have been called from him.

Also, in Domesday Book, under the title Herefordshire, is an entry to this effect: "*Gucth uxor Radulfi com hac M. tenuit.*" Perhaps her connexion with the family of the Confessor procured her this favour.

FREDERICK MANT.

MEDAL QUERY (4th S. xii. 69.)—This is the common and well-known medal struck in silver, bronze, and most frequently in brass, to commemorate the early American, West Indian, African, and other campaigns. The bust is that of George II. in armour, and on the reverse are the arms of France reversed. No description has been published.

J. W. FLEMING.

The following is the description of the medal wanted by NUMIS:—Obv. laureated bust in armour, with riband and Star of the Order of the Garter, of "GEORGIVS II. REX." Rev.—

"QUEBEC—WOLFE, MONCK^N, TOWNS^D, SEP. 13 & 14.
CROWN POINT—AMHERST, AUG. 4.
LAGOS—BOSCAWEN, AUG. 19.
MINDEN—FERDINAND, AUG. 1.
GUADELOUPE—BARING^N, MOORE, MAY 1.
NIAGARA—IONSON, JULY 25."

Around a shield containing a lily reversed, with the motto "PERFIDIA EVERSA" supported by the lion and unicorn: "W. PITT, AUSP. GEO. II., PR. MI." on the scroll beneath. "MDCCLIX." SIZE 13. The medal, not uncommon, commemorates the above-named victories gained against the French.

BELFAST.

REV. COMBERBACH LEECH, OF BELSAY (4th S. xii. 8.)—In an indenture dated July, 20, 1721, relating to some property for the foundation of a "chapel or meeting" for the Presbyterian body in Morpeth, quoted in Hodgson's *History of Northumberland*, Newcastle, 1832, part ii. vol. ii. p. 441, are the names of Sir William Middleton, Bart.* and Cumberland Leach, of Belsay.

The Rev. S. S. Meggison, Vicar of Bolam, in which parish Belsay is situated, might be willing to supply some direct information as to Mr. Leech.

J. MANUEL.

Newcastle-on-Tyne.

* Son and heir to Sir John Middleton, Bart., ob. 1717, of whom v. Burke's *Peerage and Baronetage*, London, 1868, sub. Monck.

CHATEAUBRIAND'S MOTHER (4th S. xii. 47.)—I think it probable Chateaubriand's mother may have been of the family of Picot, of Jersey. I have known members of both families, and know there was some connexion between them. EFFESSEA.

"AND ERE WE DREAM OF MANHOOD," &c. (4th S. xii. 67.)—This line is to be found in Gifford's *Juvenal*—his version of—

"Obrepit non intellecta senectus."

Sat. ix. 129.

"The noiseless foot of Time steals swiftly by,
And ere we dream of manhood, age is nigh."

S. S. S.

BEDD-GELERT AND LLEWELYN-AP-IORWERTH (4th S. xii. 88.)—Sir S. R. Meyrick, in the *Cambrian Quarterly Magazine* of January, 1831, wrote on this subject, and deemed the story purely traditional, and "one of Druidic origin, such as are generally styled *Mabinogion*." He goes on to say:—

"Now the greyhound, we know, was a title under which the female divinity was worshipped among the Britons, and the name of *Celert*, or *mystical*, from *cell concealment*, was, under such circumstances, by no means inappropriate. Hence, some Welsh cromlechs have the appellations *Llech yr Ast* and *Llech y vilast*; and the feats of this greyhound have been collected by the Rev. Mr. Davies, in his *Rites and Mythology of the Druids*. . . . It will be there seen that the cradle is a metaphorical expression for the coracle, in which an aspirant for the Druidic order was compelled to undergo what were considered the greater mysteries. The name Llewelyn we must take according to its literal import, and we shall find that *llew*, or *the lion*, was often introduced as a mythological character: thus *Llew*, *Llaw-gyfes*," &c.

Another writer in the same magazine (July, 1833) says:—

"The extensive prevalence of this little tale is astonishing. It is to be found under various modifications, in many works and languages. In the *Story of the Seven Wise Masters*, under the title of 'The Knight and the Greyhound'; as well as in the English *Gesta Romanorum*; also in the *Centi Novelli*; in the *Turkish Tales*, *Persian Tales*," &c.

A. R.

Croeswylan, Oswestry.

HAZLITT'S "LECTURES ON THE ENGLISH POETS," ed. 1870, p. 87, (4th S. xii. 88.)—For an answer to the question "Who is the political writer," &c., I beg leave to offer the name of Dr. Stoddart, at the period alluded to the Editor of the *Times*. His vituperation of Napoleon I. was so strong and persistent that Hone nicknamed him "Doctor Slop," and published a collection of his more abusive attacks on the Emperor, under the title of *Bonaparte-phobia*.

J. C. H.

LIEUTENANT JOHN CROMPTON (4th S. xii. 68.)—I find the following notices of him in the *Baptismal Registers of Manchester Cathedral*:—

"1691, April 26, Catherine, Daughter to John Crompton of London.

"1692, Oct. 21, Winkfield Mary, Daughter to John Crompton in Flanders.

"1695, Nov. 8, Mary, Daughter to Lieutenant John Crompton.

"1696, Sep. 8, James, Son to Lieutenant John Crompton.

"1698, January 22, Anne, Daughter to Lieutenant John Crompton."

The name Percifil or Percivall has been rather common in the parish of Manchester from an early period. J. OWEN.

Stretford Road, Manchester.

HERALDIC (4th S. xii. 88.)—The arms inquired for by MR. FERNIE answer to those of Sir Stephen Cosenton, *temp.* Edward III. He is mentioned in Froissart, and some curious notes about his arms will be found in Beltz's *History of the Garter*. His granddaughter married Alexander Hamon, of Acrise, Kent, whose great-granddaughter married Sir Edward Boys, of Fredville, Elizabeth Boys married Thomas Turnor, of Canterbury; and in 1660 her daughter Elinor married Thomas Loftie, of Smeeth, who died in 1678. A portrait of him was exhibited at the recent meeting of the Kent Archaeological Society at Cranbrook, by a lineal descendant, who claims to quarter the arms of Cosenton, and who would no doubt be glad to find them in connexion with any of the noble and princely bearings mentioned by your correspondent.

F. R.

"PAR TERNIS SUPPAR" (4th S. xii. 89.)—The old motto of the Rushout or Roualt family used to be translated, "The two are as good as the three." The family of Roualt bore the same arms as the Dukes of Normandy, to whom they were related, namely, two lions passant-guardant; and when Henry II., on his marriage with the heiress of Aquitaine, the coat armour of which was a lion passant-guardant, united the two bearings, and adopted three lions on his shield, it is said that the Roualts, who had of course no pretence to do this, adopted the motto "Par ternis suppar," as an assertion that their old bearing of two lions was as good, old and noble as the three lions borne by King Henry.

EDWARD SOLLY.

SIBYL PENN (4th S. xii. 89.)—In a pedigree of the Penn family, extracted from the Herald's visitations, this lady is described as daughter of William Hampden, of Kimble, in the county of Buckingham; she was married to David, son and heir of John Penn, of Penn, in the same county, and had issue (1) John, who married Ursula, daughter of Walliston, and (2) Margaret, who became the wife of Tho. Gifford, of Middle Claydon, Bucks. By letters patent, issued in 1553, and reciting those of 1541, grants were made to Sibella Penne of two manors in Little Missenden, as well as other possessions in the same locality.

These concessions were in acknowledgment of her good and faithful services in the nursing and education of Edward VI., "and for other considerations" (Lipscomb's *Bucks*, vol. ii. p. 394). It may interest GAVELOCK to learn that I have in my possession a deed relating to a transfer of property at Nether Worton, Oxon, the contracting parties being William Penn (the grandson of David and Sybil), his kinsman, Ferdinando Poulton, author of a well-known digest of the criminal law, and Nowell Sotherton, Baron of the Exchequer. WM. UNDERHILL.

13, Kelly Street, Kentish Town.

There seems to be no doubt that Henry VIII. entrusted the care of Edward VI. to this lady. The fact is mentioned in Letters Patent, dated 24th March, 1541, recited in Letters Patent, dated 1553, granting to David Penne and Sibyl, his wife, the reversions of the manors of Beamond, and Aufrick in Little Missenden. See Lipscomb's *Bucks*, vol. ii., p. 395. A. J. K.

TO SET THE THAMES ON FIRE (4th S. xii. 80, 119.) It is very strange that the French have a very similar pun: "To set the Seine on fire." Our pun lies between the London river and the cloth used for sieves (*tamis* or *tammy*), and the French between the Paris river and a drag-net. In the North-West of France the "*pêcheur à la seme*" (or dragman) is a household term, and the seine, or drag-net, is as common as possible. In both cases the expression is used only in the negative, and implies reproof. We never say that a clever fellow will "set the Thames on fire," but we say a stupid or lazy one will "not" do so, or, speaking ironically, leave out the *not*. So in France, the lazy fisherman will not "set his nets (*seines*) on fire," but a hard-working dragman would never be described as one who works so diligently as even to set fire to his nets. E. COBHAM BREWER.

Lavant, Chichester.

[The subject has been already noticed in "N. & Q.," 3rd S. vii. 239, 306; but Dr. Brewer's note adds useful supplementary information.]

CATER-COUSINS (4th S. ix. *passim*; x. 36, 52, 153; xi. 493; xii. 38.)—On referring to Dr. Sullivan's *Dictionary of Derivations*, Dublin, 1860, I find the following:—

"Cater-cousin; quatre-cousin, F. A fourth cousin; but originally said in ridicule of persons claiming relationship upon very remote degrees."

This tends to prove that the meaning sometimes attached to the word is not confined to Lancashire, or even to England. T. T. W.

W. (1) asks what is, rather was, the meaning of "Faire le diable à quatre." I should say it was originally an expression used by the old French duellists when the seconds fought as well as the principals. Such a duel, in the days of long rapiers,

was "Faire le diable à quatre"; although it may or may not have been "all on the square."

RALPH N. JAMES.

Ashford, Kent.

Faire le diable à quatre. I refer W. (1) to Le Roux's *Dictionnaire Comique*. "Pour dire faire du bruit, du tintamare, du fracas, du désordre, battre, menacer, casser, briser."

LOUISA JULIA NORMAN.

OLIVER CROMWELL, JUN. (4th S. xi. 301, 366, 430, 494; xii. 70.)—In a brief memoir of Richard Cromwell, published in 1714, in *The Lives and Characters of the most Illustrious Persons, British and Foreign, who died in the Year 1711*, London, 8vo., there is a remarkable reference to the Protector's sons. The author observes, p. 283:—

"*Oliver had three sons, Oliver, Richard, and Henry; who for some time after the Civil War broke out, went to school at Welsted in Essex, the eldest of which, who was a very handsome Young Gentleman, was suddenly sent for by his Father to go to the Army, but did not long survive, being taken off by the small Pox in the Flower of his Youth.*"

In this short account there are evidently two mistakes; three sons in place of five, and Welsted instead of Felsted. Many similar errors exist in the memoir, but there seems no reason to doubt the general statement that a son of Cromwell's, who went from Felsted School to the army, died shortly afterwards of small-pox. May not this son have been Robert Cromwell? EDWARD SOLLY.

HISTORICAL STUMBLING-BLOCKS (4th S. xii. 24, 49.)—I am sorry to find that in the opinion of your very intelligent correspondent, THE TIMES REPORTER, the difficulties I have encountered in ascertaining, from the several reports, what the Lord Chief Justice really did say on the subject of the Tichborne handwriting, are really of my own creation, and that it may be said of me—

"He made the giants first, and then he kill'd them."

But I have one small consolation, that, while he and my other critics agree in setting me down as one of the foolish for not seeing at once what the Lord Chief Justice really did say and mean, they by no means agree among themselves as to what he really did say and did mean; so that each, in his endeavour to correct me, actually justifies my doubt, and their united criticisms prove that the stumbling-block which I have found, be it what it may, is not a mare's nest. WILLIAM J. THOMS.

BARONETCY OF DICK (4th S. xi. 403; xii. 86.)—The communications of Y. S. M. and MR. AZURE raise in fact two separate questions:—

1st. Whether the Baronetcy of Dick is a genuine one?

Of this there can be no doubt. The Nova Scotian Baronetcy of Dick was created in 1642, by Charles I., in the person of William Dick of

Braid, a wealthy Scottish banker, in recognition of his services to that monarch by advancing him a sum of 6,000*l.* On the death of the first baronet, in 1655, the title descended to his grandson, great-grandson, and great-great-nephew, by none of whom was the title assumed.

On the death of the last-mentioned heir, the title devolved on his son and grandson, the latter of whom, in the year 1821, established his claim to the title before a jury of Edinburgh magistrates, and died without male issue, about the year 1845, upon which event arises the second question.

2nd. Whether the present Charles Wm. H. Dick, of Brighton, is entitled to the honour?

In Lodge's *Pecrage* for 1855 the name of the above gentleman appears as Baronet of Braid, and it is there stated that he succeeded his father in 1851. Considering that the assumption has been allowed to stand unchallenged for twenty years, it certainly seems hard that doubt should be raised as to the validity of the claim, especially as even the careful editors of Burke cannot expect the title to be established before a jury (as on a former occasion), taking into account the alleged condition of the present claimant and the necessary expenses which such a mode of proof would demand.

R. PASSINGHAM.

MARY WINDOW (4th S. xii. 47, 93.)—A (so-called) Mary Window has recently been put into Shilton Church, Warwickshire. The name of the donors was Mary. The subjects—all, I believe—have reference to incidents in the life of the Virgin Mary. G. R.

PAINTER WANTED (4th S. xii. 27, 92.)—MR. JUTON is right with regard to the painting of the death of Lord Robert Manners. I remember an application being made to my father from the head of the family (the painting having shortly before been burnt at Belvoir Castle) to know if he intended repainting the picture. His reply was, "if the family wished it, but the popularity of the event had ceased." At the time, my father was desirous of painting on a large scale, and had prepared himself accordingly; but after the death of the Marquis of Exeter, finding no other nobleman following up his painting at Burleigh Hall, and losing so many of his first admirers, considered the booksellers, after Alderman Boydell, his only patrons. ROBERT T. STOTHARD.

TENNYSON'S NATURAL HISTORY (4th S. xii. 5, 55.)—I have been watching the habits of a pair of these birds (the lesser shrike) which had a nest of young near my house. The other day (2nd July) I saw the male flying with a bird in his claws from a higher elevation to the hedge where his nest was. He dropped it in the middle of the meadow, and I saw him, through my telescope, dissecting it, and after several attempts again raise it and fly to the

hedge near the nest. On going to look, I found the bird to be a willow wren. Its head was torn off.

ANGLO-SCOTUS.

Morris, in his *History of British Birds*, says of the shrike (vol. i. p. 179):—

“Rennie relates that in Russia it is trained to catch small birds, and is valuable for its destruction of rats and mice. It is a very courageous bird, attacking fearlessly those that are much its superior in size. . . . One has been taken in the act of pouncing on the decoy bird of a fowler.”

The Poet-Laureate is then quite right.

E. L. BLENKINSOPP.

BLANKET TOSSING (4th S. xi. 137, 222.)—It appears that this mode of punishment was not unknown in the lower regions. An old ballad of the Gunpowder Plot ends with the following lines:—

“When the King with his son
To the Parliament's gone,
To consult about old musty papers,
We'll give them a greeting,
Will break up their meeting,
And see who can cut the best capers.
But this was scarce said,
When in popt the head
Of an old Jesuitical wight,
Who cried you're mistaken,
They've all saved their bacon,
And Jamie still stinks with the fright!
Then Satan was struck,
And said 'tis bad luck,
But you for your news shall be thanket.
So he called to the door
Seven devils or more,
And they tost the poor dog in a blanket!”

J. P.

EPITAPH (4th S. xii. 6, 56, 80, 98.)—It now appears that this epitaph was in existence in 1636, and consequently could not have been written by Burns. I am very glad to hear it. In ascribing it to Burns, I was not actuated by any desire to claim it for him. I merely expressed my erroneous belief as to what I considered a melancholy matter of fact.

If, however, MR. RULE wishes to discover the origin of the delusion, he will require to go further back than the days of Mr. Gunnyon and Warne & Co. The song of “The Joyful Widower” was published anonymously in the *Scots Musical Museum* in 1787; and Mr. Stenhouse, in his *Illustrations* (prepared about 1820) for a new edition of that work, stated that the song was by Burns. Mr. Scott Douglas, in his edition of Burns, 1871, vol. i., p. 201, says, “it would seem that the verses were furnished by our poet, and that the MS. is still in existence.” The explanation will probably be found in the words of Burns himself regarding the aid he was rendering to the *Museum*, “I have collected, begged, borrowed, and stolen all the songs I could meet with.” (Letter to Mr. Candlish in May or June, 1787.)

Edinburgh.

W. M.

SANDGATE CASTLE (4th S. viii. 353; xii. 99.)—The “Sir John Beauchamp” alluded to by MR. FYNMORE as Constable of Dover Castle, is probably the same who, after the Battle of Cressy and the capture of Calais by Edward III., was appointed (January, 1349) governor of the town and its dependencies, on the discovery of the treachery of Aimery, Edward's first appointed governor. Amongst the outlying forts of Calais were the Castle of *Guisnes*, and the forts of *Colne*, *Oye*, *Marque*, and *Sangatte*, mentioned by MR. FYNMORE; and on the threatened siege of Calais, a century later, by Philip of Burgundy, the three last-mentioned forts are especially named as having been surprised by him before he took to flight on the approach of the Duke of Gloucester. Of the two forts of similar names on the opposite shores of the Channel, the Kentish Sandgate, will, therefore, have to be given up by MR. FYNMORE in connexion with Sir John Beauchamp, unless, as still Constable of Dover Castle, he may possibly have held command over Sandgate; but in this case there would have been no association with the French forts mentioned.

S. H. HARLOWE.

St. John's Wood.

LADIES OF EDINBURGH: “LADIES' PETITION” (4th S. xii. 68.)—I send you the *Ladies' Petition* written from memory, which, if printed in “N. & Q.” will perhaps amuse your readers. I am sorry I cannot name the author, nor can I name any publication in which it is printed; it certainly is not Byron's, as suggested, but the fact has escaped my memory.—

“THE LADIES' PETITION.”

“Dear Doctor, let it not transpire
How much your Lectures we admire,
How at your eloquence we wonder
When you explain the cause of thunder,
Of lightening and electricity,
With so much plainness and simplicity,
The origin of rocks and mountains,
Of seas and rivers, lakes and fountains,
Of hail and rain, and frost and snow,
And all the storms and winds that blow;
Besides a hundred wonders more
Of which we never heard before.
But yet, dear Doctor! (not to flatter)
There is a most important matter,
A matter which you never touch on,
A subject which our thoughts run much on,
A subject (if we right conjecture),
That well deserves a long long lecture,
Which all the ladies would approve!
The natural history of love!
Deny us not, Dear Doctor Moys;
O list to our entreating voice,
And tell us why our poor tender hearts
So easily admit love's darts;
Teach us the marks of love's beginning,
What makes us think a beau so winning,
What makes us think a coxcomb witty,
A black coat wise, a red coat pretty,
Why we believe such horrid lies,
That we are angels from the skies,

Our teeth like pearl, our cheeks like roses,
 Our eyes like stars; such charming noses!
 Explain our dreams, awake and sleeping;
 Explain our blushing, laughing, weeping;
 Teach us, Dear Doctor, if you can!
 To humble that proud creature man;
 To turn the wise ones into fools,
 The proud and insolent into tools;
 To make them all run helter-skelter
 Their necks into the marriage halter;
 Then leave us alone with these,
 We'll turn and rule them as we please.
 Dear Doctor, if you'll grant our wishes,
 We promise you five hundred kisses!
 And rather than the affair be blunder'd,
 We'll give you six score to the hundred!"

J. GARSTANG.

Limefield, Blackburn.

Miscellaneous.

NOTES ON BOOKS, ETC.

Rasselas, Prince of Abyssinia. By Samuel Johnson, LL.D. (W. Tegg.)

THE charming old story of the Happy Valley, with its beautiful details and its excellent moral, is here produced in a pretty and portable form. It in no respect resembles any story now offered for sale, but it is nothing the worse on that account. It is comfortable to turn from the style of some, at least, of the cheap modern tales, to walk with Dr. Johnson and hear him tell this romantic story in his well-known manner.

Cornhill Magazine, for August.

ON looking through this very readable number, occasion presents itself to make a note on the heat of the moon, and the strange result following from Lord Rosse's researches: "The cold, pale moon, that—

'Climbs the sky

So silently and with so wan a face,'

has been shown to be in reality so warm that no creature living on our earth could endure contact with that heated surface. The middle of the disc of the 'white full moon' is hotter than boiling water. It has thus been the fate of science yet once again to destroy an illusion which had for ages suggested a favourite poetical image."

The People's Encyclopædia: a Compendium of Universal Information. With the Pronunciation of every Term and Proper Name. By L. Colange, LL.D. Illustrated by Seven Hundred and Eight Wood Engravings. (Encyclopædia Publishing Company.)

NEARLY a thousand pages, double columns, close (but clear) type! what can be said of such a volume in the few lines that "N. & Q." can afford? We can say this, that it is a marvel of industry, for Dr. Colange appears to have been alone in collating and condensing into one compact volume all that could be usefully gathered from what has been published on science, the arts, and the *belles lettres*. We thus make a note of the appearance of *The People's Encyclopædia*. There can be no doubt as to its success.

While the "Boy" Waits. By J. Mortimer Granville. (H. Frowde.)

THIS little volume, as its title implies, owes its existence to the good account to which odd moments of time have been turned by its author. Consisting of a number of short, readable papers on all kinds of subjects, it cannot fail to interest generally.

Analysis and Specimens of the Joseph and Zulaikha: a Historical-Romantic Poem, by the Persian Poet Jami. (Williams & Norgate.)

THE translator here offers to the public the first rendering, as he believes, of this poem into English. Jami, born in 1414, appears to have been a most prolific writer, the titles of thirty-four of his works in prose and sixteen in verse being known. The translator, who acknowledges his indebtedness to Prof. Rosenzweig in the execution of his work, asks the indulgence of those readers who may not see in the poem the merit which he fancies it possesses.

THE author of *I live for Those who love Me*, Mr. George Linnæus Banks, is about to visit America "for oratorical purposes." A Subscription Testimonial Committee has been formed, in order to obtain for him, as the Prospectus states, "substantial help to cheer him on his way."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

MILTON'S POETICAL WORKS. Pub. by J. & R. Tonson, 1753. Vol. I.
 CAPPER'S TOPOGRAPHICAL DICTIONARY. Lond. 1808. Vol. II.
 MARSHALL ON PLANTING AND RURAL ORNAMENT. Lond. 1796. Vol. II.
 LIFE OF BENVENUTO CELLINI. Lond. 1771. Vol. II.
 NUGENT'S GRAND TOUR. 3rd Edition, Lond. 1778. Vol. II.

Wanted by Mr. Brabrook, 28, Abingdon Street, Westminster.

Notices to Correspondents.

SYDONIA.—*Lady Charleville*, it has been said, translated Voltaire's poem into English; but the book, it is also said, was suppressed.

T. S.—Remember what Milton told Salmasius, that his writings were fit only to make winding-sheets for pilchards in Lent!

B. A.—The word "spread," as a slang word, originated at Cambridge. It did not imply a profuse feast, but a poor one spread over the table, to make a show.

PHILO-BEDE.—In the July number of the Quarterly, p. 84, are the following words: "The Anglic kingdom of Northumbria, if not founded by Ida, first rose into power when, in 547, he appeared on its shores." This will answer both your queries.

B. G.—It is true that Lamartine, in his *Celebrated European Characters*, treats William Tell as a real personage. He, however, begins the story with these significant words: "We are about to relate what the Swiss have handed down as the poetic origin of their freedom."

K. M. writes: "Harbottle, Northumberland, near Rothbury. Information is desired as to this ancient castle and manor, and its vicissitudes up to the present time." Our correspondent is referred to Murray's Handbook for Northumberland, and Chambers's Domestic Annals of Scotland.

E. T.—In the next number of "N. & Q."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, AUGUST 23, 1873.

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Notes.

ORIGIN OF OUR CASTLES.

It is commonly conceived that the castles in this country are of Norman origin, but I own it has always appeared to me that they are chiefly of Roman origin; of course, with numerous additions in Norman times. It admits of positive proof that many of them are of Roman origin, and these so resemble others in the style of construction and masonry that the number must be very large indeed of castles originally Roman, though afterwards more or less Norman. First, there clearly were many castles in Roman times. Richard of Cirencester says there can be no doubt truly: "Plurima insuper habebant Romani in Britannis castella, suis quæque muris, turribus, portis et repugulis munita" (*Iter.*, xviii.). Beyond all doubt, the Normans had a regular system of castrametation, which they followed in all their chief stations, where they had castra, fortresses or fortified camps. And it is certain that the terminations *caster* and *cester* denote a Roman station, and are derived from *castrum* or *castra*. That being so, it should follow that all the cities or towns so called were Roman stations, and had Roman fortresses or castles; and it is beyond a doubt, that in many of them it was so. Thus, perfect Roman towns may be seen in Colchester, Gloucester, Winchester, Castor (near Nor-

wich), and Chester, and at most of these places, as at Colchester, there are the remains of a castle with Roman masonry. In the course of ages, no doubt, many of the Roman castles may have been destroyed; but it is believed that in every place having either of the terminations above mentioned there are, or were, traces of a Roman castle or fortification. Take, for instance, Rochester, or, as Bede calls it, "Rhof's cester, from one that was formerly the chief man of it" (B. ii. c. 3). The Saxons built no castles: their edifices, such as they were, would be of wood; they were of a wandering, predatory character, apter at destroying than at building. Their churches, certainly, were of wood; and there is no mention of a castle erected in Saxon times. This Rhof, no doubt, was a Saxon, but the cester, or castle, was of Roman origin. Those who look at its massive foundations cannot doubt that they are of Roman masonry, though added to, no doubt, long afterwards in Norman times. The number of places having this termination, or one derived from it, is very considerable: Leicester, Worcester, Manchester (a place of Roman origin, though supposed to be so modern), Cirencester, Chichester, Gloucester, Winchester, Ilchester, Towcester, Doncaster, Dorchester, Tadcaster, &c. To these must be added places ending in 'eter, as Uttoxeter, Exeter, and others, for these were derived from cester; and thus in old books, as in the Year-books, Exeter is spelt Excestre. It would be very interesting to search carefully in these places for traces of Roman masonry, or of Roman castrametation. In some of them, no doubt, the castles have disappeared, but in many they remain. And they remain in some not having that appellation; for instance, Lewes and Dover. No one can examine Lewes without seeing traces of Roman castrametation, and there is a castle the basis of which is Roman masonry. At Dover, beyond all doubt, the castle is of Roman origin, for the chronicler mentions that the Conqueror took the castle, and describes its site: "Situm est ad castellum in rupe mari contigua" (*Pict.*, 137). No one will find any trace of castle-building in Saxon times, and Dover was a Roman station.

W. F. F.

DE MESCHIN—DE MESCHINES, EARLS OF CHESTER.

This refugee family returned to England in the seventeenth century. There is no doubt they were formerly Earls of Chester (in the twelfth and thirteenth centuries). In *Dictionnaire de la Noblesse*, par M. de la Chenaye-Desbois, 1775, tom. x. p. 77, we find—

"*Meschin*, en Poitou. Ancienne noblesse militaire, connue, des le xii^e siècle, par plusieurs de ce nom qui accompagnerent Godefroy de Bouillon au voyage de la Terre-Sainte. Mesnard Meschin, chevalier, fit une donation aux moines de l'Isle d'Aix le 11 Nov. 1216, en pré-

vence de Messire Meschin et de plusieurs autres. Guillaume Meschin vivoit en 1364. Dans les Rôles des bans et arriere-bans des provinces de Poitou, Saintonge et Angoumois tenu sous Louis XI. en 1487, par Yvon du Fou, chev. Chambellan du Roi; sous Charles VIII. en 1491 par Jaques De Beaumont, Seigneur de Bersuire, grand-sénéchal de Poitou; et sous François I. en 1533 par M. de Jarnac, on trouve plusieurs hommes d'armes et Brigandiniens du nom de Meschin, entr'autres Pierre et Eustache Meschin qui passerent à la montre faite de 26 Nov. 1491. Nicholas Meschin vivoit en 1569.

"Les troubles de Religion ont fait perdre à la branche qui subsiste en France, les titres primordiaux qu'un frere aîné enleva, en sortant du Royaume pour s'établir en Angleterre, ou sa descendance subsiste encore à ce que nous croyons, dans N. . . de Meschin, colonel in 1756 d'un Régiment en garnison à Gibraltar, ou dans sa posterité. C'est ce qui fait que nous ne pouvons donner une filiation suivie de cette Famille, que depuis Charles de Meschin après.

"Armand de Meschin, capitaine de cavalerie, fut tué à la bataille de Coutras en Guienne en 1587.

"Charles de Meschin (descendu de lui) de la religion P.R., capitaine de cavalerie, s'établit à la Rochelle et épousa Elisabeth Dezert de la même ville. Il eut: Josué, qui suit, et Jeremie rapporte après.

"Josué de Meschin, Lieutenant dans la marine, épousa en 1687 Damoiselle Judith Faure, fille de feu David Faure et Marie Brusle du lieu de Tonny-Charente. C'est ce Josué de Meschin qui passa en Angleterre et emporta en l'absence de son frere cadet, les titres et papiers de la Famille. Il y mourut et laissa posterité, qui y subsiste comme nous l'avons dit.

"Jeremie de Meschin, son frere cadet, Ecuyer, capitaine des vaisseaux du Roi, le Saint-Jean-Baptiste et le Fanfaron, sous les ordres du Chev. de Chateaufrenaud, Chef d'Escadre. Sa majesté en 1686 lui enjoignit de se rendre à St. Jean d'Angely en St. Saintonge et au pays d'Aunis pour contenir les matelots de la Religion P. R. et nouveaux convertis, les empêcher de quitter le Royaume et remanier les esprits que quelques personnes mal intentionnées pourroient avoir aliénées. Epousa Judith Papot, fille d'Antoine et de Marie Langlois de la Rochelle. De ce mariage vint—

"Jeremie de Meschin II. Chevalier de Saint Louis, né 1674, Capitaine des vaisseaux du Roi. Il est un des officiers de Marine, qui de son temps ait le plus commandé de vaisseaux du Roi, épousa 1699 Anne de Manay, fille de Guillaume de Manay et d'Anne Drapeau, de la ville de Tonny-Charente. De ce mariage vint. 1. Guillaume mort 1700. 2. Etienne péri en 1727 3. Guillaume qui suit. 4. Andre mort en 1729. 5. Anne-Angelique mort Religieuse, 1727. 6. Marie Anne, mariée à Louis Calixte de Rorthais, chevalier, Seigneur de St. Hilaire, de la Guesniere, &c Chevalier de St. Louis

"Guillaume de Meschin, Chevalier de St. Louis, capitaine des vaisseaux du Roi, né 1711. Il fit 21 campagnes sur mer et s'est retiré en 1762 après 34 ans de service, épousa en 1742 Elisabeth, fille de Dominique de Vizen de la Pallue, Ecuyer. Issus 1 Armand qui suit. 2 Marie Jeanne, épousa 1760 haut et puissant Seigneur François de Connan, chevalier, Seigneur de Conezac, en Périgord, Chevalier de St. Louis.

"Armand-Antoine de Meschin, chevalier de St. Louis, né en 1759.

"Les armes: d'azur, à une croix potencée d'argent. Elles étoient ci-devant surmontées d'un casque orné de lambrequins. Et le cimier étoit une levrette naissante."

This is condensed from three quarto pages, which M. de la Chenaye-Desbois devotes to his account of the family.

Poitou is now the departments of Vendée, Deux Sèvres, and Vienne.*

The family surname of the Earls of Chester was De Meschines, or De Meschin, and as these earls were Viscounts Bayeux, governors of Abrincis, and one of them Duke of Bretagne, or Brittany (Dugdale, *Bar.*, 41), all contiguous to the Province of Poitou; and, moreover, as one of them had grants in Poitou, a strong *à priori* presumption thence arises that this Poitou family of De Meschin is descended from the Earls of Chester.

The De Meschin family was famous for the number of knights which it sent to the Crusades; and Dugdale mentions that Ranulph, Earl of Chester, in the Holy Land, being "general of the Christian army, did glorious things" (*Bar.*, 43).

As to the meaning of the name De Meschin, the late Lord Audley, an accomplished antiquary, on one occasion brought a pedigree of the Audley family to my chambers, in which he pointed out to me that one of the Norman Earls of Rossmar (a title which his lordship claimed) was called *Le Meschin*, the meaning of which he considered was a man dangerous to meddle with, in short, a "Tartar"—the idea expressed by the motto, *Nemo me impune lacessit*.

The first Act on the Scottish Statute Book shows that Meschin was the surname of the Earls of Chester; it is the Charter of Strathnact (since called Annandale: original in Brit. Mus. Cart. *Antiq.*, xviii. 45) to Robert de Brus—"Usque ad divisam Radulphi Meschines . . . cum omnibus illis consuetudinibus quas Radulphus Meschin unquam habuit in carduillis" (*Acts of Scotland*, 1844 edition, vol. i. p. 82, p. 47 n. 12).

Hugh, Earl of Chester, who died in 1119, made a charter to St. Werburge. Among the witnesses to it are "Ranulfo de Meschines et Willclmo fratre suo, Osberno de Meschines, Hugone filio Osberni et Willielmo fratre ejus" (*Ormerod's Cheshire*, i. 17).

Randle de Micines, or De Meschines, Earl of Chester, who died 1128, also gave a charter to the Abbey of St. Werburge. It is witnessed, among others, by "Willielmo Meschini, Hugonis filii Osberni, Osberni filii Hugonis" (*Ormerod's Cheshire*, i. 19). This William was brother to the Earl of Chester.

In 1101 there was a convention between Hen. I. and Robert, Count of Flanders. Among those that guaranteed the execution of the convention on behalf of Hen. I. was "Ranulphus Meschines" (1 Rymer, *Fed.*, 1739, p. 2., first cousin to that monarch, and ancestor to the Earls of Chester.

THOS. DE MESCHIN.

The Temple.

* Poitou became subject to the English crown by the marriage of Hen. II., in 1152, to Eleanor, daughter and heir to William, Duke of Aquitaine.

"BROKER."

As at least three derivations are current of this word, I may, perhaps, be allowed to suggest a fourth. *Broker* is admitted on all hands to be intimately connected with the Low Lat. *brocarius*, and is, I believe, derived from it. The only meaning given by Ducange to *brocarius* is "proxeneta, interpres et consiliarius contractuum: Anglis *broker*"; but, from the only passage* which he quotes in illustration of the word, it would seem that the *brocarius* had originally some connexion with the wine trade. I suggest, therefore, that *brocarius* is derived from the Low Lat. *broca* (Fr. *broche*), a tap,† or *brocus*‡ (or *brochus*, Fr. *broc*) a jug or pot; and if so, it would mean a man who had to do with a tap, jug, or pot. Now, Ducange gives *vinum venditum ad brocam* (and also *ad tappam*) as meaning wine sold in small quantities; and in Cotgrave I find *vendre vin à broche* interpreted "to retaile or draw wine; to utter or sell it by pot-fulls."§ A *brocarius* would, therefore, originally have meant one who sold wine, and perhaps other alcoholic liquids, from the tap or by the jug i. e., in retail=our *tapster*. And hence, by an easy transition, the word would come to mean a *retail-dealer* generally. In favour of this view is the Fr. *brocanteur*, which still is used to mean a "retailer of second-hand goods," and is derived by Ducange from *abbrocamentum*|| (also from *broca*), on which he remarks, "Angl. *abbrochement*, Gall. *Achat en gros et vente en détail*." Littré adopts this derivation, and says that *brocanteur* is connected with the Eng. "to broke," but he concludes with the disheartening "origine inconnue."¶ From this meaning of buyer and seller on his own account, *broker* might easily have acquired the meaning which it now commonly has, of one who buys and sells for others; but, indeed, even now it is apparently sometimes used of one who buys

and sells on his own account, for Webster defines *merchandise-broker* as "one who buys and sells goods."

A still better explanation of the word, however, may, I think, be derived from the consideration of other words of the same family given by Ducange. These are *abrocator* and *abrocare*, both evidently from *broca*. *Abrocator* he defines "proxeneta, pararius, Gall. *courtier*.* Hinc forte vox nota *brocanteur*" (see note ||). But this is precisely the definition he gives of *brocarius*, and, therefore, *abrocator*=*brocarius*. But *abrocator* is manifestly derived from *abrocare*, and to this he gives the meaning of "perforare, Gall. *mettre en perce*, fistulam dolio apponere, a Gallico *broche*." He should rather have said from *broca*. *Abrocare* is, therefore, exactly our *to broach*, or, as it was in old Eng., *to abroach*. *Abrocator*, therefore (and, therefore, probably, also *brocarius*), is, literally, one who *broaches* casks, and hence, metaphorically, one who *broaches* a business, sets it agoing, a negotiator, and so a *broker*. Wedgwood quotes a form *abrocarius* (= *brocarius*) from the *Liber Albus*, and this form is strongly in favour of my view. Mahn, too (in Webster), gives, s. v. *broke*, an old Eng. *abbrochment*, to which he assigns the meaning of *brokage*, negotiation; and the same word is, as I have shown, quoted by Ducange, s. v. *abbrocamentum*. *Broker*, therefore, according to this view= *broacher*.†

F. CHANCE.

Sydenham Hill.

SHAKSPEARIANA.

(4th S. xii. 84.)

Taking the sentence from Arthur Warwick's *Spare Minutes* quoted by S. piecemeal, Shakspearian analogy could easily be found for the whole of it; and I add one by way of illustration:—

"But in the winter of my need."—*Warwick*.

"Now is the winter of our discontent."—*Shakspeare*.

"They leave me naked."—*Warwick*.

"Have left me naked (to my enemies)."—*Shakspeare*.

But this is arbitrary, and, if pursued, would land us in a charge of plagiarism, of the most tinkering description, against Warwick, which neither of us, I dare say, would be prepared to defend. For the complete sentence,—*"Now is the winter of our discontent made glorious summer by the son of"*

* *Courtier*=our *broker*.

† The *k*—or, perhaps, I should rather say, the hard *c* (for the old Eng. form is *brocour*)—remained in *broker*, because *broker* was either formed from *brocarius* direct, or else came to us through the French at a time when the Lat. *c* had not become *ch* in French. *Broker* is, therefore, probably, an older form than *broacher*, which, with *to broach*, came to us through the Fr. *brocher*. Comp. *candle* and *chandler*, *camp*, *campaign*, and *champagne*, *cant* and *chant*, &c., and see my note on "Ascance" in "N. & Q.", 4th S. xi. 472.

* "Statuimus quod brocarii sint electi per communiam villæ, qui dabunt singulis annis unum dolium vini."

† The derivation of *broca* itself is uncertain. Diez now refers it to the Gaelic *brog*=an awl (see Jamieson, s. v.), and certainly its primary notion seems to have been that of something *solid*, narrow, and sharp pointed, as may be gathered from the meanings *spike*, *tooth*, *point*, *spit*, and *sharp-pointed stake*, assigned to it, amongst others, by Ducange. The meaning of "*doliaris fistula*," or *hollow tap*, which he also gives it, and which I make use of here, is, therefore, no doubt a secondary one.

‡ Like *cellarius*, a butler or steward, from *cella*; and *pannarius*, a cloth dealer, from *pannus*.

§ He seems to have taken *broche*, a spit or a tap,=*broc*, a pot, in this instance, but the Lat. *broca* seems also to have meant a vessel of some kind, and the Ital. *brocca* still=the Fr. *broc*, so that the Fr. *broche* may, possibly, at one time, have been used=*broc*.

|| *Brocanteur* is, of course, the Lat. *brocator*, with an *n* inserted, as in the Fr. *galantine* from *gelatina*. (See my note on *jongleurs*, 4th S. x. 302.) *Brocator* is not given by Ducange, but he gives *abrocator*=*brocarius*.

¶ That is to say, Littré was unable to see that *abbrocamentum*, as he spells it, was connected with *broca*.

York,"—there is no analogy in the quotation from *Spare Minutes*, but the very opposite; and I submit therefore that S.'s analogy is deficient in propriety. I should place the entire quotation rather as a parallel to the proverb—"Prosperity gains friends, and adversity tries them" (4th S. x. 14, 77; 4th S. xi. 58). ROYLE ENTWISLE, F.R.H.S.
Farnworth, Bolton.

If it is worth while to bring together as "analogous" expressions of Shakspeare's and those of authors writing twenty years after his death, S. might have matched his quotation from Arthur Warwick's *Spare Minutes*, 1637, more strikingly.

Here is his quotation, "Whiles the sap of maintenance lasts, my friends swarme in abundance, but in the winter of my need, they leave me naked."

Here is mine, in analogy:—

"But myself,

Who had the world as my confectionary;
The mouths, the tongues, the eyes and hearts of men
At duty, more than I could frame employment;
That *numberless* upon me stuck, as leaves
Do on the oak, have with one *winter's* brush
Fell from their boughs and *left me* open, bare
For every storm that blows;—I, to bear this,
That never knew but better, is some burthen."

Timon of Athens, Act iv. sc. 3.

The theme as well as the phrase.

EREM.

My note applied to the gilly-flower itself, not to Perdita's immediate and secondary allusion, which is, no doubt, correctly explained, if indeed it wanted any explanation, by Mr. Hunter, and by Steevens before him. In the *Winter's Tale*, as well as in the *Paradise of Daintie Devises*, and other works of the Elizabethan period, we find the gilly-flower surrounded by erotic allusions. I simply endeavoured to show the reason.

C. ELLIOT BROWNE.

LAWRENCE LAWRENCE. — In the *Herald and Genealogist* for June, 1873, a doubt is expressed that *Lawrence Lawrence, of Jamaica*, was from New England; and implied, whether he was not a native of Jamaica. And the same writer ridicules the idea that his daughter, Mrs. Catherine Francklyn, who died in London in 1831, could have been the granddaughter of his father, Thomas, born in 1666.

The first doubt is thus set at rest:—

"Island Secretary's Off., Jamaica. Entered 20th Jan., 1743.—George II. by letters patent, signed by Governor Trelawney on 6th Jany., 1734, 'grants,' &c., to Lawrence Lawrence, 'in consideration of his having transported himself with his servants and slaves to our Island of Jamaica,' a certain piece of land, on which he is bound to keep a certain number of *white* men; and in the event of insurrection, &c., to 'serve us and our heirs in arms.'"

Lawrence Lawrence was styled Captain in the local and family papers (in possession of Rev. —

Richards, St. Thos. ye Vale, 1864), and his brother *Thomas* is stated to have been Mayor of *Philadelphia* in 1749.

Lawrence Lawrence married Susanna, eldest daughter of John Lawrence, whose sister Mary was ancestress of Lords Abinger, Stratheden, &c.

In the will of James Lawrence, of Fairfield, Jamaica, recorded May 8th, 1756, reference occurs to his nephews and nieces, the children of *Lawrence Lawrence*, who had married his sister Susanna.

Lawrence Lawrence died 2nd January, 1752 (his widow married, thirdly, David Dunbar, and died 3rd of May, 1765). His will, proved in Jamaica, and entered 4th of May, 1753, contains the names of his children then living and in infancy, viz., 1. Lawrence Lawrence. 2. Lemon Lawrence Lawrence. 3. Susanna, afterwards Mrs. Patrick Dunbar. 4. Catherine, afterwards Mrs. Francklyn, who died in London in 1831 (see her will proved there). 5. Rachael, afterwards Mrs. Harry Gordon, and mother of Ann, wife of Alexander Edgar.

Mrs. Catherine Francklyn (before mentioned), of Gloucester Place, Portman Square, London, married, first, Thomas Harding, Esq., and, secondly, — Francklyn, Esq. Her will, dated Aug. 18, 1830, was proved in London, Sept. 21, 1831, by her executors, Thomas Hall* and George Lawrence. It contains curious genealogical references to her relationship to the "Penn" and other well-known families.

The Rev. Alexander M'Whorter, Newhaven, Connecticut, had, in 1863, the family Bible of Thomas Lawrence, said to have been born at Great St. Alban's in 1666. The latter married in 1687, when aged twenty-one, Catherine Lewis, and his youngest son's (Lawrence Lawrence) birth is entered as on Oct. 1, 1700, the father being then aged thirty-four. It will thus be seen that there is no difficulty in accounting for the period 1666—1831.

The parish registers of Great St. Alban's do not go back as far as 1666, but this does not affect the question; for Lawrence Lawrence's father, so far as *time* is to be considered, might have been born even in 1636, and yet have had a granddaughter who died in 1831.

J. H. L. A.

ODIOUS COMPARISONS: A SHORT SERMON: JACK RANDALL, THE FIGHTER: EDWIN, THE ACTOR, AND HIS "ECCENTRICITIES."—The following lines occur in the witty *Tom Crib's Memorial to Congress* of Thomas Moore:—

"A pause ensued—till cries of 'GREGSON'
Brought Bob the poet on his legs soon—
(My eyes, how prettily Bob writes!
Talk of your *Camels, Hogs, and Crabs*,
And twenty more such *Pidcock* frights—
Bob's worth a hundred of these *dabs*:"

* A grand-uncle maternally of the 6th Earl of Harrington.

For a short turn-up at a sonnet,
A round of odes or Pastoral bout,
All Lombard Street to nine-pence on it,
Bobby's the boy would clean them out !)"

The poet adds a note to the penultimate line :—

"More usually 'Lombard Street to a China orange.' There are several of these fanciful forms of betting—'Chelsea College to a sentry-box,' 'Pompey's Pillar to a stick of sealing-wax,' &c.

There is an amusing and now hard-to-find little book, intituled *Jack Randall's Diary; or, Proceedings at the House of Call for Genius*. Edited by Mr. Breakwindow, &c. (1820, sm. 8vo.). Moore was acquainted with this, and cites it more than once, if I mistake not. He had probably read the following note :—

"It was at this battle, between *Jack Martin the Baker*, and the *Nonpareil*, that Mr. Ranger acquired that figurative style of betting that his friends of the fancy have so much admired;—as 'Waterloo Bridge to a deal plank';—'Burlington Arcade to a slop shop,' &c. —Page 68.

Now the inference from this may not improbably be, that for this felicitous locution we are indebted to the prolific imagination of the NONPAREIL himself. Such, however, is not the case; the formula was in use long before the time of the pugilistic hero, and the most that he did was to adopt or revive it. Thus, the expression is found in an axiom,—one of certain "Social Beacons,"—cited in *The Eccentricities of John Edwin, Comedian*, &c. By Anthony Pasquin, Esq., 2 vols. (1791), 8vo. :—

"When you see a man carrying a child, and his wife strutting unencumbered, it is a province to a Seville orange, that he is not the father."—Vol. i. p. 247.

—and possibly earlier instances may be found. Thus much in the interests of philology. It is an ungracious task to pluck a single leaf from the chaplet that encircles the brow of the once renowned NONPAREIL,—but if any one can afford to spare one, it is surely the hero who fought sixteen battles, and was never beaten in one, closing his glorious career at the "Hole in the Wall," Chancery Lane, March 12, 1828, at the all too early age of thirty-four.

I am reminded that restitution may be made to the eccentric EDWIN of certain other literary wares, at all events till a prior claim is set up to the property. Among the *Edinburgh Fugitive Pieces* of William Creech (1815, 8vo.), one of the founders of the renowned Speculative Society, is an *Abridgment of a Sermon, which took up an hour in delivering, from these words, "Man is born to trouble,"* to the following effect :—

"MY FRIENDS :

The subject falls naturally to be divided into three heads :

1. Man's entrance into the world.
2. His progress through the world.
3. His exit from the world; and

4. Practical reflections from what may be said.

First then :

1. Man came into the world naked and bare.
2. His progress through it is trouble and care.
3. His exit from it is—none can tell where.
4. But if he does well here—he'll be well there.

Now I can say no more, my brethren dear,

Should I preach on this subject from this time to next year.

AMEN."

E.C.

Page 226.

Now, according to the biographer of Edwin, the same sermon was preached by the actor to his companions, Remington and Shuter the comedians, as *shilelah* in hand, and "a few shillings" in pocket,—not to mention "Georgy the fiddler and another child of Phoebus,"—they were wending their way on foot from Waterford to Dublin, in 1766 (vol. i. p. 73).

WILLIAM BATES.

Birmingham.

JAMES PRINCE LEE, BISHOP OF MANCHESTER. —Shortly after the decease of the Right Reverend James Prince Lee, D.D., F.R.S., &c., first Bishop of Manchester, the accompanying satirical epitaph was inserted in the *Manchester Examiner and Times* of Wednesday, March 16, 1870 :—

"The following is being handed about among the Clergy of the Diocese. We do not know that we are at liberty to name its author, but there can be no harm in saying that he is neither a Radical nor a Dissenter :—

EPITAPH.

Here lies a Right Rev. Father in God,
Who ne'er spoil'd his children by sparing the rod;
Who took not his pattern from Him who when living,
Was large-hearted, merciful, meek and forgiving;
But preferring in strife to work out his salvation;
Made quarrels and scoldings his Christian vocation;
And, in mind, of the pedagogue's narrowest span,
Held the birch the sole nostrum for governing man.
Would you edit a book without learning or brains?
You have only to study his *Barrow's Remains*.
Are you seeking your posthumous venom to spill?
You cannot do better than copy his *Will*."

Dr. Lee was a son of the late Mr. Stephen Lee, Secretary and Librarian to the Royal Society. He was born July 28, 1804, consecrated Bishop of Manchester, January 23, 1848, at Whitehall, by the Archbishop of York and the Bishops of Chester and Worcester, and died December 24, 1869, at Mauldeth Hall, Lancashire, formerly the episcopal residence, but now the seat of William Romaine Callender, Esq., J.P., D.L.

SOUTHERNWOOD.

"STRAY LEAVES, containing Translations from the German Poets," &c. London, 1827.—Since I put forth, anonymously, in 1827, a small volume with this title (borrowed from Herder's *Zerstreute Blätter*), the title (*Stray Leaves*) seems to have become a popular one; for before my adopting it I am not aware of any publication that bears it. My little volume has long been out of print with this title, although partially reprinted in 1838 with another title. Confusion must, no doubt, occur

sometimes from books having the same descriptive title-page; and it seems odd that authors should not aim at originality, as I did in being indebted to a foreign source, and not copy titles that may lead to mistakes.

JOHN MACRAY.

Oxford.

"(CONFIRMATION OF ARMS.)"—A note on this subject may not be uncalled for. One frequently observes a grant of armorial bearings thus described. The consequence is, that a casual reader of heraldic literature might suppose that such arms had been of immemorial use in a family, and that their registration only had been neglected. Such a case might occur where an ancient Scotch family had ignored the well-known Act of James VI. (I.). Qy. Was the matriculation noticed in *Miscell. Genealogica et Heraldica*, Nos. 28, 29—356, not simply a grant of arms? Sp.

"HOUPPELANDE."—A curious example of the different sources from which a word may be derived, and how the meaning of it may vary at different times, will perhaps be interesting. De Roquefort says, in explanation of this word, that it is

"Sorte de vêtement lourd et fait d'une étoffe grossière laquelle contient beaucoup de petites houppes. Ce nom a été donné à une cape de berger et de voyageur, faite de cuir, pour les prémunir contre la pluie; à un habit de femme, à une sorte de casaque à manches courtes. Huet dérive ce mot de la province d'Uplande, en Suède, d'où nous seroit venu ce vêtement. Au surplus, ce mot est assez ancien dans notre langue, on le trouve dans l'inventaire des meubles de Charles V., dans les sermons de Saint Vincent de Ferrier, en parlant de Saint Elizabeth *Fecit sibi magnas houpalandas ut gentes dicerent.*"

From this it would appear that the "Houppelande" was originally a garment of many capes, like our coachman's coat, and after passing into a leather waterproof, ended by having short sleeves, but no cape at all. We may, however, in opposition to Huet, observe that "hopalandas" is a Spanish word, signifying a tunic or close coat with a long train to it, and that the "hopa," of a somewhat similar shape, is said to have been worn by the Romans. The houppelande, without sleeves, moreover, was worn in France in the fifteenth century, but it had then arm-holes. RALPH N. JAMES.

Ashford, Kent.

NAPOLEON'S USE OF SNUFF. A passage in Dr. Kennedy's speech for the defendant in the present Tichborne Trial will probably create or confirm in the minds of thousands of readers an erroneous impression respecting the personal habits of the great Napoleon. Roger Tichborne is described as one who "carried snuff about, not like an ordinary man, but in his waistcoat pocket, like Napoleon." With regard to this alleged habit, his private secretary, De Bourienne, in his *Life of Napoleon* (London, 1831), affords us the following unequivocal statement:—

"All that has been said about Bonaparte's immoderate use of snuff has no more foundation in truth than his pretended partiality for coffee. It is true that at an early period of his life he began to take snuff, but it was very sparingly, and always out of a box; and if he bore any resemblance to Frederick the Great, it was not by filling his waistcoat pockets with snuff, for, I must again observe, he carried his notions of personal neatness to a fastidious degree."—(Vol. i., p. 312.)

We find the common opinion contradicted in an equally positive manner by Constant, the Emperor's valet:—

"It has been alleged that his Majesty took an inordinate deal of snuff, and that in order to take it with the greater facility he carried it in his waistcoat pockets, which for that purpose were lined with leather. This is altogether untrue. The fact is, the Emperor never took snuff except from a snuff-box, and though he used a good deal, he actually took but very little. He would frequently hold the snuff-box to his nose, merely to smell the snuff; at other times he would take a pinch, and, after smelling it for a moment, he would throw it away. Thus it frequently happened that the spot where he was sitting or standing was strewn with snuff; but his handkerchiefs, which were of the finest cambric, were scarcely ever soiled. He had a great collection of snuff boxes; but those which he preferred were of dark tortoise-shell, lined with gold, and ornamented with cameos or antique medals in gold or silver. Their form was a narrow oval, with hinged lids. He did not like round boxes, because it was necessary to use both hands to open them, and in this operation he not unfrequently let the box or the lid fall. His snuff was generally very coarse rappee, but he sometimes liked to have several kinds of snuff mixed together." *Mémoires de Constant*, vol. ii., p. 87.

J. H. I. OAKLEY.

REMARKABLE EPITAPH.—On a brass plate let into a stone slab in the chancel floor of the small church of Clapham, Sussex, just admirably restored by Sir Gilbert Scott, is the following inscription, which in adulation, reaching to the uttermost limit of hyperbolism, is a specimen so unique as to deserve some place of record more enduring even than the "monumentum ære perennius"; and knowing of no repository more suitable, I offer it to the custody of "N. & Q.":

"Here Lyeth the Body of Wilhelmina Shelley who departed this Life the 21st of March 1772

Aged Twenty three Years.

She was a pattern for the World to follow such a being both in form and mind perhaps never existed before

A most dutiful, affectionate, and Virtuous Wife

A most tender and Anxious parent

A most sincere and constant Friend

A most amiable and elegant companion

Universally Benevolent, generous, and humane

The Pride of her own Sex,

the admiration of ours

She lived universally belov'd, and admir'd

She died as generally rever'd, and regretted

a loss felt by all who had the happiness

of knowing Her, by none to be compar'd

to that of her disconsolate, affectionate,

Loving, & in this World everlastingly Miserable

Husband, Sir JOHN SHELLEY, who has

Caused this inscription to be Engrav'd.

Tradition says that the "everlastingly Miserable Husband" married again within the year.

EDMUND TEW, M.A.

[More than three years had elapsed when Sir John Shelley married (in 1775) his second wife, Elizabeth Woodcock; by whom he had three daughters, all of whom died unmarried. By his first wife, Wilhelmina (Newham) he had one child, a son (John), by whom he was succeeded, in 1783. It was this first wife who brought the Marston Park estate into the Shelley family.]

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

FRENCH POEM.—Can any of your readers furnish me with correct information concerning the accompanying poem? It is said to have been written on the death of one Colonel de Beaumanoir, a native of Bretagne, who was killed in A.D. 1749, while defending Pondicherry against the English. He was buried the same night by a few faithful followers, in the north bastion of the fortress, and the next day the fleet sailed with the remainder of the garrison for Europe. I have been told that the poem is to be found in the Appendix to the *Memoirs of Lally Tolendal*, by his son. The last-named work is, however, not in the British Museum Library, nor in the Libraries of the India Office and Royal Asiatic Society, though there are other works in these libraries concerning the French governor, Lally Tolendal. The French poem is, as you will perceive, an almost word for word rendering of Wolfe's *Burial of Sir John Moore at Corunna*, and the question therefore is, whether the English or the French poem is the original. If any of your readers can answer this question, they can perhaps also inform me in what library the *Memoirs of Lally Tolendal* is to be found; or, supposing that the French poem is only a clever parody, when, and by whom, it was written?

1.

Ni le son du tambour, ni la marche funèbre,
Ni le feu des soldats, ne marque son départ;
Mais du Brave, à la hâte, à travers les ténèbres
Mornes—nous portâmes le cadavre au rempart.

2.

De minuit c'était l'heure, et solitaire et sombre,
La lune à peine offrait un débile rayon,
La lanterne luait péniblement dans l'ombre
Quand de la bayonnette on creusa le gazon.

3.

D'inutile cercueil ni de drap funéraire
Nous ne daignâmes point entourer le Héros,
Il gisait dans les pils du manteau militaire
Comme un guerrier qui dort son heure de repos.

4.

La prière qu'on fit fut de courte durée,
Nul ne parla de deuil, bien que le cœur fut plein.
Mais on fixait du mort la figure adonnée,
Mais avec amertume on songait au demain.

5.

Au demain ! quand ici où la fosse s'apprête
Où son humide lit on dresse avec sanglots,
L'ennemi orgueilleux marchera sur sa tête,
Et nous, ses vétérans, serons loin sur les flots.

6.

Ils terniront sa gloire, on pourra les entendre
Nommer l'illustre mort d'un ton amer ou fêlé,
Ils les laissera dire—Eh ! qu'importe à sa cendre
Que la main d'un Breton a confié au sol !

7.

L'œuvre durait encore, quand retentait la cloche
Du sommet du Belfroi : et le canon lointain,
Tiré par intervalles, en annonçant l'approche
Signalait la fureur de l'ennemi hautain.

8.

Et dans sa fosse alors nous le mimas lentement,
Près du champ où sa gloire a été consommée :
Nous le mimas à l'endroit pierre ni monument,
Le laissant seul à seul avec sa Renommée !

S. M. D.

[This subject was dealt with, some years ago, in the *Athenaeum*. "N. & Q." would be grateful to any one who could refer to the article in which the French claimant was put out of court.]

"BRIGA."—Some years ago I met with a Celtic-Roman gravestone of the sixth century, near Evian, in Haute Savoie, to which I drew the attention of the Swiss archaeologists, and I am told it has since been deposited in the Cantonal Museum at Lausanne. Part of the inscription runs thus: "Mavortio consule. Sub hunc (sic) consule Brandobrigae receperunt redemptionem a Godomaro rege." The name of the consul, Mavortius, clearly indicates the date to a year. See *L'Art de Vérifier les Dates*. Who these Brandobrigae were, and what precise meaning was attached to the word *redemptio* in the sixth century, are questions which have hitherto puzzled many wise heads in Switzerland, and will probably long continue to do so. Another puzzle, to me at least, is the meaning of the word *briga*. I feel all but certain that it must have a meaning, for it formed the last syllable of many towns in Spain when Spain was Roman. In Baetica we find Mirobriga; in Lusitania, Mero-briga, Lacobriga, Caetobriga, Augustobriga, Tala-briga (?), Arabriga; and in Tarraconensis, Nemeto-briga, Segobriga, Mirobriga, Juliabriga, Lacobriga, Nertobriga, Armallobriga, &c. Will any of your learned readers, better versed than myself in the Celtiberian and Celtic dialects, kindly throw light on the matter? OUTIS.

Riseley, Beds.

THE WREN FAMILY.—In the *Builder* of May 11, 1872, there is an inquiry signed "Sao Marta," whether any reason can be given for there being no mention in *Parentalia* of Anne, one of the sisters of Sir Christopher Wren. She was born, it is there said, at her father's living of Knoyle, in Wilts, and baptized in the year 1634, and she married in due time Dr. Henry Brunsell (not Brounsell), prebendary of Ely, installed October

18, 1660, and rector of Stretham, near Ely, from 1662 to 1678, on the nomination, no doubt, of their near relative, Matthew Wren, then Bishop of Ely. She died in 1667, and was buried at Stretham, and the following is the entry which records her burial:—

"M^{rs} Anne Brunsell, the wife of Doct^r Henry Brunsell, rector of Stretham, was buried the last day of February An. Dni. 1667."

A very neat little marble monument on the north side of the east wall in Stretham Church thus speaks of her:—

"Anna Filia 'Xtof. Wren, Dec. Windsor, Uxor Hen. Brunsell LL.D Mater Henrici, Xtoferiq hic Sepultor: & Annæ adhuc Superstitis, exiguæ quidem molis, sed Gemarum instar magni pretii et virtutis Vitam egit aliis jucundissimam sibi antè acerbâ propter varios Corporis dolores quos admirabili patientiâ & Equanimitate perpessa animam placidissime Deo reddidit 27^o die Feb. An. Dni. 1667, Ætatis suæ 33^o."

The daughter Anna, who is here spoken of died in the summer of the next year; and there is this entry of her burial in the register:—"M^{rs} Anne Brunsell, the daughter of Doct^r Henry Brunsell, Rector of Stretham, was buried August y^e eleventh."

There is a short Memoir of Doctor Henry Brunsell in Bentham's *Ely Cathedral*. He had been educated, it is there said, at Magdalen Hall, Oxford, and admitted to the practice of physic, but at the Restoration he betook himself to Divinity, and became rector of Clayworth, Notts, prebendary of Southwell, rector of Kelshall, Herts, and of Stretham, Ely. He died Feb. 23, 1678-9, and was buried in the chancel of Stretham Church, where there is a black marble slab to his memory with this inscription:—

"Hic jacet Henricus Brunsell LL.D^r. Prebendarius Ecclesiæ Eliensis, et Rector de Stretham. Obiit 23 Febr. 1678, an^o Ætatis suæ 61."

He founded three scholarships at Magdalen Hall, Oxford, and three at Jesus College, Cambridge. In the Combination room of the latter college there is a small portrait of him.

Any information relating to the Wren family, or to the family of Dr. Brunsell, his birthplace, the place of his marriage to Anne Wren, &c., will be very acceptable to the present rector of Stretham.

Are not the Wren Hoskynses, one of whom is M.P. for Herefordshire, the present representatives of the Wren family?

Stretham Rectory, Ely.

HUGH PIGOT.

P.S.—Any information relating to Stretham and its rectors will be also very acceptable.

"How DO YOU DO?"—Mr. Hensleigh Wedgwood rightly explains this phrase as a direct translation from the Old French *Comment le faites-vous?* But as his explanation is not generally known, I copy here the three instances of the Old

French phrase given by Hippeau in the second part of his *Glossaire* (1873), p. 170:—

"Lors li dist la dame, comment

Le faites vous, biaux tres douc sire?"

Roman du Chastelain de Couci, v. 3488.

"Il li demandent de lur pierre,
Et coment le fesait lur miere."

Lai d'Havelok, v. 562.

"Que fait mes sires? est-il sains et haitiés."—*Roncevaux*, p. 159.

Has MR. ADDIS, or any reader, a note of any early use of the phrase in English? I don't see it in *Havelok*. F. J. F.

HUTTON FAMILY (SCOTLAND).—I saw an old letter of date July, 1785, the other day, in which the writer addressing his friend, Mr. Campbell, refers to "Lady Hutton" and her son. I have never found any pedigree of Hutton to account for this lady. Who could she have been? H.

SASINES, &c.—In a letter, dated 1775, the following passages occur, and I should much like to know the meaning and use of the different documents named. Will some of your contributors kindly give them?—

"When the Sasines are Registered and returned from Edinb^a Mr. Anderson writes me he will deliver to you, viz.—'The Precept of Clare Constat by Mr. Aytone, a small parchment'—'My Instrument of Sasine on Brownhills, a parchment also, and larger'—'Extract of Mr. Aytone's dispⁿ to my Brogⁿ, which is the paper you deliv^d to B. Frazer'—'Bond of relief I gave the Prin^d of his cautionry for me to M^r D. with my name tore off.'"

Brownhills and Braehead is near St. Andrews, and the writer of the above was "seized of" it in 1785.

F. H. D.

Bolwar, Miss., U.S.A.

"KAT. SOUTHWELL, MRS. OLIVER."—An oil painting of a young lady, half length, life size, on oval frame, has the following words painted on it:—

Kat. Southwell
Mrs. Oliver

Born, 1679.
Died, 1703.

Can any one tell me who she was? The painting is in the style of Sir Peter Lely. F. D. F.
Belfast.

RATE OF INTEREST IN THE SEVENTEENTH CENTURY.—What was the usual rate of interest per cent. charged on loans in the seventeenth century, say between the years 1630-50? Was eight per cent. per annum considered usurious at that period? JAMES PEARSON.

JOHN GLOVER'S PAINTINGS.—At about what date was John Glover, the landscape-painter, painting views around London? I have a painting of his, 3 ft. 6 in. by 2 ft. 6 in., a view of Primrose Hill and the Regent's Park, where there is no building to be seen except Marylebone Church and two or three of the large houses standing alone in

the circle of the park. The point is from about the Eyre Arms or Swiss Cottage, and now that the whole space shown in the picture as meadow land is covered with roads and streets, such a picture, apart from Mr. Glover's known skill, has a peculiar interest to those who care for old localities. I should like to ascertain when Mr. Glover was likely to have been painting in that part. I shall be pleased to show it to any one.

G. W.

Brighton.

LORD MACAULAY.—Is not the article in the *Edinburgh Review* of April, 1832, on the "Waverley Novels" by Lord Macaulay?

CHAS. MAUNDER.

KISSING BEFORE A DUEL.—*Wesley's Journal* (June 16, 1758) tells of a duel between two officers at Limerick:—"Mr. B. proposed firing at twelve yards; but Mr. J. said, 'No, no, six is enough.' So they kissed one another (poor Farce!) and, before they were five paces asunder, both fired at the same instant," &c. This kiss smacks of France. Was it used in England as well as in Ireland? And up to what time?

QUIVIS.

ST. JOHN'S CHURCH, CLAREBOROUGH, NOTTS.—This church is now undergoing restoration, and the tower being in bad condition, one corner, S.W., had to be taken down to the foundation. Having removed the stones and mortar, it was discovered that they had been built on a solid rock; this rock had been hollowed out in the usual shape of a stone coffin, and the remains of a human skeleton were discovered within it. The buttress and corner of the tower were built over the corpse; the feet were towards the east. Can any one of your readers explain the circumstance?

R. W. BINNS.

Worcester.

MORTIMERS OF SCOTLAND.—In the reign of Alexander I. of Scotland, which extended from 1107 to 1126, and at later periods in the same century, certain members of the family of Mortimer or Mortuo Mare made their appearance in that country. Can any of your readers inform me how they were related to the family of Mortimer which came to England with the Conqueror?

F. C. MONCREIFF.

Ecclesfield Vicarage.

ABIGAIL HILL, afterwards Mrs. and then Lady Masham. Can any of your readers inform me if there is any portrait extant of this lady? She is described in the *Athenæum* of the 2nd inst. as "one of the cleverest women of Queen Anne's time."

ROCKHURST.

PEERAGE OF LANCASTER.—William the Conqueror created Roger of Poitou Baron of Lancaster. He afterwards forfeited the title, was restored by

Rufus, and again forfeited under Henry I. It then became the appanage of many noble families as gifts from the crown. I am desirous of knowing who these noble families were. Richard created John Earl of Lancaster among other titles, and Henry III. created Edmund Crouchback Earl, from whom it regularly descended to Henry IV., who joined it to the Crown, where it has since remained.

G. LAURENCE GOMME.

ST. WINEFREDE'S WELL.—Mr. Ambrose Poynter contributed a paper on St. Winefrede's Well, at Holywell, Flintshire, to the *Archæological Journal*, iii. 148. In it he stated that 400*l.* had been expended removing various buildings around the well, strongly urging more substantial repairs to the edifice enclosing it. I wish to know what has been done in the matter since that period (1846).

JOHN PIGGOT.

"OUT OF PLACE AND UNPENSIONED."—I have before me two caricature portraits, a small mezzotint and a larger line engraving, both of which have the above title. They represent a meagre personage, of very disconsolate aspect, pressing the head of his cane to his chin, and gazing wistfully into space. In the larger, the wall of the room is decorated with a portrait of Wilkes and a copy of the Middlesex Petition. The immediate result of the Middlesex election of the 16th of March, 1769, was the utter failure of Colonel Henry Lawes Luttrell, who had thrown himself out of his seat for Bossiney in a vain attempt to aid the Ministry by ousting Wilkes. I suspect that this is his portrait, published immediately afterwards. Am I correct?

CALCUTTENSIS.

"LA FLORA DI TIZIANO."—In 1826 an engraving of this very beautiful painting was executed by Gio. Rivera. Where is the original now to be found? I have a painting in my possession from which it would appear the engraving was taken, and evidently of great age.

T. A.

"CAMP-SHED."—Wanted the derivation of this term, used in the neighbourhood of the Thames to denote a low partition of concrete, or wood, or stone, between the water and the shore. "Camp-side" is a word also employed. Can the former have (like water-shed) any connexion with the German *scheiden*?

F. G. WAUGH.

Oxford and Cambridge Club, Pall Mall.

PILLATON, STAFFORDSHIRE.—Can any one give me any information, or description, other than what may be got out of the county histories of a place called Pillaton, or Pileton, near Penkridge, in Staffordshire, formerly the residence of the Littleton family, and now almost destroyed?

WALTER LUTON.

Replies.

ORPHEUS AND MOSES.

(4th S. xi. 521 ; xii. 31, 73, 110.)

As it may be acceptable to some readers of "N. & Q.," and, at the same time, obviate the suspicion that, because I have refrained from giving my reasons for the views put forward in a former paper, I have none worth the giving, I propose now, under the Editor's sanction, to state, as briefly as I can, why I conclude that "the Hebrew Scriptures were very much better known to the learned among the heathen than is commonly believed or allowed." To cite passages from these writers—a work of no great difficulty—tending to show the wonderful similarity between many of their doctrines and those of the early Scriptures, would need space larger than could be reasonably requested ; I will first, therefore, turn to those Scriptures themselves, and try if, from what is commonly called *internal evidence*, we cannot gather something at least favourable to this view. I take the incident of the Queen of Sheba, as referred to by our Lord, and I ask, of the "wisdom" which she learned at the mouth of Solomon, would she learn nothing of *that* which he himself declares to be the highest of all wisdom—the knowledge and fear of the true God ? And in speaking to her of this would he be likely to refrain from speaking to her of that book from which this wisdom was to be learned, furnishing her with it, and urging her to its study ? And if it were *secular* wisdom only which she sought and gained, where would be the point of the reproachful contrast (*Matt.* xii. 42), "The Queen of the South shall rise up in judgment against this generation, and shall condemn it ; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here" ?

I take again the case of "the wise men from the East." When they saw the wonderful "star," how could they know that it portended one who "was born King of the Jews," but from something they had read in the Jewish Scriptures, probably, as many think, the prophecy of Balaam ?

I take lastly the *Ethiopian Eunuch*. And who dare deny that *he* was acquainted with these Scriptures ? "Was sitting in his chariot, read Esaias the prophet" (*Acts* viii. 28). But he was a *heathen*, although most likely what is called a "proselyte of the gate." There were many such, but they were all converts from Gentile and Pagan nations ; and thus distinguished "Jews and proselytes."

I appeal now to what may be called *external evidence*. The Jews have ever been a restless, wandering people. In early times, as in late, they were to be found in almost every land. They had

suffered long captivities—that in Babylon of seventy years' continuance. Is it at all likely, therefore,—is it barely possible,—that under such circumstances, and brought, as they must have been, into daily contact and intercourse with the people among whom they lived, that none of these people should have felt any curiosity to examine into their customs, manners, and religion, and hence, to some extent at least, have become acquainted with their sacred writings ? I should certainly say not.

Moreover, there was the Septuagint translation, made B.C. 277, and placed by order of Ptolemy Philadelphus in the public library of Alexandria. Are we to suppose that that Book alone would lie neglected on its shelf, and attract no attention from the many learned men who flocked to that library ? We cannot suppose this, but the rather feel sure that it would be a Book among the first they would be likely to inquire for, and to read with more than common interest.

I come now to "the ancient Fathers," of whom your correspondent says, they "were too well informed to come to any such conclusion, from the similarities and coincidences existing between passages in the respective writings." Among these "ancient Fathers," I presume, he will grant an eminent place to such names as Justin Martyr, Theophilus, Bishop of Antioch, Clement of Alexandria, St. Augustine, and St. Ambrose, with each and all of whom I will undertake to prove that he is, on this point, dead at issue. But not to swell my paper to an inconvenient length, I will give extracts from the first two only, with references to the other three. In his treatise styled *Ad Græcos Cohortatio*, Justin says:—

14. οὐ γὰρ λανθάνειν ἐνίοις ἡμῶν οἶμαι, ἐντυχόντας πάντως πού τῃ τε Διοδώρου ἱστορίᾳ, καὶ ταῖς τῶν λοιπῶν τῶν περὶ τούτων ἱστορησάντων, ὅτι καὶ Ὀρφεὺς, καὶ Ὅμηρος, καὶ Σόλων ὁ τοὺς νόμους Ἀθηναίοις γεγραφὼς, καὶ Πυθαγόρας, καὶ Πλάτων, καὶ ἄλλοι τινὲς, ἐν τῇ Αἰγύπτῳ γενόμενοι, καὶ ἐκ τῆς Μωϋσεως ἱστορίας ὠφελήθεντες, ὕστερον ἐναντία τῶν προτέρων μὴ καλῶς περὶ θεῶν δοξάντων αὐτοῖς ἀπεφηναντο.

For I think that none of you who have read what Diodorus and others have written about these matters can fail to see that Orpheus, and Homer, and Solon, the Athenian lawgiver, and Pythagoras, and Plato, with many more, after they had visited Egypt and became acquainted with the writings of Moses, were so influenced by them as to change their opinions entirely on the nature of their gods.

25. ἐνταῦθα ὁ Πλάτων σαφῶς καὶ φανερώς τὸν παλαιὸν λόγον, Μωϋσεως ὀνομάζει νομον, τοῦ μὲν ὀνόματος Μωϋσεως, φόβῳ τοῦ κωνείου μεμνησθαι δεδιώς.

By the ancient Word, Plato manifestly here means the law of Moses, but through fear of the hemlock durst not mention the name of Moses.

To the same effect he speaks in his first *Apology*, 60.

Theophilus of Antioch (*Ad Antol.* ii. 12) writes—*πολλοὶ μὲν οὖν τῶν συγγραφέων ἐμιμήσαντο, καὶ ἠθέλησαν περὶ τούτων διήγησιν ποιήσασθαι, κ.τ.λ.* And many writers have followed them, and attempted to give an account of these matters, i.e. the creation of the world. But though, he continues, they took their materials from *Genesis*, they failed miserably of the truth.

In addition, I refer to Clemens,* *Alexand. Strom.* i.; August., *De Civitat. Dei*, lib. viii. c. 4; Ambros., *Serm.* 18 in *Psalm cxviii.*, and lib. i. Ep. 6. So much for "the Ancient Fathers."

The frequent allusions to the Jews and their customs by profane writers lead fairly to the conclusion that they may, to a greater or less extent, have been acquainted with their sacred books. Thus Horace (*Sat.*, lib. i. 10, 69–70) alludes to their Sabbath and practice of circumcision. So also Juvenal (*Sat.* vi. 158–160), on which the Delphian annotator remarks, "Constat Ethnicis non latuisse Sacros Libros, cum ex eis pleraque suas in Fabulas traduxerint." See also Persius, v. 184; Tacitus (*Hist.*, l. v. c. 4); Justin, in his Epitome of Trogus Pompeius (*Hist.*, lib. xxxvi.), whose accounts of Abraham, Joseph, Israel, and Moses, are in some particulars given almost word for word as they stand in *Genesis*, *Exodus*, &c.†

Passing by the stricture on my rendering of *διέταξεν*, which, I admit, is not altogether a happy one,‡ as to what is said of the "practices of Hindoo worship," I can see no difficulty in accounting for any elements in it bearing a similarity to doctrines

* Archdeacon Wilson Evans remarks (*Biograp. of Early Church, Clemens Alexand.*), "But while we thus assent to the propriety of the philosophical form of Clement's works, we cannot but find fault with the imprudent length to which he often pushes his argument. Who, for instance, can refrain a smile of ridicule when, among his examples of the Greeks borrowing from the Jews, he adduces their generalship, and says that Miltiades borrowed from Moses the tactics of Marathon?"—*Strom.* i. 162.

† He speaks, for instance, of the ten sons of Jacob, of the selling of Joseph to foreign merchants, of his skill in interpreting dreams, of his being taken into favour by the King, of the famine which prevailed, and of his forethought in providing against it. Also of the Exodus, the wandering in the desert, the coming to Mount Sinai, and various other particulars in their history, amongst which is most noteworthy a loathsome disease ("scabiem et pruriginem"), which, he says, fell upon the Egyptians, and in consequence of which the Israelites were driven from the land. This can be nothing less than the "boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt" (*Ex.* ix. 9).

‡ Nor, as I take it, is "Silvarum Alumnus" for *ἀλογενής*. *Alumnus*, at most, is but a foster-son, not a son in the strict literal sense of natural generation. Its Greek equivalent is *θρέμμα*, not *υἱός*, *παῖς*, or *τέκνον*. The true Latin rendering, according to the etymology, is *ex ligno natus*; the English, *wood-born*, not *wood-reared*, as "Silvarum Alumnus" would necessarily make it.

or ceremonies of the Christian religion, as we have very strong ground for the belief that the Gospel was preached in those regions even in apostolic times,—certainly, as we are assured by Jerome, before the close of the second century. He says (*Ep.* 84), "Pantænus stoicæ sectæ philosophus ob præcipuæ eruditionis gloriam, a Demetrianò Alexandriæ Episcopo missus est in Indiam, ut Christum apud Brachmannas, et illius gentis philosophos prædicaret."*

Pantænus, a stoic philosopher, was, on account of his singular learning, sent by Demetrianus, Bishop of Alexandria, to preach Christ to the Brahmins, and the philosophers of that nation. *Apròpos* of St. Jerome, I know nothing of his saying about the devil having "inspired the heathen writers," &c.; but Justin Martyr says something not unlike it (*Apel.*, 1, 44–60. *Dial. c. Trypho.*, 69. *Cohort. ad Gr.*, 14), yet not that he "inspired them with the passages," but that under his influence they corrupted them.

If they corrupted them, it is manifest they must have known them; and it tells nothing against my argument *how* that knowledge was arrived at. In saying this, however, I intend, by no means, to endorse your correspondent's theory.

On the striking remark which your contributor says he completely endorses, I need say little more than that, as it is but a "remark," striking or otherwise, he can hardly expect it to be accepted as a *truism* until accredited by authority better than that of individual opinion.

On the question, however, of "defences of the Gospel," it occurs to me that St. Paul urges it as the duty of a Bishop to "hold fast the faithful word, that he may be able by sound doctrine both to exhort and convince the gainsayers"; and that St. Jude admonishes those to whom he was writing, that they "*earnestly contend* for the faith which was once delivered to the saints." But how this can be done, except by such methods as those employed by Justin Martyr, Tertullian, &c., in their Apologies, and Butler, Paley, &c., in their works on Christian evidence, I am yet to learn. And as these treatises were professedly put forth as "defences of the Gospel," and being such defences as both St. Paul and St. Jude evidently enjoin, it seems to me that in stigmatizing them as "impertinences," the charge is not only levelled against fallible men, like ourselves, but even against "holy men of God, who spake as they were moved by the Holy Ghost."

I hold as firmly as your correspondent, or anyone soever, that no word of man, said or written, can even one iota add to, or diminish from, the *intrinsic* excellency or divine authority of Holy

* Eusebius says (*Eccl. Hist.* lib. v. c. x.) that Pantænus found there a Gospel of St. Matthew which was reported to have been left by St. Bartholomew, who, as it is said, first preached the Gospel in that country.

Scripture, for which reason, as I have said before, no danger need be apprehended from the fact that they have been, and are still, more or less known to persons who *were* not, and *are* not, firm believers in them.

As Gesner has been mentioned, I will just say in conclusion, that *he* goes even farther than I do; for he not only understands line 36 of Moses, but also 23 of Abraham. His words are "*Μονογενὴς hic prærogativam Abrahami significare, credo, debuit. Vid. Fabric. Cod. Apocr. V. T. T., i. p. 368, ubi et de Astrologia Abrahami Omnia.*"

I had gone thus far before I saw your correspondent's second paper. I have read it carefully, but find no reason from it either to alter or to cancel anything I have written. You must kindly, however, afford me space to note a little in reply, which shall be as brief as I can make it. Now I submit, in the first place, that the recurrence of a word in *three*, or in any number of consecutive editions, is no certain guarantee that it is not a misprint. *E.g., Matt. xxiii. 24*—"Strain *at*," for strain *out*; *Matt. xxvii. 9*—"Jeremy" for Zechariah. Were it so, there would be no misprints in Scripture, an assertion, I take it, which your correspondent would hardly venture to "endorse." Coming to this *amari aliquid*, he says of *ἰδογενὴς* and *ἰδογενὴς*, "neither is classical in the ordinary meaning of the term." What "ordinary meaning of the term" means, I do not know; but I *do* know that it is to be found in a classical author, and as such it is classed by our best lexicographers. I hold it still to be a misprint, and that both from my own and MR. STEINMETZ's authorities. I am glad also to find that his patient research has issued a good deal to my advantage, for from having strenuously stood up for *ἰλογενὴς* as against *ἰδογενὴς*, he now, upon the authority of Estienne, gives up the former and, to my seeming, adopts the latter, or, at all events, its "poetic" form. But Estienne is not the ultimate appeal. "The substitution," he says, "seems to have been suggested by Casaubon in *manuscript*," and "obviously Winterton adopted it." But where, I desire to know, is the proof? "Seem," and "obviously," and all such words, carry with them nothing of testimony or evidence. That such scholars as Hederick and Liddell and Scott would give any word "without verification and enquiry as to its origin," I flatly deny; and that they give *this* "without any *classical* reference whatever," is, as to the latter, a plain contradiction of the fact as it stands in their own book.

But Casaubon, it appears, is not the original authority either. He also "seems" to be a copyist. Scaliger now must "come to judgment." But even with *him* we do not run the word to ground. Scaliger is a debtor too, and "must have got the notion from the earliest translation of the *Prepar. Evang.* of Eusebius." This is stated as a "fact."

If it be so, we hope that the proof is at hand, and promise, when produced, to be of the very first to give it our adhesion.

And now we have got to my friend R. Winterton, of whom it is asserted (quite categorically) that he adopted the "emendation" from "Scaliger and Casaubon." Winterton himself says nothing of the kind. As an honest man, he gives his authorities; but not a word of the two just named. He says, "In hac editione nostra Poetarum Græcorum, exemplum longè optimum *Henrici Stephani*, editum (in *Folio*, uti loquuntur). Anno MDLXVI., eoque deficiente (neque enim Stephanus omnes edidit) *Crispini*, editum (in Duodecimo) Anno MDC., quantum licuit, secutus sum." Stephens, therefore, and Crispinus, are the only editors to whom he acknowledges himself under obligation.

I decline to follow your correspondent in his disquisition on "these 'Orphics' in general." The field is much too wide for "N. & Q.," and has no important bearing upon the point at issue. If he would like to read the best that has been, or can be, said about them, I would commend him to the edition of the late Dean Gaisford, a scholar second to none, a critic confessedly *principum facile princeps*.

I demur *in toto* to the exegesis on *λόγος*. The article is not prefixed. See *John* i. 1, and v. 14. That on *θεσμός* is no better. I deny that it is derived from "the mystic festival of Ceres," &c., or was exclusively characteristic of them. It is a *generic* term comprehensive of *all* laws, divine and human. Neither does *Thesmophorion* mean the "carrying of the law." It is a pure legal phrase for the making or enacting a law, just as the Latins have *legem ferre*.

The amusing theory about Pan, with some other particulars in the paper, I may well pass by, being, as they seem to me, rather pleasant reveries than facts that call for any comment.

But the reader's patience must be tired out, that is, if any one has had patience to read so far. I leave, then, the matter in their hands. They will be able to draw their own conclusions; and whether for or against me, feeling sure they will be impartial, I shall be content. This much, however, I would ask, that they will do me the favour to carry back their thoughts to the position on which I started (4th S. xi. 521)—not laid down dogmatically, or in any way as a "discovery," or with the "air of a discovery"—namely, that "It has always been my firm conviction that the Hebrew Scriptures were very much better known to the learned among the heathen than is commonly believed or allowed," and putting aside* *ἰδογενὴς* altogether, if they please, to say whether, in the present paper, I have,

* The reader cannot fail to observe, however, that according to MR. STEINMETZ's own showing, Scaliger, Casaubon, and Gesner, are all alike with me both in the interpretation and application of the word.

or have not, done something towards proving the tenableness of that position, and whether I am, or am not, justly amenable to the charge of having made this excellent periodical "a vehicle of error or improbable conjecture." "Palmarum qui meruit ferat."

As to these being all "vain searches," is simply matter of opinion. Others may think otherwise, and lie open to no just censure. "Quot homines, tot sententiae." I protest, however, against the insinuation that such "searches" have anything in them of a disparaging tendency on the character of the Sacred Writings. They are not, in their results, employed as "testimonies"—by myself, at least—one way or the other; and therefore to argue against them as if they were, is nothing better than "beating the air." My reverence for them, I believe, is as true and as loyal as that of your correspondent, or any living man. Certainly it constrains me to place them under a category very different from that under which the natural sciences come, "gravitation, chemical affinity, electricity," & hoc genus omne.

As a last word, I will take leave to say, speaking quite generally, that much more than a superficial knowledge of ancient history is wholly indispensable to the successful handling of subjects so recondite as Neo-Platonism and the Orphic Hymns.

EDMUND TEW, M.A.

[This discussion is now closed.]

UTOPIAN BIBLIOGRAPHY (4th S. xi. 519; xii. 2, 22, 41, 91.)—The following works appear to me, from their titles, to belong to Mr. PRESLEY's class:—

A Pleasant Dialogue between a Lady called Listra and a Pilgrim. Concerning the government and common weale of the great province of Crangalor. Imprinted at London by John Charlewood, 1579. Small 8vo.

The second part of the painefull Journey of the poore Pilgrime into Asia, and the straunge woonders that he sawe. Imprinted at London by John Charlewood, 1579. Small 8vo.

The Isle of Pines, or a late Discovery of a fourth Island near Terra Australis Incognita. By Henry Cornelius Van Sloetten. London, 1668. 4to.

A New and further Discovery of the Isle of Pines in a Letter from Cornelius Van Sloetten. With a Relation of his voyage to the East Indies. London, 1668. 4to.

The Hairy-Giants: or, a Description of Two Islands in the South Sea, called by the name of Benganga and Cuna. Discovered by Henry Schooten of Harlem; in a Voyage began January, 1669, and finished October, 1671. Also a perfect Account of the Religion, Government, and Commodities of those Islands. Together with the Customs and Manners of the Inhabitants: which are of an extraordinary Stature, viz., Twelve foot high or thereabouts. Written in Dutch by Henry Schooten and Englished by P. M. Gent. London, 1671. 4to.

The Western Wonder; or, O Braxael, an Inhabitant of a new discovered; with a Relation of Two Ship-wracks in a dreadful Sea-storm in that discovery. To which is added a Description of a Place, called Montecapernia,

relating the Nature of the People, their Qualities, Humours, Fashions, Religion, &c. London, 1674. 4to. (By Richard Head.)

O-Brazile, or the Inhabited Island, being a perfect Relation of the late Discovery and Wonderful Disinchantment of an Island on the North of Ireland, with an Account of the Riches and Commodities thereof. (By William Hamilton.) In the Savoy, 1675. 4to.

The History of the Sevarites or Severambi: A Nation inhabiting part of the third Continent, Commonly called Terra Australis Incognita. With an Account of their admirable Government, Religion, Customs, and Language. Written by one Captain Siden, A Worthy Person, who, together with many others, was cast upon those Coasts, and lived many years in that Country. London, 1675. 12mo.

The History of the Sevarites. The Second Part more wonderful and delightful than the First. London, 1679. 12mo.

The History of the Sevarambians: a People of the South Continent. In five parts. Translated from the Memoirs of Captain Siden. London, 1738. 8vo.

An Account of the Famous Prince Giolo, son of the King of Giolo, now in England. With an Account of his Life, Parentage, and his strange and Wonderful Adventures: the manner of his being brought for England. With a Description of the Island of Giolo, and the Adjacent Isle of Celebes: Their Religion and Manners. Written from his own Mouth. London, 1692. 4to.

A New Discoverie of an Old Traveller lately Arrived from Port-Dul, Shewing the Manner of the Country, Fashions of the People, and their Laws. And withal giving an account of the Shifts and Tricks he was Forced to use for the time of his Continuance there. London, 1676. 4to.

T. T.

LADY STUDENT AT OXFORD (4th S. xii. 128.)—

This is only an incorrect version of a scandalous story that obtained currency as to the early life of Susanna Freeman, afterwards known as Mrs. Centlivre, a prolific playwright in the days of Queen Anne and George I. She is said to have been concealed, in male attire, in the rooms of Antony Hammond, in his college, not at Oxford, but at Cambridge. It is not stated that she "took to the student's gown" in the original account; nor did she marry a rich nobleman, her first husband being a nephew of Sir Stephen Fox, who either forsook her or left her a widow, at the age of seventeen. Her second husband was a Mr. Carrol, a young officer, who was killed in a duel about a year and a half after his marriage, and her third, Mr. Joseph Centlivre, one of the "Yeomen of the Month" to Her Majesty. His name is given as "John Centlivre" in Chamberlayne's *Anglia Notitia* for 1707.

Susanna wrote seventeen plays of various descriptions, the best remembered being *The Busybody*, *A Bold Stroke for a Wife*, and *The Wonder*; but as to romances, she wrote none at all. A long account of her, with the story above alluded to, is given in Whincop's *Dramatic Poets*, 1747.

H. T. RILEY.

PALINDROMES (4th S. xi. *passim*; xii. 19, 116.)—The Latin palindrome mentioned p. 116 had already

appeared in "N. & Q." fourteen years ago, under the heading "Squaring the Circle." I mention the heading more particularly, as the search for it has caused me considerable trouble (2nd S. viii. 291, 421). It is there given as "said to be cut on a piece of wood about nine inches square, fastened against a pew in the Church of Great Gidding, in Huntingdonshire."

1614.
 S A T O R
 A R E P O
 E T E N E T R
 O P E R A
 R O T A S

I took a rubbing from this inscription in Great Gidding Church, and herewith enclose a copy of it for the Editor's acceptance. He will see from it that the original gives "A R I P O" instead of "A R E P O," and "T E N I T" instead of "T E N E T" (the N being inverted), though both these words are evident errors. They are boldly cut on a very hard bit of oak, which age has not darkened in colour. The square is within an octagon, somewhat ornamented, the size of the square being $4 \times 4\frac{1}{2}$ inches, and of the octagon $6\frac{1}{4} \times 6\frac{3}{4}$ inches. In "N. & Q." (2nd S. viii. 421) are some ingenious speculations as to the meaning of the sentence. On the restoration of Great Gidding Church a few years ago, the piece of oak had to be removed from the pew door in the north aisle; but it was carefully preserved by the vicar.

CUTHBERT BEDE.

CHATEAUBRIAND'S MOTHER (4th S. xii. 47, 136.)—Chateaubriand's mother was "Apolline Jeanne Suzanne de Bedée, dame de Villemain, fille de messire Ange Annibal de Bedée, chevalier, seigneur de la Bouëtardais, et de Beringue Jeanne Marie de Ravenel du Boistilleul" (*Mémoires d'Outre-Tombe*, 8vo. Bruxelles, 1850, tome 6, p. 415).

JOSEPH RIX, M.D.

St. Neots.

Captain J. Bertrand Payne, in his great *Armorial of Jersey*, which is a model for all genealogical works, says that the younger brother of Count René, Peter de Chateaubriand, was the father of Armand de Chateaubriand, the first of the name established in Jersey. After having bravely fought for the royal cause during the whole of the campaign of 1792, Count Peter was entrusted with the honourable yet perilous mission of conducting between Jersey and France the correspondence and communications of the Royalists. This delicate task he pursued with success from 1795 till 1810, when, being cast upon the coast of Normandy by stress of weather, he was arrested, carried to Paris, and condemned to death by the Government of the day. Count Armand, whom EFFESSIA probably mistakes for his uncle, Count René, did marry a Jersey lady, Miss Jane Le

Brun, whose grandson is the present Count Henry de Chateaubriand. No one knowing the inhabitants of Jersey would ever accuse them of being guilty of generating poets; they are the most prosaic and commonplace of peoples.

HAMON LAFFOLLEY, B.A.

"THE SWORD IN MYRTLES DREST" (4th S. xii. 109.)—Is not the allusion to a line in one of the most popular songs of ancient Greece? so beautifully translated by the late Dean of St. Paul's (Milman), and which I listened to with delight some fifty years ago, when he was delivering his lectures, as Poetry Professor, in Oxford:—

"In myrtle wreath my sword I sheathe,
 Thus his brand Harmodius drew;
 Thus Aristogeiton slew
 The Tyrant Lord in freedom's cause,
 And gave to Athens equal laws."

See Milman's *Agamemnon*, &c., p. 226.

J. R. B.

NASH'S "WORCESTERSHIRE" (4th S. xii. 87.)—I have sold more than fifty copies of this work, of both editions, and in only one instance was the letter of Lord Monmouth referred to missing, and in that case the leaf containing it had been taken out.

JAS. COOMBS.

Worcester.

WHITAKER'S HISTORY OF CRAVEN (4th S. xii. 85.)—Opposite to Whitaker's statement, that he "looked into the vault through an aperture in the pavement, but could discover no coffins excepting one of the Manley family," may be placed, not the allusion merely, but the challenge of a no less careful student of the numerous historical associations of Bolton Priory—the poet Wordsworth:—

"Pass, pass, who will, yon chantry door;
 And through the chink in the fractured floor
 Look down, and see a griesly sight—
 A vault where the bodies are buried upright;
 There, face by face, and hand by hand,
 The Claphams and Mauleverers stand;
 And, in his place, among son and sire,
 Is John de Clapham, that fierce Esquire,
 A valiant man, and a name of dread
 In the ruthless wars of the White and Red;
 Who dragged Earl Pembroke from Banbury Church,
 And smote off his head on the stones of the porch."

The statement of your Chicago correspondent is a valuable corroboration of the poet, and it deserves the fuller confirmation he suggests, on account of the scepticism which prevails upon the subject among our "Guides" to the Priory.

I suggest an error on Whitaker's part in the site as responsible for it all. He saw through one chink a solitary coffin, which belonged to the "Manleys"; while the poet saw through another chink those that belonged to the "Claphams and Mauleverers."

According to Black, the chantry—Wordsworth's site—is a space at the east end of the aisle, inclosed

by a wooden lattice in the Perpendicular style; and here eight large stones, lying side by side, about seven feet long, and raised twenty inches above the floor, cover the vault of the Claphams of Beamsley. But he adds, in reference to the tradition, "the upright coffins can no longer be seen, if, indeed, they were ever visible."*

If this was the site indicated by Mr. Hirstwick, we should, of course, ordinarily suppose that the number of coffins in the vault corresponded with the number of stones on the surface.

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton,

LORD PRESTON, 1690 (4th S. xi. 496; xii. 89.)—Sir Richard Graham or Grame, who was created Viscount Preston in the peerage of Scotland in 1680, was descended from a branch of the Menteith family. His grandfather, Sir Richard Graham of Esk, co. Cumberland, was created a baronet in 1629. The title of Preston does not indicate any relationship with the old family of Preston, or De Preston. Lord Preston was not beheaded in 1690; he was twice tried for high treason, once in 1689, when he was brought in as guilty of a high misdemeanour and committed to the Tower, but released after very singular proceedings; and a second time in 1690–1, when he was tried at the Old Bailey, 17th Jan., found guilty, and condemned. His companion in this trial, Mr. Asheton, was executed at Tyburn on the 28th January, 1690–1; but Lord Preston was, by the intercession of powerful friends, pardoned in June, 1691. He claimed a double peerage, Scotch and English; the latter was forfeited on his attainder, the patent for it being dated Versailles, January 21st, 1688, and, consequently, only one day before the Convention declared that the throne was vacant in consequence of King James's abdication. But this attainder did not affect the Scotch title, and he died as Viscount Preston in 1695, and was succeeded in the title by his son, Edward Graham, second Viscount Preston. The title became extinct in 1739 on the death of his grandson, the third Viscount.

EDWARD SOLLY.

I am unable to find any nobleman of this name who was beheaded in 1690. Sir Richard Graham, Bart., of Esk and Netherby, co. Cumberland, was, in 1681, created a peer of Scotland as Lord Graham of Esk, and Viscount Preston, co. Haddington. He was one of the principal Secretaries of State to James II., and upon the Revolution was committed to the Tower. Endeavouring to escape, he was, in 1690, prosecuted for high treason, found guilty, and sentenced to death, but the sentence was never executed. Through the intercession of his friends he obtained a pardon

* Black's *Picturesque Guide to Yorkshire*, seventh edition, revised and corrected. Edinburgh, 1871, the year of your correspondent's visit.

in June, 1691, and retired to Nunnington in Yorkshire, where he died Dec. 22, 1695. His peerage became extinct with his grandson in 1739. Lord Preston was descended from a younger branch of the Grahams, Earls of Strathern; consequently, he was in no way related to the family of De Preston, whose representative is Sir Henry Preston, Bt., of Valleyfield, Perth.

W. D. PINK.

Leigh, Lancashire.

SIR JOHN MAUNDEVILE (4th S. xii. 107.)—Alkatran: Sp. *alquitran*; Ital. *catrame*; Fr. *goudron*, tar. The substance meant is, doubtless, the petroleum which abounds in that region, the *slime* of the Bible. Alabraundines, Ital. *alabandino*, a kind of precious ruby or carbuncle stone—Florio. In Sp. a red stone mixed with blue—Baretti; manganese, magnesia—Taboada. Perydos, *Peridot*: explained chrysolite by Webster, after Dana. Loyres: this would seem to signify an otter, from Ital. *lutra*, as old Fr. *loire* (mod. *leurre*), a bait, from G. *luder*. Mountour: evidently used in the sense of a raised throne. Fr. *montoir* or *montouer* is a horse-block, Cotgr. Schiere: thinly spread, as allowing the light to shine through. *Schyre*, as water or other lycure, perspicuus, clarus. *Prompt. Parv.* Compare Fr. *semer clair*, to sow thin; *clair semé*, few and far between, scarce; *toile claire*, thin linen. Farde of Mescyne: apparently the Du. *vaerd*, *trajectus*, locus ubi trajicitur fluvius—Kilian; the passage from Italy to Sicily. Toot-hille: see Tote hylle in the *Promptorium*, and Way's note. In Wycliffe's version "the totehil Sion" corresponds to "aram Sion" of the Vulgate. Galamelle: Fr. *caramelle*, burnt sugar, from the Arabic, according to Littré. To redye: not connected with *redeo*, as MR. BOASE suggests, but rather with E. *ready*, of which it is the verbal root. Here it signifies to direct, address himself towards the parts he came from. Swedish *reda*, to arrange, set to rights, prepare; Sc. *to red*, to put in order. Compare Dan. *rede sig ud av*, to extricate oneself.

H. WEDGWOOD.

Alkatran is = Portug. *alcatrão*, Span. *alquitran*, bitumen. *Ferne*, dative of *fern* (flex). *Redye* is probably, as I have taken it in my *Dictionary of the O. Engl. Language*, p. 394, s. v. *rædien*, "ready, parare." *Toothill*=*tôtehille*, "specula"; the verb *toot*, O. Engl. *tôten* (spectare, speculari), is still used in Lincolnshire (Brogden's *Lincolnsh. Words*) and Lancashire (Bamford and Peacock's *Glossary*).

F. H. STRATMANN.

THE "TE DEUM" (4th S. xii. 84.)—In a MS. Dutch Psalter, which I bought at the recent sale of Mr. W. H. Black's Library, I find a note which may be worth putting on record. On two fly-leaves inserted by Mr. Black there is a table of the contents of the volume. Among them I find this:—"Canticum sinte Ambrosius en' Augustijrs. Du god

louen wy.' f. cxxxiii. v. This is the *Te Deum*, wherein the verse (corrupted in modern copies) is read: *Laetse beghaet worden mit dinem heiligen: in die ewige glorie.*" The MS. is of the fifteenth century, probably quite as early as the "dumpy little quarto" spoken of by Dr. Dixon. Consult Thompson's *History of the Te Deum*.

W. J. LOFTIE.

The question raised by Dr. Dixon is a very interesting one, which would be much elucidated by copious collation of early editions and MSS. I suspect that it will be found that all the late MSS., after the use of *Sarum*, contained the reading *in gloria numerari*; and it would be curious to see at what date the variation from the Roman text commenced, and also how, and when, and why it was that the "authorized Catholic Prayer Book" first contained the altered version. I have not many liturgical books or MSS. here to consult, but I may mention that in my copy (unique but, alas, very fragmentary) of the earliest folio *Sarum* Breviary (Paris, 1506) the words are "in gloria numerari," whilst in the *Pontificale Romanum* (fo. Venetiis apud Juntas, 1544) they are, *cum sanctis tuis gloria munerari*. I have an illuminated MS. Psalter, 4to., of the end of the thirteenth or beginning of the fourteenth century, probably of French execution, wherein the passage runs, *in gloria munerari*; so that we have here three variations from which to choose. A reference to some of the very early MSS., here and abroad, would, doubtless, lead to a plausible explanation of the change. The *primers* seem to stick to the *in gloria numerari*.

J. ELIOT HODGKIN.

West Derby, Liverpool.

ST. ALBAN'S ABBEY (4th S. xii. 89.)—The Rev. P. Newcome, in his *History of this Abbey* (London, 1795), p. 117, says:—

"William ordained that a constant watch or guard, of one monk at a time, should be placed over this altar to the Virgin; it stood in the south wing, and the watch took his station near the altar of St. Blaze in some of the recesses of the wall in the gallery (*triforium*), or in a small closet now remaining, with an iron gate in front, which had been built in imitation of the little chamber in the wall, as mentioned in Scripture, 2nd *Kings* iv. 10; and from which, being directly opposite the Virgin's altar, he might have a constant view of the altar and its contents, aided at night by wax lights burning thereon."

This William was the twenty-second abbot, William de Trumpington, who ruled the monastery A.D. 1215–1235.

W. E. B.

MILITARY TOPOGRAPHY (4th S. xii. 110.)—Plans of the fortifications, combined in some instances with bird's-eye views, of Barcelona, Dunkirk, Lisle, Mons, Namur, Ypres, and Turin, are to be found in a folio volume of maps (23) and plans of engagements, &c. (47), engraved "for Mr. Tindal's Continuation of Mr. Rapin's History." J.

Basire, sculpt. They are engraved on copper. My copy wants front cover and title-page, otherwise the maps, &c., are in good condition. Would J. B. like to have them? JNO. A. FOWLER.

55, London Road, Brighton.

"THOUGH LOST TO SIGHT, TO MEMORY DEAR" (1st S. iv.; 3rd S. vi., viii.; 4th S. i., iv., *passim*; vii. 56, 173, 244, 332.)—The original *habitat* of this line has been so frequently asked for in the pages of "N. & Q.," and with little, or at least no satisfactory, result, that you may be surprised at seeing it made once more a subject of communication to you. It is nearly two and twenty years since it was first inquired after in your columns, and to give all the references is unnecessary. Suffice it to say that the late F. C. H. confessed himself "unable to give any information as to its authorship" (4th S. vii. 173); and the Editor of "N. & Q." (*loc. eod.*) remarked "it would appear to be utterly impossible to trace the origin of this line."

The reference (4th S. vii. 56) is that to which I would call attention. There you will see that C. W. M. quoted two stanzas reproduced from the *New Orleans Sunday Times*, and expressed his suspicion of "a small literary forgery." That suspicion was endorsed in an editorial note, and I very decidedly shared it. But I have just received a note from an old friend in Ipswich, Mass., U.S.A., wherein he says: "Seeing the enclosed in the paper of to-day (30th July), reminds me of an old discussion we held in China, so I cut it out and send it to you. Unless I am mistaken, you wrote at the time to 'N. & Q.' about it."

My friend is right, as I repeated the query (3rd S. viii. 290); but here is his enclosure, which I append in original for your satisfaction:—

"ORIGIN OF A FAMILIAR LINE.—A correspondent of *Harper's Bazar* writes that the oft-quoted line, 'Though lost to sight, to memory dear,' originated with Ruthven Jenkyns, and was first published in the *Greenwich Magazine for Marines*, in 1701 or 1702. As a literary curiosity, we quote the whole poem:—

'Sweetheart, good-bye! that flutt'ring sail
Is spread to waft me far from thee,
And soon before the fav'ring gale
My ship shall bound upon the sea.
Perchance, all desolate and forlorn,
These eyes shall miss thee many a year;
But forgotten every charm—
Though lost to sight, to mem'ry dear.

'Sweetheart, good-bye! one last embrace!
O cruel fate! two souls to sever!
Yet in this heart's most sacred place
Thou, thou alone, shalt dwell for ever.
And still shall recollection trace
In Fancy's mirror, ever near,
Each smile, each tear, that form, that face—
Though lost to sight, to mem'ry dear.'

I am sorry the name of the paper is not given, but this is not material, and can be obtained if required. It will be seen that the first eight lines

are those already given from the New Orleans paper.

This may, of course, be another attempt at a hoax, but it is worth while to inquire if such a publication as the magazine named did or did not exist in 1701-2, or at any other date.

In any case, it is singular that such a hackneyed quotation should not hitherto have been traced beyond 1828, although well known as much older (4th S. vii. 173); and this further notice may haply lead to some result, in one way or other satisfactory.

W. T. M.

Shinfield Grove.

BISHOP STILLINGFLEET (4th S. xii. 88.)—Bishop Stillingfleet received his early education from Mr. Thomas Garden, at Cranbourne, Dorsetshire, his native place. He was from there removed to Ringwood, Hampshire, where he was placed under the tuition of Mr. Baulch, whose school, founded by Mr. W. Lynne, enjoyed the privilege of having some of its scholars elected to exhibitions at the University. In 1648 he entered St. John's College, Cambridge, under the tuition of Mr. Pickering, one of the Fellows. At the age of eighteen he took his B.A., and soon after (in 1653) obtained a Fellowship, the first that became vacant after he had taken his degree. Soon after this period, he withdrew for a time from the University and resided as a private tutor in the family of Sir Roger Burgoyne, at Wroxall, in Warwickshire. As soon as he was of sufficient standing, he took his M.A., and became tutor in the family of the Hon. Francis Pierrepont, brother of the Marquess of Dorchester. In 1663 he became B.D., and in 1668, D.D.

F. A. EDWARDS.

ANTIQUITY OF NAMES DERIVED FROM HUNDREDS (4th S. xii. 101.)—The hundred of Coleridge still exists in Devonshire. It is situated near the south of the county, being bounded on the north-east by the river Dart; on the west and north-west by the tidal estuary of the Avon at Kingsbridge, and the high road thence to Totnes; on the south and east by the English Channel and Start Bay. It may not follow that the present Attorney-General derives his name from it; his grandfather was master of the King's School at Ottery St. Mary, and his great-grandfather a weaver at Collumpton, both in east Devon.

S. WARD.

THE LATE BISHOP OF WINCHESTER (4th S. xii. 106.)—Would Mr. PETRET, for the benefit of the unlearned, say whether the vertebræ of the neck, when dislocated, project outwards between the shoulder blades, so that when the knee of the operator is placed between the shoulder blades it exercises a direct pressure on the protruding bones of the vertebræ. I, not knowing, should have thought that in such dislocations generally the projection would be at too high a point for the knee

to reach it, or to render the leverage of the shoulders available at all. In dislocations of the neck, where do the vertebræ usually project?

C. A. W.

Mayfair.

I am reminded, from a strong recollection, that it was alleged of the late Mr. Gwyn, of Ford Abbey (who attained to a great age), that he was, when a school-boy at Hackney, thrown in a frolic, whilst playing at leap-frog, by another boy bobbing, and his neck dislocated. A clever lad came suddenly, and, placing young Gwyn's head between his legs, by a very strong pull, contrived to restore the dislocated neck—an act of great self-possession and strong nerve. The above instance of recovery is remembered by a few persons connected with the late Mr. Gwyn of Ford Abbey.

P.

QUERIES FROM SWIFT'S LETTERS (4th S. xii. 8, 73.)—The word printed *Stork* was, probably, *Stoat* in Swift's MS. The most whimsical person could hardly dislike such a gentle, harmless creature as a stork, and probably Swift had never seen one. A stoat and a fox might well be paired together as objects of aversion.

JAYDEE.

SOHO SQUARE (4th S. ix. 507; x. 36; xii. 93.)—Is not a King Street to be constantly found in proximity to a church? Take, for instance, besides King Street, Soho (known formerly as King Street, *St. Anne's*), King Street, *St. James's*, and King Street (*St. Paul's*), Covent Garden. Are these pure coincidences, or may we not find the origin of the names in the intention to typify the connexion between Church and State?

H. W.

King Street, *St. James's*, & W.

MADNESS IN DOGS (4th S. xii. 67, 116.)—Dogs in the Mauritius are subject to rabies. In 1851 Colonel Tait, commanding R.E. in that island, died from hydrophobia, caused by the bite of a small lap-dog. Other cases have occurred before and since.

H. H.

Woolston, Hants.

"A WHISTLING WIFE" (4th S. xi. 282, 353, 394, 475; xii. 39.)—The Italian proverb, I believe, runs thus:—

"In una casa non c'è pace
Dove 'l gallo pin della gallina tace."

JOHN DUNN-GARDNER.

Chatteris.

ASCANCE (4th S. xi. 251, 346, 471; xii. 12, 99.)—R. N. J.'s reference to the Italian "*schiancio*" is, no doubt, of value as a contribution to the philological inquiry into the "meaning" of "*ascance*," but cannot be received as any indication of its "origin," if by origin we intend the immediate source from whence it was derived. What we really want to know is where the English word

came from, and how it came to be an English word at all. I think I have shown that its "origin" to us is French, not Italian nor Swedish. The interesting point to us Englishmen is to ascertain whence and how the strayer found its way amongst us and became naturalized in England. "Schiancio" is a cognate word, of collateral formation, but *ascance* is certainly not derived from it. A true etymology, as Brachet so clearly maintains, should account for every letter of a word, should show what has been lost, gained or transformed in its passage from its original source. In the present case, I think, this can be done. *Ascant* *escant*, out of the corner, cornerwise, across, athwart. It then became an English adverb by addition of *s* (as in *dagis*, by day, *neaktes*, by night, *nedes*, by or of need, *darkleys*, *bockligs*, &c.) : thus *ascants* = *ascans* = *ascance* = *ascance*. The secondary metaphorical meanings, so well interpreted by Mr. FURNIVALL, seem all to square with this etymology.

J. PAYNE.

Kildare Gardens.

"I MAD THE CARLES LAIRDS," &c. (4th S. xi. 156, 201, 351, 413; xii. 11, 96.)—The query put by J. G., as to where this saying is to be found recorded, has not yet been answered. Some have ascribed it to James I. (VI. of Scotland) and others to James V. Meantime, it may be stated that Ellce's views (xii. 96) are without authority and misleading. He seems to think that the king did not need to make carles lairds, as they might be such without his interposition. He made them, however, as he says, lords; and then adds that when a Scotch advocate is raised to the judicial bench, if he be a laird, he takes for title the name of the lairdship, but if not he assumes his own surname. In all this there is error; and it seems to lie chiefly in supposing that a laird is no other than one holding land in fee and heritage. However, to be a laird, properly, the owner must hold immediately under the Crown. If he does not, but has an over-subject-superior interposed between him and the Crown, he is only a good-man. Lairds were indifferently called barons (lesser) and domin; but never properly lords; and Mr. McNeill, now a peer by the title of Lord, or Baron Colonsay, although, previously to his being ennobled, called "Colonsay," from that island being his property, yet could not be laird of Colonsay if not a Crown vassal in respect of it. Then there is no uniform rule as to the assumption of title by Scotch judges on their appointment, who, if lairds in the proper sense, may nevertheless adopt their own surnames in preference, as many of them have done. (*Vide* Sir Geo. Mackenzie, *Science of Heraldry*; and Thomson on the *Old Extent*).

ESPEDARE.

"A LIGHT HEART AND A THIN PAIR OF BREECHES" (4th S. xi. 238, 308, 514; xii. 18, 94.)

—J. O. writes that he cannot find the above in the early editions of the *Tea Table Miscellany*, and then quotes the fifth edition. Has he referred to the first (1724)? I have not had an opportunity of doing so, but I can add a note showing the song to have been known in 1728. I have before me volume vi. of *The Musical Miscellany* (London, 8vo., printed by John Watts, 1731), and the song is there given under the title of "The Sailor's Ballad," sung by Mr. Legar in *Perseus and Andromeda*. Baker, in his *Biographia Dramatica*, 1782, p. 278, vol. ii., describes *Perseus and Andromeda* to be a pantomime in five interludes, three serious and two comic; the serious composed by Monseigneur Roger, and the comic by John Weaver, dancing masters, acted at Drury Lane, printed, 8vo., 1728. No doubt the song was popular at the time. Was Weaver the author of it? I find his abilities were not confined to his heels, he having written various works, among others, *A History of the Mimes and Pantomimes of the Ancients*.

C. A. McDONALD.

FUNERALS AND HIGHWAYS (4th S. xi. 213, 285, 374, 433; xii. 96.)—It is a vulgar error to suppose that a funeral passing over private grounds creates a right of way; also, that it is lawful to arrest the dead body for debt; that first cousins may intermarry, but that second cousins may not; that persons born at sea have a right of settlement in Stepney parish; that, to disinherit a child, it is indispensable the sum of one shilling be bequeathed. These, with others, are errors popular among the lower classes, having no more validity in law than reason.

EGAN.

BATTLES OF WILD BEASTS (4th S. xii. 68, 119.)

—In India, in such fights between the tiger and buffalo, the latter has generally been the victor.

S.

STERNE'S "SENTIMENTAL JOURNEY" (4th S. xii. 27.)—The first edition of this work was printed for T. Beckett, and bears the date of 1768. It was written during the preceding summer, at Sterne's favourite living of Coxwold, the author dying March 18, 1768, "at his lodgings in Bond Street." That what we possess of this, his last work, was but an instalment of an intended whole, is sufficiently indicated by the title, by which we see that the "Journey," of which, in the published portion the traveller gives only his French experiences, was to have been continued through Italy. "Who but the author," asks W. M., in the "Critical Observations" prefixed to an edition of 1810 before me, "will call it a journey through France and Italy? Every page of it might have been written in his own chamber in London. Sterne's death, indeed, prevented the completion of the work, which might otherwise, perhaps, have assumed a different appearance."

Sterne died on the first floor of No. 41, New

Bond Street, London; he was buried in the graveyard of St. George's, Hanover Square; his body became a prey to the "snatchers," and was conveyed to Cambridge for dissection; and his books were sold by his widow to Todd & Sotheran, booksellers at York, whose shop-catalogue of 1768 proclaimed by its title that it contained "The Library of Laurence Sterne, M.A., Prebendary of York, and author of *Tristram Shandy*." See Willis's *Current Notes* for April, 1854, pp. 31-34.

WILLIAM BATES.

Birmingham.

SNUFF-BOX PRESENTED TO BACON BY BURNS (4th S. xii. 7, 56, 96.)—The statement as to the sale of this relic furnished to the *Gainsborough News* by "An Ollerton Gentleman" is copied *verb. et lit.* from a communication to Hone's *Year-Book* (p. 630), from a correspondent who was present at the sale. The name of the purchaser is there given as "Munnell."

WILLIAM BATES.

Birmingham.

"NICE" (4th S. xi. 425, 492, 533; xii. 58, 114.)—I cannot see any difficulty in understanding how "nice" passed from a meaning implying more or less contempt to one denoting approbation. We use *soft* much in the same manner. To say a man is soft, implies that he is foolish; yet we say a sound or word is soft to convey the impression that it is agreeable to the ear.

RALPH N. JAMES.

Ashford, Kent.

"WHOSE OWE IT?" (4th S. xii. 6, 36.)—I have heard this expression in Ulster, where many English provincialisms, chiefly from Northumbria, survive. I happened to be in the churchyard of a country village. A funeral procession came to the gate just as some boys from the neighbouring school were going out. "O boys," exclaimed one of them, "here's a funeral! Whose owe it?"

F. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

Tacitus. By William Bodham Donne. (Blackwood & Sons).

THE seventeenth volume of the now well-appreciated "Ancient Classics for English Readers" is one of the most interesting of the whole series. Of the personal history of Tacitus there is not much to be said, but Mr. Bodham Donne tells that little very well. It is not known where the historian and orator was born. The year of his birth Mr. Donne is inclined to fix A.D. 51. In the year 99, he says, Tacitus "departs from sight." The great writer lives in his works. Of them Mr. Donne furnishes a graceful *précis*, such as conveys, within narrow limits, a large amount of information. Living, as it would seem, only forty-four years, his first work appeared when he was forty years of age. This seems to have left him too little time to execute his other works; but these may have been in preparation long before. The Emperor

Tacitus ordered that ten copies of the writings of his immortal ancestor should be transcribed annually, and placed in the public libraries. "The Roman libraries," says Gibbon, "have long since perished, and the most valuable part of Tacitus was preserved in a single MS., and discovered in a monastery in Westphalia." Of the orations, nothing has been preserved, but Mr. Donne thinks something like the echoes of them are to be heard in the speeches of certain personages in the history. In his consideration of the character of the historian, he is, perhaps, too much inclined to favour him. Yet it is not to be admitted that there was any truth in Tertullian's words: "At enim idem Cornelius Tacitus sane ille mendaciorum loquacissimus."

A Memoir of the Goddards of North Wilts. By R. Jefferies. (Swindon, Coate.)

A VERY useful contribution to the history of county families, and a tolerably complete history of that of Goddard,—a name which, we are told, indicates descent from Odin and from ancestors who united the offices of priest and king. In Arthur's *Etymological Dictionary*, however, the word Godard = God-like disposition; to which is added, "the name may be local, from 'Goddard,' a mountain in Switzerland." In Mr. F. Edmunds's *Traces of History in the Names of Places*, "Goddard, from Godred = 'good in counsel.'"

Lays and Legends of the English Lake Country. By John P. White. (London, J. Russell Smith; Carlisle, Coward.)

THESE lays and legends are modern versions,—and generally graceful versions,—of stories that have long been current in our Lake Country. With Murray's *Handbook* for excursions, fine weather, and this volume at night in the excursionist's inn, a pleasant and profitable month may be passed in that charming district. The poetry is good, and the annotations valuable and interesting; rather long, perhaps, as if the writer of them had taken his cue, for length, from the giant at St. Bees, who was four yards and a half long, his teeth half-a-foot, and his chine-bone capable of containing three pecks of oatmeal.

R. R. R. writes: "I am collecting materials for a history of the Cheshire family of Croxton (of Croxton, Ravenscroft, Norley, &c.), and should be glad of any pedigrees, or references to works containing accounts or pedigrees of that family. The name has sometimes been written Croxon, and is, I believe, at present so spelt by a Shropshire branch of the family."

THE Archiepiscopal Library at Lambeth Palace will be CLOSED, as usual, for the recess, from the 1st of September, for six weeks.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

A SUGGESTIVE INQUIRY INTO THE HERMETIC MYSTERY AND ALCHEMY. London, 1850.

HITCHCOCK'S REMARKS UPON ALCHEMY AND THE ALCHEMISTS. Boston, 1857.

J. B. MORRIS'S NATURE A PARABLE. 1842.

Wanted by Rev. A. B. Grosart, Park View, Blackburn, Lancashire.

Notices to Correspondents.

CHAM-PION.—The antiquity of the term "rook" in the game of chess is undoubted. The Pseudo-Ovidius, *lib. i. de Vetula*, names the pieces thus:—

"Sex species saltus exercent, sex quoque socii,
Miles, et Alpinus, Roccus, Rex, Virgo, Pedesque.

in campum vero secundum
Tres alii saliant, in rectum Roccus, eique
Soli concessum est, ultra citraque salire."

N. Q.—"Setting the Thames on Fire" is a subject which "N. & Q." thoroughly exhausted some years ago. Besides references already given, see 4th S. vi. 39, 101, 144, 223.

Wessex should consult the newspapers of the period for lists of the Directors.

A. H. E.—By gavelkind, in Kent, at a father's death, the land was divided among his sons, the youngest, in addition, inheriting the hearth. The custom is said to be not quite extinct in Kent. The writer of the Introduction to Murray's Handbook to Kent and Sussex, says, "Gavelkind exists in the immediate vicinity of London, and gives its name to the manor or township of Kentish Town." The original name of the manor had nothing to do with Kent. In Palmer's St. Pancras, it is stated that the name, at the Conquest, was Canteloves or Kennistowne, and this is made equivalent to Cantelupe's town, from the ancient family by whom the manor was owned.

COUNTER-TENOR.—The words of the Stabat Mater are supposed to have been written by Jacopo Bendetti, of Umbria. In that city, in the thirteenth century, he was a flourishing lawyer, happily married. The sudden death of his wife turned him to religion, and sorrow inspired him with sympathy for the Mother of Sorrows. The Stabat, however, is not in Treuttli's edition of Bendetti's Works. Mr. Schwartz, in the August number of Macmillan, points out that the "Cur mundus militat," which is undoubtedly Bendetti's, is not to be found in Treuttli's edition.

A. A. The following is, probably, the line you are seeking—

"Sit meretrix Helēna, at sancta appelletur Helēna."

BAL.—Dublin's song Monsieur Nongtong paw was sung in an entertainment, The General Election. In 1796, in the Dictionary of Literary Conversation, a story similar to that in the song is told of a Puritan in Holland, who takes the answers to his questions as referring to a "Mr. Kamferstane," and it is said to be an entirely new story.

ARCH. T. "Feringhee," denoting a Frank or European, is said, in Mr. Mounsey's Journey through the Caucasus, to be the corrupted form of "Varangians," the body-guard of the Emperors at Constantinople, consisting of Danes, Norwegians, and English. It appears, from an article in the last Quarterly, that Harold Hardrada, the King of Norway, who was killed at the battle of Stamford Bridge, 1066, had served several years in that formidable body.

Several communications on Surnames have been duly received.

"Episcopal Titles" next week.

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LONDON, SATURDAY, AUGUST 30, 1873.

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Notes.

WILLIAM BULLEIN'S PRAISE OF CHAUCER, GOWER, LYDGATE, SKELTON, AND BARCLAY.

Few things are pleasanter in reading old books than to come on a passage of praise of our old poets, showing that in Tudor times men cared for the "makers" of former days, as we do still. To Mr. David Laing's kindness I owe the introduction to the following quotation from a rare tract where one wouldn't have expected to find such a passage, namely, "A Dialogue bothe pleasaunt and pretifull, wherein is a godlie regiment against the Feuer Pestilence, with a consolation and comforte againste death." ¶ Newlie corrected by William Bullein, the author thereof. Imprinted at London, by Ihon Kingston. Julij, 1573."

P. 17. "Crispine. I did beholde on the other side the nine Muses, with strange instrumentes of Musicke, sitting vnder the hille *Parnasus*, and Poetes sitting vnder the grene trées,* with Laurell garlandes, besette with Roses aboute their heades, hauyng golden Pennes in their handes, as *Homer*, *Hesiodus*, *Ennius*, &c., writyng Verses of sondrie kindes. And *Lucanus* sat there very high, nere vnto the cloudes, apparelled in purple: sayyng

*Quantum sermotus ego:**Cardine Parnasus gemino petit ethera colle**Motis Phæbo Bromioque sacer.*

* I take these accented double e's, so common in Tudor books, to mean that the type was founded abroad, and intended for French use as well as English.

And nere theim satte old Morall Goore,* with pleasaunte penne in hande, commendyng honeste loue, without luste, and pleasure, without pride. Holinesse in the Cleargie, without Hypocrisie, no tyrannie in rulers, no falshode in Lawiers, no Vsurie in Marchauntes, no rebellion in the Commons, and vnitie among kyngdomes, &c. Skelton satte in the corner of a Piller, with a Frostie bitten face, frownyng, and is scante yet cleane cooled of the hotte burnyng Cholour, kindeled againste the cankered Cardinall Wolsey: writyng many a sharpe *Disticon*, with bloudie penne againste hym, and sente theim by the infernall ryuers *Styx Flegiton*, and *Acheron*, by the Feriman of helle, called *Charon*, to the saied Cardinail.

*How the Cardinall come of nought,
And his Prelacie sold and bought,
And where suche Prelates bee,*

Sprong of lowe degree:

And spirituall dignitee,

Farewell benignitee,

Farewell simplicitie,

Farewell humanitee,

Farewell good charitee.

Thus paruum literatus,

Came from Rome gatus,

Doctor dawpatus,

Scante a bacheloratus:

And thus Skelton did ende,

With Wolsey his frende.

Wittie Chaucer satte in a chaire of gold couered with Roses, writyng Prose and Risme, accompanied with the Spirites of many kynges, knightes, and faire Ladies. Whom he pleasauntly besprinkled with the sweete water of the welle, consecrated vnto the Muses, ecleped *Aganippe*. And as the heauenly spirite commended his deare Brigham, for the worthie entombyng of his bones, worthie of memorie, in the long slepyng chamber, of moste famous kinges,† Euen so in tragedie he bewailed the sodaine resurrection of many a noble man, before their time: in spoilyng of Epitaphes, wherby many haue lost their inheritaunce, &c. And further thus he saied, lamentyng.

Couetous men do catche, all that thei mai haue,

The felde and the flocke, the tombe and the graue,

And as thei abuse riches, and their graues that are gone,

The same measure thei shall haue euery one.

Yet no buriall hurteth holie men, though beastes them deuour;

Nor riche graue preuaileth the wicked, for all yearthly power.‡

Lamentyng *Lidgate*, lurking among the *Lilie*, with a balde skons, with a garlande of Willows about his pate: booted he was after saint Benets guise, and a blacke stamell robe, with a lothlie monstrous hooche hangyng backward, his stoopyng forward bewailyng euery estate, with the spirite of prouidence. Forseyng the falles of wicked men, and the slippry feates of princes,§ the ebbing and flowyng, the risyng and falling of men in auctoritie, and how vertue do aduaunce the simple, and vice ouerthrow the most noble of the worlde. And thus he said—

* This is, no doubt, the true pronounciation of Gower's name.

† Brigham gave Chaucer a new tomb in Westminster Abbey.

‡ It is to be hoped that the worthy doctor didn't think these verses were in Chaucer's style. Are they an attempt to imitate the spurious *Gamelyn*?

§ Alluding to his translation from Boccaccio, his "Falles of Princes."

*Oh noble Prince, conceiving and desiring
The fall of Kynges for misgovernance,
And prudently perusing this matter:
Vertue is stronger then either plate or maille:
Therefore consider when wisdoms do counsaile
Chief preservatives of Princely magnificence,
Is to almightie God to doe due reverence.*

Then Bartlet * with an hooping russet long coate, with a pretie hood in his necke, and fine knottes vpon his girdle, after Frances trickes. He was borne beyonde the cold riuer of Tweede.† He lodged vpon a swete bed of Chamomill, vnder the Sinamum tree: about hym many Shepherdes and Shepe, with pleasant Pipes: grestly abhorring the life of Courtiers, Citizains, Vsurers, and Banckruptes, &c., whose old daies are miserable. And the estate of Shepherdes, and countrie people, he accompted moost happye and sure, &c. Selyng.

*Who enuirt the court in yong and tender age
Are lightly blinded with folie and outrage:
But such as enter with wits and grauitie,
Bee not so vane to such enormities,
But ere they enter if they haue learned nought,
Afterwards vertue the least of their thought.*

The book has many sketches of the life of its time, and is in parts very interesting. For its description of a reformed Nodnol (London), or city of Ecnatneper (Repentance), in the land of Taery Natrib (Great Britain), pages 159-168, the book may fairly claim a place among Mr. Cressley's *Utopians*. There is an allusion to Barclay's "Ship of Fools" at p. 138; and many travellers' lies from Mandeville, &c., are told by Meudax, p. 144, &c. F. J. F.

EPISCOPAL TITLES.

D. P. implies that HERMENTRUDE, for whose knowledge and opinions every gentleman must feel the greatest respect, is wrong in saying that William made bishops temporal barons. I have not Selden's *Titles of Honor* here, but Matt. Carter, in his *Analysis of Honor*, says, referring at the same time, in a note, to "Mr. Selden's *Titles of Honor*, ch. v., f. 699-704":—

"These Spiritual Barons were distinguished from the Temporal Thanes in the time of the Saxons by holding their lands free from all secular service, excepting *tributa necessitas* (as it was called), which was, assistance in War, in building of Bridges and Castles, which continued till the fourth year of William I., who then made the Bishopricks and Abbies, subject to knights service in chief, by creation of *new tenures*; and so first turned their possessions into Baronies, and thereby made them *Barons of the Kingdom by tenure*. That all Bishops, Abbots, Priors, and the like, that held in chief of the King, had their possessions as Baronies, and were accordingly to do services, and to sit in judgement with the rest of the Barons in all cases, but cases of Blood, from which they are prohibited by the Canon Law."

Therefore William did, according to Selden, make the bishops barons of the kingdom by tenure. The

* Alexander Barclay, the author of *Ecloques*, translator of Brandt's *Stultifera Nava*, &c.

† This is an interesting confirmation of Barclay's Scotch birth, which Mr. Laing considers fully established.

‡ See 4th S. xii. 64, 90, 121.

object D. P. has in view is evidently to show that bishops sat in Parliament in right of their ecclesiastical titles alone, but his quotation relative to the customary form of summons in the reign of Stephen does not prove that the ecclesiastical title and the barony had been separated after William's time; it rather shows that they had become inseparably united. D. P. does not tell us anything about the immediate successors of the first bishops made barons of the kingdom by William, or that, as we should say now, each of them was created a peer when he obtained the barony.

As regards the title of "My Lord," given by courtesy to the bishops of the various countries to which D. P. refers, and to our Scotch and Colonial bishops, and those of the Roman Catholics of Great Britain and Ireland, it would be childlike to withhold it, although in the nineteenth century it is not customary to give the title of "My Lord" to every person who would have been styled "Dominus" in the Middle Ages.

If HERMENTRUDE failed to make her meaning sufficiently clear for D. P.'s understanding by using simply the word baron without further explanation, every other reader of "N. & Q." understood what she meant, as probably not one of them is ignorant of the various senses in which the word baron was used at different periods. D. P. must be as clever as he thinks himself if he can teach them anything; for, taken as a body of men, they know all that is known. He may amuse them, but he will not instruct them. RALPH N. JAMES.

Ashford, Kent.

As the quotation from Phillimore's *Ecclesiastical Law*, which I have verified, refers evidently to courtesy titles only, it tells nothing whatever for your correspondent's case. No one has denied that such titles are given to certain bishops and others, but simply the right of those persons to bear them. I maintain, also, that "the vulgar error spoken of by Sir R. Phillimore" refers only to a practice, not to a right. And it is the right that is in question. He does not say "only to be given," but "only given to bishops with seats in Parliament." We know, and admit, that it is given to others, but we contend that it ought not to be. It is given by advocates to judges on the bench, but no one will affirm that it is given to them as a title they can demand. Notwithstanding the conflicting judgments of Coke, Gibson, and Hale, I still hold "that bishops derive their titles, as they do their seats in the House of Lords, from their baronies, and not from their office *per se*." Phillimore is with me here, at least, to a great extent. He says (*Ecc. Law*, vol. i. p. 62, 1873): "Every bishop hath a barony, in respect whereof, according to the law and custom of Parliament, he ought to be summoned to Parliament as well as any of the nobles of the realm." Their true position, as I think, is

that stated by Chambers in his *Cyclopædia*, *sub voce* bishop:—"The bishops of England are all barons and peers. Barons in a two-fold manner, viz., feudal, in respect of lands and baronies annexed to their bishopricks; and by writ, as being summoned to Parliament."

D. P. asks, in his reply to HERMENTRUDE, "Who says that William the Conqueror made the Catholic bishops of England temporal barons—when, and where?" Dr. Gibson says it (127): "For although their baronies did put them more under the power of the king, and under a stricter obligation to attend; yet long before William the Conqueror changed bishopricks into baronies, they were, as bishops, members of the *Mycel-Synod*, or *Witena-gemote*, which was the great Council of the nation." In 3 *Salk.* 73, it is also said, "They were not barons till the Norman reign" . . . "but William the Conqueror . . . turned their possessions into baronies, and made them subject to the tenures and duty of knight service." (See Phillimore's *Eccl. Law*, vol. i. p. 66.)

In reply to H. P. D. I answer, that if I had the pleasure of addressing Bishop Sumner, I dare say I might style him "My Lord"; but I should do so in the sense, and under the limitation, I am now contending for. It would have been exactly the same in my supposed interview with "the late Emperor at Chiselhurst." Had H. P. D. lived when William III. was king, would he, or would he not, "have withheld the title of Majesty" from James II., or from either of the Pretenders?

Your correspondents have been singularly unfortunate in citing the case of the bishopric of Sodor and Man. For, if it tells either way, it tells for me, and not for them. In his short history of that island, Bishop Wilson says (*Works*, p. 455, fol. 1782), "The Bishops of Man are barons of the isle. They have their own courts for their temporalities, where one of the deemsters of the isle sits as judge." It may be their not having a seat in the English House of Peers is the consequence of some arrangement entered into between the Government and the Earl of Derby, when he ceded to the English crown the sovereignty of that isle.

EDMUND TEW, M.A.

In Switzerland are several Catholic bishops who, in society, are addressed as Monsignors; but such titles are not acknowledged by the Federal laws. In the recent proceedings against two Catholic prelates, they were called Monsieur Mermillod and Monsieur Lachat; and in the recent debates at Berne any one who used the term "Monsignor" or "Mon Seigneur" was called to order, and had to retract. It may be a breach of good manners to withhold the title of "My Lord" from any bishop, Catholic or Protestant, that we meet in society; but *etiquette* and *right* are two very different things. I quite agree with HERMENTRUDE. Catholic

and Scotch bishops are no more Lords and Graces than a Cornish miner is a "Captain," or the repairer of a Lincolnshire sea-bank is a "banker."

STEPHEN JACKSON.

Throughout eastern and western Christendom, "My Lord," or some equivalent title implying rule and dignity, is invariably accorded to bishops, irrespective of establishments or Parliamentary peerages. It is generally held by Churchmen that it was the subject of prophecy, as in the Christmas Psalm:—"Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands." Hence the Scottish and Irish bishops, although they are enduring the affliction of disestablishment, and are no longer temporal peers *de facto*, have not thereby forfeited the title of honour and dignity which has always been the privilege of their order, *semper et ubique*. A. R.

Deer, N.B.

In Christendom I should prefer to hear of no "Lord Bishops," "Graces," &c. Such titles seem vainglorious, and scarcely consistent with the profession of only *spiritual* superiority. I do not deny that they may be conveniently permitted to be used; and in this light they are scarcely worth discussing. HERMENTRUDE seems to have fallen into an historical error. She should have taken her stand on *ancient usage*, so far as it is recognized by the *State*. I myself cannot conceive such titles conferring any *real* dignity, or being in any way related to Christianity, as we find it characterized in its fundamental records, and therefore regard them (be it said without disrespect to any one) as, for the most part, factitious. LYSTRA.

The titles of Dominus in the West and Kyrios in the East (in the case of a Metropolitan, Despotes) have always been given to bishops, irrespective of any civil position; they belong to the Church's nobility. The title has nothing in itself connected with the House of Lords, nor with the baronies bestowed on bishops by William I. Bishops sit in the House of Lords not by virtue of their being created barons, but because they form the first estate of the realm: the three estates being Lords Spiritual, Lords Temporal, and Commons. In accordance with this, in the writ which summoned the bishop to Parliament, he was enjoined to bring with him the Prior or Dean of the Cathedral Church, the Archdeacons, and one Proctor for the Chapter, and two for the diocese. This was a part of the "Præmunientes Clause" of the writ of Edward I., and, strange to say, this clause is retained with slight variation to the present day! (See Joyce's *Sacred Synods*, p. 273.) These proctors were, it would seem, different persons from the proctors who sat in Convocation. It is equally clear that bishops were addressed as lords before

there was any Upper and Lower Houses of Parliament, both in this country and in others in Europe.
E. L. BLENKINSOPP.

SURNAMES.

I should like to add a few curiosities to MR. BOUCHIER'S list, 4th S. xii. 82. They are Avis, from Avice, a well-known mediæval Latin female name; Blancheflower, or Blanchefleur, a name not uncommon in west Somersetshire among the Huishes. There is Archedeckne (Archdeacon), one of the most amazing of names; and likewise Waukenphast, a London bootmaker. Applegarth is as good as Appleyard. Many of the odd names are derived from places, *e. g.*, Bythesea, Bottle (Bootle), Bullwinckle, Bray, Cowineadow, Cause. Coffee is a corruption of Cuffee, itself a corrupted Irish name; Chataway is territorial; Death is D'Ath, a very old name; Dainty has another form in Daintry, colloquial for "Daven-try"; Eatwell is territorial, also Frizzle, or Freswell, and Freshwater; Flowers Woodland, like Hezekiah Hollowbread, is a fortuitous union; Griffinhoofe is corrupted from the German; Greenstreet, Honeybone (Honeybourne), Holyland, Hasluck, Hole, Haggard are territorial; "Idle" was the name of one of Hogarth's "apprentices" in the famous series of designs, it is territorial; Kiss is German; Leatherbarrow (Lederbarrow) and Leapingwell are territorial; Ledger is St. Leger; Longstreet is territorial; Pain is Payne; Pilgrim has its fellow in French and German; Paradise is due to "of the Parvis," which latter may re-appear in "Purvis"; Sowerbutts is, probably, from "Saarbrück" or "Sauerbreuk"; Stoneystreet is territorial; Seefar may have been Seafarer or Seaford; Sheepwash is territorial; Steptoe was, probably, first given to a lame man; Stack, Seamark, Sandbank, Sanctuary, and, perhaps, Thirst (Thirsk), are territorial, likewise Tongue (Tong) and Toby (Scotch); Thirdborough is official; Wakerly (not in MR. BOUCHIER'S list) is territorial.

The originals and cognates of a very large proportion of English names should be looked for in the Dutch and Flemish languages.

Many of your readers may have thought, as I have, that common ridicule of Puritan Christian names is very unfair: they are very often translations from the Hebrew, Greek, Latin, French, or German, *e. g.*, Rich-in-Peace Smith is perfectly recognizable in Frederick Smith, and God's-Gift Jones owed his first name to the Italian or Latin.

O.

"Argument" is the oddest name I have met with (over a shop in Whitby); but if your correspondent will set himself to collect names to which no meaning can be attached or etymology given—not names of places or localities, not derived from Christian names, not taken from trades or occupa-

tions, not nicknames transmitted to descendants nor personal peculiarities, and not corruptions from some foreign language—I suspect he will be surprised by the shortness of his list; the really curious names are the names which have no meaning that we can discover.
P. P.

If MR. BOUCHIER should ever visit the parish church of Heacham, King's Lynn, he will find a black marble slab, in the floor, to the memory of a Mr. "Pig," with a coat of arms attached. This name may be worthy of a place in his curious list.
W. M. H. C.

What are we to make of Twelvetreves, Tradescant, Thickbroom, Leatherbarrow; and what shall we say of such a name as *Scaredevil*? The occupation, sometimes, associates very peculiarly with the name: we have known apothecaries and surgeons of the names of Littlefear, Butcher, Death, and Coffin; Pie, a pastrycook; Rideout, a stable-keeper; Tugwell, a dentist; Lightfoot, a dancing-master; Mixwell, a publican; and two hosiers of the names of Foot and Stocking. A more fatal equivocal was, perhaps, never produced by surnames than the following:—

"Count Valavoir was a general in the French service, and distinguished himself under the great Turenne. It happened, that while they were lying encamped before the enemy, the Count one evening attempted to pass one of the sentinels after sunset. The sentinel challenged him, and the Count answered, *Va-la-voir*, which, literally, signifies 'go and see.' The soldier, who took the word in this sense, indignantly repeated the challenge, and was answered in the same manner, when he fired; and the unfortunate Count fell dead upon the spot—a victim to the whimsicality of his surname."

FREDK. RULE.

The lady named "Onions," who got out at "Pickle Bridge," will be fresh in everyone's recollection. Some disagreeable names will be found enumerated in the preface to the *Supercheries Littéraires Dévoilées*, by Quérard.

OLPHAR HAMST.

From my list of odd surnames I send a few of the oddest, which are not in MR. BOUCHIER'S interesting collection:—Blackbrow, Liptrapp, Tooth, Halfside, Longman Strong'th'arm (Christian and surname), Smallpiece, Littlepage, Lightbody, Chipchase, Fairweather, Canon Ball (Christian and surname), Warboys, Biggerstaff, Slyman, Properjohn, Goodday, Goodspeed, Dudman Welladvise (Christian and surname), Careless, Reckless, Scamp, Strangeways, Spearpoint, Doolittle, Gladdish, Shoebottom, Fiveash, Rodd, Thickbroom, Pill, Winterflood, Storm, Middleship, Varnish.

T. M.

MR. BOUCHIER'S amusing list of surnames seems to include only existing names. Perhaps he would be interested in one of mine, which comprises such only as I have found to occur between 1291 and

1440, and, again, between 1682 and 1704. They are arranged chronologically.

Edw. I. (1291-1307), Blanket, Spillewyne, Skarlet, Alicia Thepundersstepdoghtre.

Edw. II. (1307-1327), Bonesoy.

Edw. III. (1327-1377), Ralph Screch and John de la Misericorde (parties to a suit), De Stablegate, Milkesop, Alicesone, Harneys, Gambon, Shapacape, Go to Bedde, Twentymark, Hiredman, Adam of the Holies, Rosamond, Brandewyne, Philip Alaynservant-ffrank (*i. e.*, servant of Alan Frank), Whithors, Shillyng, Halfacre, Blakhat, Swetapple, Payable, Shavetail, Blakamour, Underdone.

Ric. II. (1377-1399), Whytheberd, Intheday, Coton.

Hen. IV. (1399-1413), Hassok, Roughened, ffarewell, Johannes-that-was-the-man-of-Crise, Rascal, Sly, Fairmayden, Whitebrede, Strykere, Thunder, Seint Jakes, Holiwood.

Hen. V. (1413-1422), Alfryd.

Hen. VI. (1422-1440), Brekerope, Quyxley, Greyfin, Basket, Warmewell, John Cryour Barker, Alicia Strangewoman, Mustard.

Chas. II. (1682-5), Bufoylth.

Jas. II. (1685-8), Goldsadle, Catchlove, Beheltheland, Wildgoose, Fireside, Whitehair.

Will. III. (1688-1702), Sessions, Kittie, Pescod, Strewbrew, Foresight, Thorough-kettle, Smallbone, Lace, Ruly, Basilea, Saffron, Omiash, Pharao.

Anne (1702-4), Beefe, Watchie, Seorchival, Bacchus, Rufane, Soleiroll, Tonzy, Raiment, Woodnot, Patience, Mock, Stiffe, Emrye, Holiehand, Archthelonie, Toe.

One of the oddest series of names (I hope) ever inflicted on a defenceless infant, is to be found in the register of St. Bride's, as follows:—

"1679, May 10 [Baptized], Carolus Henricus Ricardus Marca Elizabeth, daughter of Philip Cadyman and Henritta his wife."

Mr. Philip Cadyman must have been a gentleman of remarkable tastes, and I feel sorry for poor Carolus as she grew up. However, she was free to sign Elizabeth.

HERMENTRUDE.

The surnames of my housemaid and groom are Tidd and Todd. It is a curious coincidence that they should be living in the same house at the same time. More curious is the fact, that the surnames of my four in-door servants, eight years ago, were Carter, Shepherd, Plowman, and Sheerer; and this in a small agricultural parish.

CUTHBERT BEDE.

Toes, shoemaker, Heeles, clogmaker, Longbones, Pyefinch, all now or late of York. Buss and Popkiss, Dover, 1851. Pickles sells pickles at Leeds.

H. N. C.

In Sunderland live, in the same house, Mr. Doubleday and Miss Halfknight; in Taunton (some years ago) I read on a sign-board over a shop,

"Locke and Milton"; and in Oswestry I once knew a boy who rejoiced in the name of Daniel O'Connell Cobbett Conde. Conde père was a Radical tailor.

A. R.

Croeswylan, Oswestry.

[Several correspondents have kindly furnished additions to the above note, by selecting surnames from various directories, which are also names of colours, minerals, countries, &c. These, however, amusing as they may be, are a little beside the purpose. What "N. & Q." chiefly seeks, are names which are so rare as not even to be often found in printed collections. Within "N. & Q.'s" experience are the following: Moist and Mudd, who are ratepayers in West London. Pharaoh is a hairdresser in Marylebone, and Dagobert was, at one time, a barber near Leicester Square. Houchin and Paragreen, and Kinnerfick, are in Surrey. Eastwood's *Ecclesfield* has a John Smalbehynd; and Sussex possesses many Hobgens. Among the Roundhead captains there was a Roseworm; and Jekdoe has survived to these later times. There is a Harold still at Battle, Vergette is known at Peterborough, Dudmarsh at Harpenden, and these may be translated; but Entincknap, near Bentley (Hants), must be a puzzle, even to its owner. Yeaw is the name of a brewer on the banks of the Thames. Easterly Rains was in trouble at the Sessions not long ago, and Grand Riches is the name of a coachman who was lately witness in an assault case.]

ORIGIN OF HUNDREDS: CENTURIATION OF ROMAN BRITAIN.—This is the exact title of the interesting paper presented to the Society of Antiquaries, in 1869, by Mr. Henry Charles Coote, F.S.A. The *centuria* according to this learned writer was an estate, or allotment, or assignment of land; containing from 50 to 200, or even 250 *jugera*, which last would, probably, answer to the Saxon plough-land or *hide*, as it was sometimes called—enough land to support a plough, that is the ploughman and his family. "The territory having been appropriated" (says Mr. Coote), "the next step was to divide and assign it in *centuriæ* or private estates. The *centuriation*, as it was called, was the legal and constitutional act which perfected the change from public land into private property" (page 7).

The *centuria* was, it seems, originally so called from its containing a hundred *jugera*, but in later times the number of *jugera* was increased, and sometimes doubled, and Isidore defines the *centuria* as *ducenta jugera*. That this is the real origin of hundreds is apparent, from the fact that they certainly existed in Roman times, and are found, not long afterwards, existing everywhere under the Saxons, without any mention in contemporary history of their *institution* by the Saxons. No doubt the Saxons had some system of "centuriation" in their native country, but it was only *numerical*, not *territorial*, whereas the Roman system was, as our own is, *territorial*. As early as the time of Bede we find land divided into hundreds of *family* lands, *terræ familiares*. Thus he states that the extent of the Isle of Wight was

(B. iv. c. 16) "twelve hundred family lands"; the Saxon family land corresponding with the Roman *jugera*, and a hundred of these corresponding with the Roman *centuria*; whence, no doubt, the Welsh *cantred*, the Roman-Britons having retained the same divisions which the Saxons afterwards adopted. An old chronicler defines a hundred as containing a hundred villas: *Hundredus continet centum villas* (Brompt. 956). The term "villa" in Bede is rendered by the Saxon translator "tune" (town), and included not only the mansion of the owner but the cottages of the tenants and slaves who cultivated it. The extent of the Saxon hundred, as of the Roman *centuria*, greatly varied; and it can easily be imagined that in the course of time, among a rude and barbarous people, their limits would often be altered, by divisions or annexations from various causes. Hence we find that the size of hundreds very greatly varies, as also the number of manors a hundred contains.

W. F. F.

"ROBBING PETER TO PAY PAUL."—An early use of this saying is to be found in Thomas Nash's *Have with you to Saffron-Walden*, 1596, viz.:—

"And yet, as I shrewdly presage, thou shalt not finde many powling pence about him neither, except *he rob Peter to pay Powle*."—(Mr. Collier's reprint, p. 9.)

S.

TAVERN SIGNS.—In the neighbourhood of Ripponden, Yorkshire, is a public-house called *The Quiet Woman*. The painting represents the figure of a female, but without a head. At Weakey, in Saddleworth, Yorkshire, is a public-house known by the sign of *The Gate*. On the front of the house hangs a miniature gate, on which are inscribed the words:—

"This gate hangs well,
And hinders none.
Refresh and pay,
And travel on."

G. H. A.

Pendleton.

BELL-RINGING.—Being on a pedestrian tour last summer in the North Riding of Yorkshire, I visited Hardrow, near which are the noted Waterfalls. In the village is a small Episcopalian church. I was told by a resident that there is connected with this church a chapel-of-ease, some five miles distant, in which is a belfry but no bell. When service is to be held, which is only very occasionally, the clerk mounts the belfry, and rings a hand-bell, calling out, "*He's a-comin*," "*He's a-comin*," alluding to the clergyman, whom he can see approaching at a distance of two miles. G. H. A.

Pendleton.

"THE GRASSY CLOUDS NOW CALVED."—The good taste of this supposed metaphor of Milton's has been questioned. Some one somewhere suggested there might be no metaphor at all; that Milton,

being blind, dictated "*cāved*," with the long open *a*, grateful perhaps to his ear, and could not (for the same cause of blindness) revise the error of spelling into which his secretary, or printer, had fallen.

But how was it with John Wesley, who saw very well how to write and revise till turned of eighty, and who thus transcribes from a friend's account of an accident that happened to a Cornish man: "He was sitting cleaving stones, when the rock *calved* in upon him"? Exactly (in sense if not 'in sound) as Suffolk labourers now talk of a ditch and a hungry farmer of his stomach—"caving in." QUIVIS.

HOOKE'S "ECCLESIASTICALL POLITIE."—In an advertisement on the last page of "N. & Q." for June the 21st, 1873, Mr. Kerslake has a note on the rare second edition of Hooker's *Ecclesiasticall Politie*, which raises a question of some interest. He says the second and very rare edition printed by John Windet, in 1604, was the first edited by John Spencer, Hooker's friend, and has the note to the reader signed T. S., and not J. S., as stated by A. Wood, and adopted by Keble, from his not being able to get a sight of a copy of this second edition.

I believe the "note to the reader" in the second edition was signed I. S.; it is so in the copy in my library; but it is very probable that some of the first copies of the book had the letters printed T. S. by mistake, which was corrected as soon as the error was observed. In Stansby's edition of 1611-17 the letters are J. S., and they are so quoted by Isaac Walton (who was Dr. Spencer's nephew) in his *Life of Richard Hooker*.

EDWARD SOLLY.

INFERNAL MACHINE.—The "infernal machine" for destroying ships, which is at present alarming some people, appears to be a by no means novel invention. So early as 1663, the Marquis of Worcester writes, in his *Scantlings of Inventions*, ix.:—

"An engine portable in one's pocket, which may be carried or fastened in the inside of the greatest ship, *Tanquam aliud agens*, and at any appointed minute, though a week after, either of day or night, it shall irrevocably (*sic*) sink that ship."

Happily, he also alludes to the means of "preventing and safeguarding any ship from such an attempt by day or night."

J. S. LAURIE.

Whitehall Club.

MONUMENTAL BRASS IN KEMSING CHURCH, KENT.—It may be well to draw attention in the pages of "N. & Q." to the fact that the brass of Thomas de Hop in the chancel of Kemsing Church, near Sevenoaks, has undoubtedly been antedated. The period hitherto assigned to it is early in the fourteenth century, about 1320, whereas I find, from the archives of the see of Rochester (*Reg. Hamo de Hethe*, f. 194b.), that Thomas de Hop was

not admitted to the rectory of Kemsing until March 27, 1341, more than twenty years later, and that he died probably at the close of 1346, his will having been proved on January 7th of the following year. Since there is no date on the brass, which is still as perfect as when first laid down, it is not improbable that the monument was placed in the church under his own direction during his lifetime; and allowing for this, it may be safely assumed that the engraving was executed between the years 1340 and 1350, instead of about 1320.

I may add that the history and antiquities of this little country church have been already fully discussed by me in the *Reliquary* for January of the present year, where an accurate reduction of the brass of Thomas de Hop will be found.

E. H. W. DUNKIN.

Kidbrooke Park Road, Blackheath.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

LORD KENYON.—Until comparatively a recent period, the connexion between the first Lord Kenyon and the family of Simpson of Bounty Hall, Jamaica, and 30, Portland Place, London, used to be shown, but I do not remember to have seen it in the later published pedigrees. Mr. Simpson, M.P. for Sevenoaks, was the nephew of Lord Kenyon's wife. The latter had also two nieces, daughters of Simpson of Bounty Hall, one of whom, Mary, married Handasyde Edgar, M.D., and the other,* a Colonel Tullok, or Tullock. The wills explanatory of these alliances are on record in Jamaica, and therefore I should be grateful for a pedigree of the Simpson family which any of your readers may be able to give me, as obtaining information from the W. I. Colonies within a reasonable period is not to be thought of. S.

AUTHOR WANTED.—Some time ago, I asked through "N. & Q." for some information respecting the author of a small collection of poems, chiefly in the Buchan (Aberdeenshire) dialect, and published in Aberdeen in 1829 or 1830, but failed then to elicit any reply to my query. The author was an old soldier; so I gleaned from the opening verses of his first or introductory poem. As far as my memory serves me at this distance of time, the lines were as follows:—

"In Buchan I was born and bred,
Of parents mean and poor,
Who constantly inured me
Hard labour to endure.
I 'listed in a neebouring fair
A soger for to be,

And we in a transport ship
Soon sailed o'er the sea,
To join my regiment then abroad
All in my youthful bloom,
We marched through showers of cannon balls
Up to Fort Bergen op Zoom."

I read the book the year in which it was published, but have never seen it since. I have a faint recollection that it was published by a Mr. Wyllie, a bookseller in Aberdeen, but of that I am not certain. I should be very glad if some of your Aberdeen or Aberdeenshire correspondents would favour me, through "N. & Q.," with some information respecting the writer of this collection of poems, including a copy of the title-page of the work.

W. McL.

ELIZABETH HANDS.—Who was Elizabeth Hands who published by subscription "*The Death of Ammon: a Poem*, with an Appendix containing Pastorals and other Poetical Pieces," Coventry, 1789? The list of subscribers is large, contains names of note, and many members of colleges at Oxford and Cambridge. In the dedication to Bertie Greatheed, Esq., the authoress describes herself as "born in obscurity, and never emerging beyond the lower stations in life." H. P. D.

NURSERY RHYME.—There is a quaint old nursery rhyme which lingers in my memory. I should be obliged if the readers of "N. & Q." could help me to any collection of rhymes in which it may be found. This is it, as far as my memory serves me:—

"There was an old woman as I have heard say,
Who went to church her prayers for to say;
When she came to a stile, she rested a little while,
When she came to the church door, she rested a little more,
As she went through the porch and in at the door,
She saw a man lying dead on the floor.
From his head to his heels, from his heels to his chin,
The worms crawled out, and the worms crawled in;
'Shall I be like this when I am dead?'
'The very same,' the sexton said.
'Ough!' she cried, and then she died."

It is certainly an odd production, and rather terrible for a child to hear. L. D.

JOHN MAUDE OF MOORHOUSE.—I have picked up, in Philadelphia, an exquisite copy of Thomas Gent's *History of Hull*. It is bound in fine olive calf, heavily gilt and tooled. The above name and address are on one of the pages. Can it have belonged to the author of *Verbeia*?

ROBERT COLLYER.

Chicago, U.S.A.

CRABB OF CORNWALL.—I want to trace the genealogy of this family, who were located for many generations in the valley of the Tamar. The name first appears about 1217, as assisting to destroy the fleet of Eustace the Monk (Harleian MS. 636). In 1225 the bailiffs of Southampton

* Or was she sister, and not niece, of Lady Kenyon?

were ordered to buy cordage for the king's great ship under the inspection of Stephen Crabbe. An engineer of the name assisted Edward I. at the siege of Berwick, and Nicolas mentions his son as opposing Baliol's landing in the Tay in 1332. The same man was sent for by Edward III. before his expedition to France, in 1340, and made governor of forty ships to follow the defeated French fleet after the battle of Sluys in the same year. Nicolas also speaks of the frequent occurrence of the name in English naval history, but I have so far been unable to discover any other mention of it than is given above. They bore for arms, "Azure, chevron between three fleurs de lis, argent." Where shall I find the Minor and Stannary Courts Rolls for the county of Cornwall?

J. C. F.

THE SUBLIME PORTE.—At what date, and from what Christian power, did the Sublime Porte first condescend to receive an ambassador, and who was the first ambassador from the Court of England who was received, also, who and what were the diplomatic agents previously? If any of your intelligent correspondents will answer all or any of the above queries, they will oblige a curious but ill-informed inquirer.

E. H. C.

TOBIAS FURNEAUX, R.N.—I want to find the exact naval rank of Tobias Furneaux at the time he commanded the "Adventure," Cook's companion vessel during his second voyage round the world. Cook mentions him several times in the diary of his voyage as "Captain" Furneaux, but as Cook was himself only a commander, it was scarcely consistent with naval etiquette that the second in command should have been of higher rank than his prime pal. The title of Captain was, I imagine, a courtesy title. I want to be sure.

J. B.

Melbourne, Australia.

"AS WARM AS A BAT."—Many people say they feel "as warm as a bat," just as others say they feel "as warm as a toast." In what sense is the word "bat" to be understood?

J. BEALE.

"QUARTERLY REVIEW," 1827. Can any one tell me who is the author of the article on Milton?

JONATHAN BOUCHIER.

MR. LANGLEY, YORK.—Who was Mr. Langley, schoolmaster at York in the time of the Commonwealth and beginning of the Restoration, 1661? He was a classical master, but I cannot find his name in the books in York.

H. C.

ROYALIST RISING IN KENT (1648).—I shall feel obliged to any "man of Kent" who can communicate any family traditions or anecdotes connected with this heroic, though unsuccessful enterprise. The paper I recently delivered at the

meeting of the Kent Archaeological Society was, as I stated, only an outline.

GEO. COLOMB, Col. F.S.A.

"TALES AND LEGENDS OF THE ISLE OF WIGHT: with the Adventures of the Author in search of Them." By Abraham Elder, Esq. 2nd edition, 1843.—Who wrote this work? It is not mentioned in Mr. Olphar Hamst's *Handbook*. Mr. Abraham Elder was evidently a person of culture and research, possessed of a delicate humour and much literary skill. His book is very interesting, and might well be reprinted. Even those parts of it which are out of date serve to show how far we have advanced, in certain directions, in the last thirty years,—such a sentence as the following, for instance, from his discourse on the Pied Piper of Newtown:—

"There are also still in existence some very beautiful and copious remains of ancient literature in a language which Sir William Jones affirms to be more perfect than the Greek, and more copious than the Latin—the Sanscrit, the oldest language known."

The book is illustrated with pictures by Robert Crunkshank—a man how different from George!

A. J. MUNBY.

Temple.

HELMET AND BEEHIVE.—Could you, or one of your correspondents, inform me of an English ballad which makes mention of a warrior's helmet converted into a beehive "in the piping time of peace"?

HERMIT OF N.

"RAISE."—Can any one tell me whether this causative of *rise* (A.S. *risan*) has yet been found in Anglo-Saxon? The *Ornamum* is Strattmann's first authority for it, and both Wedgwood and he give the Old Norse *reisa*, Gothic *raisan*, as its source; but one would expect to have found it in Anglo-Saxon too, though that had *hebban*, to heave, to raise.

F. J. FURNIVALL.

AUTHOR WANTED.—Who was the writer of the novel entitled "*Le Philosophe Anglois; ou, Histoire de Monsieur Cleveland, Fils naturel de Cromwell*," écrite par lui-même, et traduite de l'Anglois par l'Auteur des Mémoires d'un Homme de Qualité" (in eight volumes), Amsterdam, 1770.

W. F. P.

CROYLOOKS.—What may the etymology of this word be? Old people in the vale of Glamorgan go gathering *croylooks* for fuel, and these *croylooks* are the wood that remains from furze-bushes that have been set on fire.

T. C. UNKONE.

JOHN LOCKE.—Is it known how many portraits of Locke were painted by Sir G. Kneller, and where they are now? Mrs. Hollings, the widow of an eminent physician, bequeathed a portrait of John Locke to her daughter, Jane Champemownna. This, I suggest, was the last that Kneller painted,

namely, that painted in 1704 for Anthony Collins (see Locke's letter to Collins, September 11, 1704); and I believe it was engraved by Smith, and published in 1721. The Champenowne pictures appear to have been sold at the end of the last century.
T. R.
Rye.

KEATS.—Shelley, in his *Adonais*, stanza 30, speaking of "the mountain shepherds" who lamented poor Keats's early death, says:—

"From her wilds Ierne sent
The sweetest lyrist of her saddest wrong;
And love taught grief to fall like music from his tongue."

The allusion is, I presume, to Moore. Where does this poet pay a tribute to the memory of Keats?

JONATHAN BOUCHIER.

MEANING OF WORDS.—It is with no mock modesty, but in simple ignorance, that I would ask, on perusing "Orpheus and Moses" (*ante*, p. 31, what is the meaning of the particle *Gines*? Hydrogen is not that which is born of water, but that of which water is born. In either sense ὁποιγεν is a name for Moses. Oxygen is the acid bearer, not the acid-born; Cyanogen the colour maker, not the colour-born; but when we get to Hylogenes, it is pretty plain that wood-born is meant. Medical doctors are occasionally heard to speak of *Pythogenic* disease, meaning not dirt-making, but dirt-made fevers. Let us be consistent; and to be so, let us make a start upon good authority.

H. T. H.

Bath.

THE GIBAUT, DE QUETTEVILLE, AND DOBRÉE FAMILIES OF GUERNSEY.—Will one of your Guernsey readers favour me with the armorial bearings of these families. I am also anxious to learn if anything is known of the antecedents of the first settler of the last-named family, who came, I believe, from Vitre, Brittany, about the middle of the sixteenth century. I do not find the name in the Breton Armoriaux, whereas a family of the name of D'Erbrée is frequently mentioned in connexion with Vitre. Is it possible that the islanders, who changed the name of Andrews to Andros, might also have corrupted D'Erbrée to Dobrée?

Lee.

E. H. D.

PENANCE IN THE CHURCH OF ENGLAND IN THE LAST CENTURY: WHAT WAS IT? In the Parochial Register at North Aston, Oxfordshire, there is this entry:—

"Memorandum.—That Mr. Cooper sent in a form of penance by Mr. Wakefield of Deddington, that Catherine King should do penance in ye Parish Church of North Aston ye sixth day of March, 1740, and accordingly she did. Witness, William Vaughan, Vicar. Charles May, John Baillie, Churchwardens."

Then further on, a piece of paper has been cut away from the register and the rest of the entry

partially obliterated; but I have not been able to read the name of the penitent, whose sin may be inferred to be that of unchastity, but—

"Which was baptized by Mr. Watson [the rector of the adjoining parish of Somerton] July 8th, 1755. Mem. She left the parish to prevent my obliging her to her penance."

This is in the handwriting of the same vicar as the entry in 1740.
WILLIAM WING.
Steeple Aston, Oxford.

[The form of penance is printed in "N. & Q." 4th S. i. 468. See also 2nd S. ix. 167, 168.]

THOMAS FLUDD.—Information wanted concerning any of the passengers of the ship "Alexander," given in Drake's *Founders of New England*, p. 106, as having sailed from London for Barbadoes, in May, 1635; and particularly of Thomas Fludd, showing from what places in England they came. Fludd, Flood, Flud, Flod, Flodd, Fluyd, Floyd, Flowd, Flude, Floud, and Flewd, as the name is written by different members of the same family.

MARTIN H. STAFFORD.

New York.

Replies.

CAROLAN.

(4th S. xii. 9, 56, 118.)

As an ardent admirer of Carolan's productions, I am greatly delighted to learn that Mr. John Hogan is executing a monument in Italy, which promises to be, in some measure, a worthy tribute to the memory of one of the greatest bards which Ireland has ever produced, and of whom most Irishmen in all parts of the world are justly proud. Lady Morgan's laudable patriotism has partly supplied that which should have been done by the Irish nation, and I hope that, sooner or later, Irishmen and Irishwomen, too, will show their veneration for Carolan by erecting a national monument to his memory. It is not creditable to the Irish people that he has been so long neglected—not even a stone marks his grave. Among the hills and glens of Ulster I have often listened with delight to his deathless strains sung by peasants who knew nothing of written music, but they heard his songs sung by their fathers, and so they hand them down from generation to generation. When centuries have passed away, and when the hardest marble has crumbled to dust, the melodies and the name of Carolan will live in the hearts of the Irish race.

My enthusiasm has led me from the query. As has been already observed, the name is not pseudonymous. In Irish it is *Tóirdhealbhhaigh Ua Cearbhallain*, which is, correctly Anglicized, Turlough O'Carolan, now written without the prefix O'. There are—or at least there were a short time ago—several families in the counties of Armagh, Monaghan, and Leitrim who are descended, or are of the same branch, and who spelled their name

Carolan. The O'Cairellains of the county of Derry, whose tribe name was Clann Diarmada, and who were anciently lords of the modern parish of Clander-mott, are quite a distinct family; their name in the Irish annals is almost invariably written O'Cairellain or O'Caireallain, while the other name is generally written O'Cearbhallain or O'Cerballain; and as to the name Cearbhall or Ua Cearbhall, now Anglicized O'Carrol or Carroll, they were anciently kings of Oerghialla or Oriel, and were not of the same family as Carolan. It is difficult now to distinguish between the O'Cerballains and the O'Cairellains; both families Anglicize their names Carleton, Carolan, Carlin, Carland, Curran, &c., but most of the Derry family Anglicize their name Carlin and Carland. In conversation the peasantry pronounce it Kirlan and Kirrelan.

Mr. Hardiman says of Carolan:—

"To him Ireland is indebted for upholding its ancient character for music and poetry, and the debt yet remains to be paid. In every part of the world his strains are heard and admired, and our countrymen in foreign climes feel justly proud of their national bard. But how has he been requited at home? His humble grave may indeed be traced, but not a stone tells where he lies. The indignant exclamation of Johnson is not even yet applicable to us

'See nations slowly wile, and meanly just,
To buried merit raise the tardy bust!'

"Carolan was born at Newton, near Nobber, co. Meath, in the year 1670, and died 1734. His father, Shane O'Carolan, was plundered of his ancestral property in the civil wars and frequent quarrels of that period. In consequence of this he was obliged to remove from his native place to Carrick-on-Shannon. Here the future bard was first taken notice of by Mrs. McDermott Roe, who had him instructed with her own children. In his eighteenth year he had an attack of small-pox, which deprived him of sight. Previous to this he had shown no particular talent for music, but now finding himself unfit for most professions, he expressed a wish to learn the harp. Mrs. McDermott Roe employed a harper to teach him, and when he had finished his education, she presented him with a horse and an attendant. Thus equipped, in his twenty-second year he began his wandering life, and soon rose to the highest place among Irish bards and harpers. His compositions are very numerous; hundreds of them are lost for ever, and many more are only preserved by the peasantry in the wilds of Ulster and Connaught. Except another Bunting turns up, we may expect that many of his unwritten airs will be lost. When seized with his last illness he was at Zemp, in co. Fermanagh. Bidding the Maguires a last farewell, he proceeded to the house of his never failing friend, Mrs. McDermott Roe. He was accompanied from town to town by his friends, who took leave of him with tears. When he arrived at Mrs. McDermott's, which he had left some fifty years before with a reputation to gain, he called for his harp, and played his *Last Farewell to Music*. His funeral was attended by a vast concourse of people, among whom were sixty clergymen of various denominations; but there was no one present who mourned his loss with more poignant sorrow than did his life-long friend, Mrs. McDermott Roe, then in her eightieth year. He was buried in McDermott Roe's vault at the east end of the venerable old church of Kilonnan."

For memoirs of Carolan, see *Irish Minstrelsy*,

edited by Jas. Hardiman, M.R.I.A., and Bunting's *Ancient Irish Music*. CUMEE O'LYNN.

Turlough O'Carolan is all the name existing, so far as can be gathered from Joseph C. Walker's curious book of *Historical Memoirs of the Irish Bards*, Dublin, 1786. He gives, at p. 67 of the Appendix, a life of O'Carolan, and so far is the name from being a pseudonym that Turlough was born at Nobber in 1670, "on the lands of Carolan's town" in Westmeath, which were wrested from his ancestors by the Nugents in the time of Henry II. He lost his sight by small-pox very early, for he had no impression of colour, and used to say his "eyes were transplanted to his ears." He was one of the greatest of the musical geniuses of Ireland. Some of his music is given by Walker. The reputation of some of his melodies is great even here. *O'Rourke's Feast* is well known, and so charmed Dean Swift that he gave an English version of it. I do not know the version, but with all my respect for the great Dean, I have no doubt the honour he conferred upon it was to spoil it. The Dean was not nearer to a poet than wit and epigram can bring any great intellect. O'Carolan died March, 1738, at the age of sixty-eight. Goldsmith said of him: "Of all the bards this country ever produced, the best, the greatest, was Carolan the Blind." He lies buried at Kilonnan, "with not a stone to tell." With this fact before us, it is ludicrous to set up Lady Morgan's bas-relief in a Dublin church. Why not place it in Kilonnan parish church, where the body lies? You might as well stick it up at St. Stephen's, Walbrook, or some town in Lorraine, because it was ceded to France by treaty in the year he died, 1738.

C. A. W.

Mayfair.

OLD ENTRIES.

(4th S. xii. 69.)

I cannot find a complete copy of the Metrical Charter relating to lands near Knaresborough. Hargrove, the historian of that place, takes no notice of it whatever.

The second grant quoted by H. H. S. C. is, I think, open to a great deal of suspicion; for, in the first place, although both the King of Scots and the Prince of Cumberland obeyed the summons of King Athelstan and acknowledged his superiority, it does not seem probable that those powerful princes would allow him to interfere with the distribution of land within their territories, and it is not likely that he possessed private estates so far from the seat of his own government; in the second place, we hear nothing of the document until 1387, when it is said to have been brought to light during a successful raid into Cumberland by the Scots, under the Earls of Fife and Douglas. Such a scene of hurry and confusion

as must needs have accompanied the destruction of houses and carrying away of enormous booty, was not very favourable to the preservation of old charters, nor do I think the Scots of the period were much given to antiquarian research. One of the best chroniclers of that age, Henry de Knighton, gives a full description of the incursion, but says nothing about the charter. Thomas de Walsingham does not record the affair at all. And with regard to the witness, "Maulde, my wife," no mention is made of the existence of this lady by any of the most reliable historians. The earliest account I have found of the document is in Holinshed, who admires its simplicity, but does not state from what source he derived his information. In his version the spelling is rather different:—

"I king Athelstan giues to Paullane
Odiham and Rodiham
Als guid and als faire,
Als euer they mine waire,
And yarto wisse Mauld my wife."

Several grants of land in this ancient metrical form are preserved. I have two before me now, relating to lands granted by Athelstan to the Abbays of Ripon and Beverley; but, as they extend together to upwards of a hundred lines, and are evidently spurious, of course I cannot ask you to give them space. The following charter, however, said to have been granted by Edward the Confessor, occurs in the Records of the Exchequer, and is quoted by Camden, who certainly believed in its authenticity: other writers express an adverse opinion; but, if they be right, they must at least allow that the forgery is of very respectable antiquity, for the copy, actually in existence, dates from the reign of Edward II.:—

"Iche Edward Koning
Have yeoven of my forest the keping
Of the hundred of Chelmer and Dancing
To Randolph Peperking, and to his kindling;
With heort and hynd, doe and bock,
Wild foule with his flocke,
Partrich, fesaunte hen and fesaunte cock,
With green and wilde, stob and stokk,
To kepen and to yeomen by all his might,
Both by day and eke by night,
And hounds for to holde,
Goode swift and bolde
Four greyhounds, and six braches,
For hare and fox and wilde cattes;
And therefore Iche make him my booke.
Wittenes the bishop Wolston,
And book ylered many on,
And Sweyne of Essex our brother,
And to-ken him many other,
And our Stiward Howelin
That bysought me for him."

Another, in rather a different style, was given by William the Conqueror to the ancestors of the Hopton family. One copy is preserved by Robert Glover, Somerset herald in 1571; another by William Rastall, one of the Justices of the King's

Bench in 1558, in his treatise entitled *Les Termes de la Ley*; but the wording of the two copies, although evidently referring to the same transaction, is so different as to give rise to grave doubts as to whether either copy is a correct transcript of the original. That given by Glover is as follows:—

"To the heys male of the Hopton lafully begotten,
To me and to myne, to thee and to thine
While the water runs, and the sun doth shine;
For lack of heys to the king againe.
I William, king, the third year of my reign,
Give to the Norman Hunter,
To me that art both liue and deare,
The hoppe and hoptoune,
And all the bounds up and downe,
Under the earth to hell,
Above the earth to heaven,
From me and from mine,
To thee and to thine,
As good and as faire,
As ever they mine were,
To witness that this is sooth,
I bite the white wax with my tooth,
Before Jugg, Marode and Margery,
And my third son Henery,
For one bow and one broad arrow,
When I come to hunt upon Yarrow."

There is some reason to believe that the first three lines, which seem to create an entail, are spurious; they are not found in the most ancient copies. One would expect to find the words "From me and from mine" in the place of "To me and to mine"; but the reading in the text may possibly be correct, because the king still retains an interest in the estate. Rastall's version is as follows:—

"I William, king, give to thee Plowlen Royden, my hop and my hoplands, with all the bounds up and down, from heaven to earth, from earth to hell, for thee and thine to dwell, from me and mine to thee and thine, for a bow and a broad arrow, when I come to hunt upon Yarrow. In witness that this is sooth, I bit this wax with my tooth, in the presence of Magge, Maud, and Margery, and my third son Henry."

C. FAULKE-WATLING.

CATALOGUE OF THE SIGNET LIBRARY (4th S. xii. 65, 115.)—It is somewhat difficult to know what to reply to W. M., or whether, indeed, his note requires any answer at all. What is it W. M. expects me to do? If he complains of my criticising without giving examples of faults and reasons for condemnation, I am, of course, quite willing to supply these omissions. If he simply complains of the tone of my note, I at once express regret that I am not skilful writer enough to make a complaint pleasant, and I tender my apologies if I have written anything, other than criticism, which would wound anybody's feelings.*

* I have received a letter from Mr. Martin, the Librarian to the Inner Temple Library, in which, referring to the third paragraph of my note on p. 65, he says:

That the Signet Catalogue should command respect is exactly what I complained of. In my case it commanded so much respect that I relied upon it implicitly, until after some hours' work I gradually became convinced that it was totally unreliable, had all the faults of, and was as bad as, most other catalogues, had misled me, and, in fact, such work as I had done from it was useless.

In my note I desired simply to criticise the Catalogue, but W. M. brings in, and compels me to notice, the much respected name of a celebrated writer, Mr. David Laing, who has done more than any man living for the history and literature of Scotland: he is the Payne Collier of Scotland. If the Signet Catalogue is Mr. Laing's, it adds another instance to the one Mr. Payne Collier supplied us with some years ago, that a man may be profoundly learned in literature, and yet be ignorant of the art of making catalogues of libraries. It is, however, a common conceit amongst literary men who have never had any special training for the work, that they quite understand how to make a catalogue.

W. M. seems to me most unhappy in his selection of the quotation from the "advertisement," that "no labour has been spared to ensure accuracy," when we have such practical denial of these words in the Catalogue itself. I hope W. M. does not imagine I criticise from pleasure; quite the contrary, it is a great deal of trouble, requires attentive reading,—much of the Signet Catalogue not being at all interesting,—and if it makes no enemies, is certainly not calculated to make friends.

I now pass on, and do lift my hat and bow with the greatest respect for the talents and learning of the librarian of the Signet Library, but not, I am sorry to say, for the Signet Catalogue.

OLPHAR HAMST.

W. M. fitly pays a tribute to the European fame of the learned Keeper of the Signet Library, which certainly is in little danger from the cavilling of OLPHAR HAMST. It would be superfluous to add a word to what has been so well said by W. M.; but I would notice a pleasing instance of the literary activity of my honoured friend which lies before me. This is a recent tract of 48 pp., consisting of a Letter to Principal Shairp, of St. Andrew's University, with statement and appendix of original documents in Mr. Laing's possession, the whole forming a clear and triumphant exposition of the authorship of the beautiful "Ode to the

—“The catalogue of this library printed in 1843 may, perhaps, be described in those words, at all events I am quite ready to admit that it is not a good catalogue; but inasmuch as nearly thirty years have elapsed since it was printed, it would have been, I think, more generous if you had presumed that, should a catalogue be printed by the authorities of this Inn, it would probably, like that of Lincoln's Inn, be worthy rather of commendation than condemnation.

Cuckoo.” The claim so pertinaciously urged by some, more gifted with zeal than discretion, on behalf of Michael Bruce is quite disposed of, and shown to rest on nothing better than vague second-rate tradition; while poor Logan, who has been so long held up to obloquy as a thief and plagiarist, is proved to be the undoubted author of the poem. That at a time of life when so many repose on their worthily-acquired laurels, Mr. Laing should thus rehabilitate the fame of an ill-starred genius, is an additional link to the chain which binds him to the esteem of his countrymen, and a proof that the ripe scholarship, which for half a century has maintained the foremost place in Scottish literature, still flourishes with unabated vigour.

ANGLO-SCOTUS.

CULLEN PARISH CHURCH: JOHN DUFF, OF MULDAVIT (4th S. xii. 23, 114.)—I agree with ANGLO-SCOTUS in regard to the date of the inscriptions in the Church of Cullen, and I think I understand how that well-informed and very accurate investigator of our northern *grave literature*, Mr. Jervise, has been led astray in the matter.

In 1536 Ellen Hay, mother of John Duff, of Muldavit, founded a chaplainry “to praei for Elen Hay and hir bairns,” and built the south aisle of the Church of Cullen as a “local habitation” for said chaplainry, vesting the patronage thereof in her son John and his heirs. In 1792 a monument, now in the mausoleum of the Fife family near Duff House, was removed from that aisle. This monument consists of the effigy of a warrior in the usual position, with an accompanying slab-stone, bearing an inscription, which in part reads, or has been read (I have not seen it), as follows:—“Hic jacet Johanes Duf de Maldavat et Baldavi, obiit 2 Julii, 1404”; and Mr. Jervise, it would seem, being ignorant of the date 1536, naturally, although rashly, concluded that this was the date of the aisle itself and of its inscriptions. But how then are we to account for the date 1404? In one of two ways:—the monument on which it is found is either the genuine memorial of an earlier John Duff, preserved from some older structure or removed from some other part of the church, and set up in the new aisle; or it is spurious as to the date at least. Adopting the first view, we go back to documents of the time indicated in search of a John Duff, but strange to say we find him not, but instead we find a *David* Duff, who, having married the heiress of Muldavit, “Agnes de Camera” (*Scoticè*, Chalmers), obtains, on the 9th Feb. of the very year 1404, a charter of the lands of Muldavit in favour of himself and his wife, the longer liver of the two, their heirs lawfully begotten, and failing them, the heirs whomsoever of the said David. Now, if there was a John Duff, of Muldavit, in 1404, the family must have suffered severely during the short period from Feb. 9 to

July 2. David and his wife, their children, if they had any (it is not at all probable that John could have been a son of theirs), and John himself, all died within six months. From these facts and considerations, the conclusion that must be drawn is that the date of the inscription is not authentic; that is to say, it is either a misreading of the real date, or that date has been tampered with. Supposing the true date to be 1604, and it is quite possible for John, son of Ellen, to have lived to that date, how easy would it be to read the time-worn figures as 14 instead of 16, and how easy would it be also, if there was a motive, so to alter or partially obliterate the 6 as to make it appear a 4.

But *cui bono*? Well, supposing a respectable ancestor was wanted by a comparatively parvenu family, such a worthy as John Duff, dignified in monumental stone, would serve the purpose very well, especially if, by throwing him back two centuries, it would be possible to affirm, without fear of contradiction, that he was the second son of the thirteenth Earl of Athole, David de Strathbogie, an undoubted descendant of Macduff, Thane of Fife; that the said John gave up the surname of Strathbogie and adopted that of Duff, and that consequently the family in question is, perhaps, the most ancient in the kingdom,—all which has been asserted. It is generally believed by those who have some knowledge of the subject that the Earl of Athole had only one son, who was only three years of age at the death of his father in the battle of Culblean, 1335, and that this son, who was subsequently a follower of the Black Prince, died without male issue. If this is the case, have not the descendants of the *second* son a claim to a higher title than they at present possess?

If this was a matter that concerned merely a certain family, it might be allowed to pass unnoticed, but as it interferes with and prevents a right understanding of the antiquities of an important district, it ought, I think, to be cleared up if possible.

NORMAN-SCOT.

ANGLO-SCOTUS has good reason to doubt the antiquity of the inscriptions which are cut upon various parts of the aisle at the kirk of Cullen, in consequence of the statement that Elen Hay, who built the aisle, &c., was the "mother of John Duff, of Muldwit, who died in 1404." This error, which arose from the paper having been rather hurriedly put to press, and before being properly revised, was soon discovered, and will be rectified in the next part of the Society's *Proceedings*.

I may state that the husband of Elen Hay (the mother of a John Duff, of Muldavit), died about 1519 (Douglas's *Baronage*), and that the style of the architecture of the aisle of the church of Cullen, as well as that of the lettering of the inscriptions within it, clearly belong to the first half of the sixteenth century.

The inscription upon the front of the stone upon which the recumbent effigy lies in the mausoleum at Duff House and that upon the flat slab apparently belong to the early part of the fifteenth century. The latter, much worn by being trampled upon, is not now very distinct; but the former (which certainly looks as if it had been touched up) is plain enough, and reads thus:—

hic . iacet . iohanes . duf . de . muldabat
& . baldacie . obiit . 3 . idii . 1404.

A. J.

"A PARENTHESIS IN ETERNITY" (4th S. xi. 504; xii. 34.)—This forcible expression of the learned physician of Norwich occurs in a singular and interesting biography, the author and subject of which were alike singular themselves:—

"Every one who knows that time is but a parenthesis, a portion bracketted out of eternity, feels anxious to be acquainted with the religious opinions of any individual whose career is presented to his notice."—*Life of John Walker, M.D.*, by John Epps, M.D. London, 1832. 8vo. p. 240.

Byron has—

"Between two worlds, life hovers like a star,
'Twixt night and morn upon the horizon's verge."

Don Juan, cant. xv. 99.

So also Nicholas Michell, in a poem on *The Present Time*:—

"The present hour,—small fragment,—speck of Time!
What human joy, what agony, what crime,
It doth condense!—Thought terrible and sublime!"
New Monthly Magazine, Jan., 1866.

An adumbration of the same thought occurs in a local serial long since passed away, but which is worthy of record as having emanated from the once celebrated school conducted by the father of the late Rowland Hill, of the Post-office,—M. D. Hill, the late Recorder of Birmingham,—and other men of hardly less ability:—

"A vision opened to my musing eye;
I stood on the brink of the ever rolling wave
Which joins the two eternities,—the past,
Lost in the region of all measured space,
And blended in th' infinity of void;
The future yet more endless than the past."

The Hazlewood Magazine, vol. viii., Feb., 1830, p. 54.

The last paragraph of the *Autobiography of Gibbon* will be remembered, commencing with the words:—

"The present is a fleeting moment; the past is no more; and our prospect of futurity is dark and doubtful."

A modern poet has the lines:—

"The Whole! Ah! crush in one the years,
The total lapse of human time;
And what in total Man appears
His universal life sublime,
This mighty breathing of our race,
This chieftaincy of Time and Space?
What but a Day between two Nights,
A listening to a double roar,
A running to and fro with lights,
A gathering shells on either shore;

On either hand a dreadful deep
Of endless change, or else of sleep !"
Macmillan's Magazine, Jan., 1863, p. 171.

The *genesis* of one of Charles Wesley's best known hymns is thus eloquently expounded :—

"As he stands on the narrow neck of ground at the Land's End, where two seas all but meet, he thinks of the hand-breadth bridge of Time, thrown up for man's brief probationary step between the boundless scenes of Eternity past and Eternity to come; he instantly realizes his solemn position, and sings in strains weighty and thrilling :—

"Lo, on a narrow neck of land
'Twixt two unbounded seas I stand
Secure, insensible:
A point of life, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell !"

Charles Wesley, the Poet of Methodism. A Lecture by the Rev. John Kirk. London, 1860.

In a charming book, which Sir James Mackintosh is said to have described as "one of the most beautiful he ever read," the following occurs :—

"Time is one of the most mysterious subjects on which the mind can meditate; since constituting what has been called a moveable image of immovable eternity, the transparent solitude of interminable space seems the only mansion for its residence. But time is only an imaginary quality. . . . The Eternal meditates in a perpetual present; but Time has no existence; though the mother of the body, it is not the mother of the tomb; it is only a small imaginary portion of eternity."—*On the Beauties, Harmonies, and Sublimities of Nature*, &c. (By Charles Bucke.) Lond. 4 vols. 8vo. Vol. iv. p. 293.

One more quotation, which may serve to illustrate the same subject :—

"Time is the most undefinable yet paradoxical of things; the past is gone, the future is not come, and the present becomes the past, even while we attempt to define it, and, like the flash of the lightning, at once exists and expires. Time is the measurer of all things, but is itself immeasurable, and the grand discloser of all things, but is itself undisclosed. Like space, it is incomprehensible, because it has no limit; and it would be still more so, if it had."—*Lacon; or, Many Things in Few Words, addressed to Those who Think.* By the Rev. C. C. Colton. 1823. 2 vols. 8vo. Vol. i. p. 260.

The foregoing, jotted down just as they occurred to my mind, may be considered supplementary to a former paper (see "N. & Q.," 2nd S. x. 245), under the title "Time,—Past, Present, and Future."

WILLIAM BATES, B.A.
Birmingham.

"THE IDLE MAN IS THE DEVIL'S MAN" (4th S. xii. 120.)—You allude to this saying of "a by-gone sage" in your editorial notice of *Ich Dien*.

Bishop Horne, if he does not assign the origin of the sentiment to the Turks, at least attributes an analogous saying to them :—

"The busy man, say the Turks, is troubled with one devil, but the idle man is tormented with a thousand.

The most sluggish of creatures, called the Potto, or Sloth, is also the most terrible for its ugliness, to show the deformity of idleness, and, if possible, to frighten us from it."

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton.

MARMADUKE (4th S. xii. 129.)—I have always understood that "Marmaduke" was derived from *magnus dux*, although I know no instance of the first part of the name being declined; the latter, however, usually is, not only in old inscriptions as MR. GOWER remarks, but in many recent ones. A very elegant inscription at Munich terminates thus (date 1793) :—

"Apollonia
Marmaducis Baronis de Langdale filia
Marito delectissimo, usque ad extremum spiritum,
Comes individua
Hoc posuit."

The five successive Lord Langdales of Holme bore this name. The Master of Herries, descended from the Constables, now bears it. Is not the name Apollonia very uncommon? C. G. H.

"HARD LINES" (4th S. xii. 67) is a soldier's term, by which is understood hardship or difficulty, possibly derived from duty imposed in the front lines when facing an enemy. Cobbet, who had been a soldier once, would probably retain this expressive phrase—slang though it is—from its common use in the army. Hard lines is a term frequently heard in Cambridgeshire in the sense indicated above. EGAR.

The following appeared in "N. & Q." (1st S. xii. 287):—

"Line was formerly synonymous with lot. Thus the Bible version of Psalm xvi. v. 6, is 'The lines are fallen unto me in pleasant places; yea, I have a goodly heritage'; while in the Prayer Book we read, 'The lot has fallen unto me in a fair ground; yea, I have a goodly heritage.' *Hard lines* is, therefore, equivalent to *hard lot*."

Z. (1)

"CHURCH OF ENGLAND QUARTERLY" AND GEORGE BURGESS (4th S. xi. 57.)—BIBLIOTHECAR. CHETHAM inquires after the author of three learned and able articles on "The Rise, Progress, and Decay of English Scholarship," which appeared in the above periodical in the years 1838-9. As no reply has yet been given, I can inform him that they were written by the eminent Greek scholar George Burgess, who died at an advanced age at Ramsgate in January, 1864, and of whom, since his death, I have seen no biographical notice except a very brief reference to him in the *Athenæum* which appeared at the time. If any further account of him is in print, I should be glad to be made acquainted with it. Of periodicals at present we have enough and to spare, but we appear to be sadly in want of one devoted to the purposes of a general obituary. Notices of individuals deserving of remembrance

which ought to be preserved, are scattered in metropolitan and provincial newspapers and various publications, but are frequently lost or forgotten for want of some accessible medium of a permanent kind, like the *Annual Biography and Obituary* (1817-37), or the *Gentleman's Magazine*, before Sylvanus Urban had exchanged his good old coat for the tawdry and party-coloured magazine wear now in fashion.

Could George Burges, who was a treasure to an attentive observer of human character in all its oddities and varieties, and whom I used to meet at the Gray's Inn Chambers—steep of ascent, but pleasant when you got there—of our common friend the late Alexander Dyce, have only anticipated that his MS. *Critical Adversaria*, the work of his life, and for the most part unpublished, comprising a wonderful mass of classical collations, emendations, and illustrations, would, as occurred at his friend Black's sale a few days ago, when brought to public competition, realize no more than the paltry sum of *ten shillings*! literally its value as waste paper, he would have looked upon the disgraceful fact as indicative not merely of the "decay" but of the final extinction of classical scholarship in England.

"Thy hand, great anarchy, lets the curtain fall,
And universal darkness buries all"

JAN. CROSSLEY.

[A year or two before George Burges died, when he was nearly eighty years of age, we heard him say that he was born in India when his father was about seventy-five years old. The son in the reign of Victoria had a father who was born in the reign of Queen Anne! The great Greek scholar laid claim to a large part of the praise which Bishop Blomfield (London) had acquired for some Greek editorship—how correctly is not known. Burges was afflicted with an inventive genius, and he lost much money in inventing every new thing, from strange carriages that would not go to women's stays that would not fit. He wrote, moreover, a play, and, as Johnson said of a similar author, "I had never done him any harm and yet he would make me read it." Some of Burges's friends barely survived this process, but they all loved him. His great quality was his Greek scholarship—he tried to distinguish himself in a hundred other ways, but, as some great man has said, none of us can be "good" all along the line.]

FROM A MS. NOTE-BOOK, CIRCITER 1770 (4th S. XII. 125).—The whole of this passage is word for word (with most trifling variations, in the first edition of Fawkes's translation of the *Works of Anacreon*, *Sappho*, *Bion*, &c., published anonymously in 1764, p. 185. Fawkes commences the note with the words "Madam Dacier observes." That lady's remark ends at the word "consecrated." The remainder is probably by Fawkes himself.

CRANMER in his *Biographical History of England* (Lect. to Henry VIII. Class I., mentions a painting by Holbein of the Princess Elizabeth, "in the collection of the late James West, Esq.," and adds in a note—

"Mr. Walpole always doubted whether this was a portrait of the Princess Elizabeth. It may possibly be no portrait, but an emblematical picture of a good wife. Mr. Bull informs me that he lately saw a very curious painting, exactly the same with that of Mr. West's, and round the old frame, now altered to a gilt one, the following lines: 'Uxor amet,' &c. . . . The picture was part of the Lexington Collection, and now belongs to Lord George Sutton, who inherits Lord Lexington's estate. There is a tradition in the family that the portrait was painted at the request of Sir Thomas More, who added the verses; and that it is one of his daughters. At the bottom were these words, 'Hæc talis fuit.'"

Thus, there are four conjectures with regard to the painting; that it is a portrait (1) of Elizabeth, (2) of Elizabeth's Housekeeper, (3) of a daughter of Sir Thomas More, (4) that it is only an emblematical picture of a good wife. H. P. D.

SIR RICHARD STEELE (4th S. XII. 129).—Sir Richard Steele was twice married, firstly, to a lady from Barbadoes, whose name does not seem to have been ascertained, and, secondly, to Miss Mary Scurlock, of Llangunnor, in Carmarthenshire, with whom he had a small estate in Wales. By her he had two sons, Richard and Eugene, who died before him, and two daughters, Elizabeth and Mary. Elizabeth Steele was married to John Baron of Trevor, of Bromham, in the county of Bedford, and had by him a daughter, Duna, who died young. Sir Richard Steele was buried in St. Peter's Church in the town of Carmarthen, in the vault of the Scurlock family, but Donovan (*Excursions through Wales*, 1805), mentions that his name was not inscribed on the tomb. Though Sir Richard died in Carmarthen, yet he resided for some years previously at the White House, in the parish of Llangunnor, not far from that town; and in the church of Llangunnor is a tablet to his memory. There is a most extraordinary epitaph upon it, written, as I suppose, by the Welsh squire, at whose expense the tablet was erected, but rather too long for insertion in the pages of "N. & Q."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JOHN GLOVER (4th S. XII. 145).—He was living in 62 (or 61), Montagu Square between the years 1817 and 1823. I was his pupil from 1816 to 1820, and I think the picture mentioned by G. W. must have been painted in 1817. New Pancras Church was not completed before 1816. Had the picture been painted later, I should have remembered it in his studio. Z. Z.

OLD SONGS (4th S. XII. 25).—MR. McDONALD'S book cannot be *The Vocal Miscellany*. I have not at present access to the volume, but, so far as I recollect, the *Miscellany* had no "alphabetical arrangement." If MR. McDONALD will consult my friend DR. RIMBAULT I have no doubt that his question will be satisfactorily answered.

JAMES HENRY DIXON.

Leamington.

"CANADA" (4th S. xii. 86.)—I cannot give my authority, but I remember reading somewhere that the origin of the name is Spanish; that Spanish sailors, when they first saw the coast, exclaimed "A Canada," it is nothing, or there is nothing. I am no Spanish scholar, but I think I ascertained that "nada" was Spanish for nothing. GWERO.

"BLUE BEARD'S CABINETS" (4th S. xii. 87.)—

5. "The *bodkin* that *Amira* used to pick
Her grains of rice before her fowler feast."

See *Arabian Nights*, story of Sidi Nouman, called, together with Baba Abdallah the blind beggar, and Cogin Hassan the rope-maker, to the palace of the caliph, where each, in turn, gives an account of his adventures to Haroun Alraschid.

7. "With *Connachur's* white feather by its side."

See *Scott's Fair Maid of Perth*.

9. "The famous *dutch* of *Callicrates*,
Writ on a seed of *sesamum*."

Callicrates was a famous carver of very minute objects in ivory (mentioned by Pliny, 7, c. 21, and by *Ælian*. V. H. c. 17), who was said to have engraved two lines of Homer on a grain of corn.

NOELL RADECLIFFE.

CHANCELLORSHIP OF THE EXCHEQUER (4th S. xii. 128.) The following is from Lodge's *Life of Sir Julius Cæsar*, p. 22 :—

"The principal duties at that time (1606) of a Chancellor of Exchequer were performed in the capacity of *Chief Judge in that Court*, the peculiar province of which was to administer justice in all controversies which related to the king's revenues, strictly so called. his secondary occupation was in the private and extra-judicial conservation and management of the sources of those revenues."

Sir Julius Cæsar, who was appointed Chancellor of Exchequer on 11th of April, 1606, "appears to have been at no time in his life a Member of the House of Commons, except in the single instance of being returned for Reigate, in Surrey, in 31st of Elizabeth." This is an important difference from the present qualifications for the appointment. Also a Chancellor of the Exchequer was then not a privy councillor, for writing in 1607 Sir Julius says: "I was licensed to come into the withdrawing chamber, where the privy counsellors stay, and there to stay likewise at my pleasure." This appears to have been a peculiar Court favour granted to Sir Julius as a personal and not a public matter. Any further notes on this subject would be most useful to

G. LAURENCE GOMME.

THE HISTORY OF THE TICHBORNE FAMILY (4th S. xii. 124.)—Special mention was made of the sad fate of Chidiock Tichborne, in the reign of Queen Elizabeth, and his tragical execution, by Sir J. D. Coleridge, in his memorable twenty-six days' speech for the defence. It was on Tuesday, 20th February, 1672, that the Attorney General quoted

the two following touching and very beautiful verses, written by him on the night before he suffered death for treason, 1586 :—

"My prime of youth is but a frost of cares,
My feast of joy is but a dish of pain,
My crop of corn is but a field of tares,
And all my goodes is but vain hope of gain.
The day is fled, and yet I saw no sun,
And now I live, and now my life is done !
My spring is past, and yet it hath not sprung,
The fruit is dead, and yet the leaves are green,
My youth is past, and yet I am but young,
I saw the world, and yet I was not seen;
My thread is cut, and yet it is not spun,
And now I live, and now my life is done !"

This, the concluding stanza, the Attorney General did not quote :—

"I sought for death, and found it in the wombe,
I lookt for life, and yet it was a shade,
I trade the ground, and knew it was my tombe,
And now I dye, and now I am but made.
The glass is full, and yet my glass is run;
And now I live, and now my life is done !"

The lines are to be found in D'Israeli's *Curiosities of Literature*, and under the heading "Chidiock Titchbourne" (*sic*), a deeply tragic and interesting history. Edit. 1866. Routledge & Sons, London.

FREDK. RULE.

In case it should not be remembered by some of your readers, I send the following extract from the Attorney General's speech :—

"In the time of Queen Elizabeth there was another Tichborne,—the ill-fated Chidiock Tichborne,—a very honourable man, a very good man, and a very loyal man; but he got entangled in the conspiracy of Babington, and he was beheaded on Tower Hill. In the old books of that time you will find a very beautiful composition, so beautiful, that for a long time it was attributed to the pen of the great Sir Walter Raleigh; but in an excellent book of the illustrious father of a still more illustrious son (I mean the elder Mr. D'Israeli), you will find the poem reassigned to its true author. I will read to you the last words of Chidiock Tichborne as the character and epitaph of the late Sir Roger Tichborne."

E. COLE.

"UPRAISED"—"CHURCHED" (4th S. xii. 123.)—The word "upraised" or "uprose," in the sense to which Mr. DUNKIN directs attention, is well known, I believe, throughout Cornwall. I was very familiar with it forty years ago in the eastern part of the county. It is mentioned by Mr. Garland as in common use in the west (*Journ. Inst. of Cornw.*, No. iii., p. 54, 1865), and by Mr. T. O. Couch, as "not dead but simply antiquated," in the east (*Ibid.*, No. xi., p. 179, 1870).

WM. PENGELLY.

Torquay.

"PEDIGREES OF LANCASHIRE FAMILIES" (1873) (4th S. xii. 127.)—The pedigree of "Coulthart of Collyn" has not after all been found to be correct; but, as the editor of the *Herald and Genealogist* (see Part xlv., p. 173) says, "the whole of that

extravagant romance is now displayed once more to our astonished eyes." H. FISHWICK.

TENNYSON AS A NATURALIST (4th S. xii. 5, 55, 138.)—What is "the sea-blue bird of March"? (*In Memoriam*, xc. 1.) JAMES BRITTEN.

A MODERN MYTH (4th S. xii. 108.)—I have heard a story similar to that furnished by MR. BROWNE related of the hangman Jack Ketch, who is said to have been pardoned on the condition that he would hang his father, who was with himself under sentence of death for some criminal offence. This he did, and thenceforward became the common hangman. F. A. EDWARDS.

PETITION OF THE YOUNG LADIES OF EDINBURGH TO DR. MOYSE (4th S. xii. 68, 139.)—I shall be glad to see the *Reply*, attributed to Lord Byron, which I do not remember to have met with.

WILLIAM BATES.

Birmingham.

"PAR TERNIS SUPPAR" (4th S. xii. 89, 137.)—It is, perhaps, improper to "reply upon the Court," and, therefore, I will only ask a question. The editorial answer to MR. RULE is that the words may be translated "the pair are nearly equal to the three." Debrett translates them "a match for three, not quite a match for me." This latter rendering implies a defiance. Lord Northwick's ancestor, according to Burke, was the Mareschal de Gamaces, Grand Master of the Horse to Louis XI. I would ask whether there is any story connected with the motto. The arms do not supply any hint. S. B.

Halliford.

"TO-DAY" (4th S. xi. 521; xii. 35.)—C. A. W. may be gratified to receive this contribution to the literature of the subject, by an unknown author:—

"Some say 'to-morrow' never comes,
A saying oft thought right;
But if 'to-morrow' never came,
No end were of 'to-night.'
The fact is this, time flies so fast,
That e'er we've time to say
'To-morrow's come,' presto! behold!
'To-morrow' proves 'To-day.'"

J. H.

Stirling.

ST. AUBYN FAMILY (4th S. xii. 48, 92.)—I shall be very happy to furnish SOUTHERNWOOD with the information he requires, if he will send me his address.

W. J. ST. AUBYN.

Warley Barracks, Brentwood, Essex.

"MANSIE WAUCH" (4th S. xii. 8, 92.)—This novel is dedicated to John Galt, so that the compiler of the Bodleian catalogue could not even have looked at the book. O. H.

GAINSBOROUGH'S "BLUE BOY" (4th S. iii.; iv.; v.; vii.; viii.; ix.; xi. *passim*; xii. 17, 64, 113.)—

A good deal has been written about this picture lately, and therefore, perhaps, this note will be acceptable as a contribution towards the *ana* of the picture. On reading the *Theory and Practice of Linear Perspective*, from the French of V. Pellegrin, London, Bickers, 1873, at p. 5 I find this note:—

"In full-length portraits, artists very frequently paint their models from one horizontal line, and the background from a second, without taking any heed of the first. Many examples of this are to be seen in portraits by old and modern masters. In the *Blue Boy* by Gainsborough, if the artist had placed his eye on a level with the horizontal line chosen for the background, the child could not have been seen and painted by him as it is."

RALPH THOMAS.

Do I understand that Mr. Sewell's *Blue Boy*, by Gainsborough,—a magnificent picture, as is also the Marquis of Westminster's,—has been adjudged the palm of being the *Blue Boy*? As I have before mentioned,* I possess a *Blue Boy*—my father-in-law—by Gainsborough, which I hold in as high esteem as the proprietors of the others can do theirs. It is a full-length, and altogether a beautiful picture, though not so large as either Mr. Sewell's or the Marquis of Westminster's.

W. RIDDELL CARRE.

Cavers Carre, Roxburghshire.

EARLDOM OF HEREFORD (4th S. xii. 67, 135.)—William Fitzosbern was the son of Osbern de Crespon, son of Herfastus, the brother of Gunnor. The pedigree will be found in Duchesne's *Hist. Norm. Scrip.* Will MR. MANT oblige me with his authority for the date of 1099, which he gives for Roger's death in prison? Ordericus Vitalis, the nearest contemporary writer, was unable to ascertain the date. J. F. M.

"MARY ANNE," A REPUBLICAN TOAST (4th S. ix. 38, 374.)—It was not till to-day (August 25) that I chanced to see the query of your correspondent who wishes to know what is the meaning of a party of republicans drinking to the health of "Mary Anne," a custom frequently referred to in Mr. Disraeli's *Lothair*. The Red Republicans of France, though bitterly hostile to all recognized forms of worship, have a sort of religion of their own, and render homage to an idol called a *Marianne*, which is a statuette of the Republic, wearing the red Phrygian cap. This idol is sold by many earthenware dealers and village grocers clandestinely, because under the present Conservative Republic, as under the Imperial *régime* which preceded it, the prefects, like modern Neros, maintain a cruel persecution against "Mary Anne" and her devotees. It is illegal for publicans to expose her statuette in the rooms to which their customers have access. In the Radical clubs, however, "Mary Anne" is enthroned in all her glory. On great occasions she is carried in

[* See "N. & Q.," 4th S. iv. 41.]

procession to the strains of the *Marseillaise*, the ceremony being prudently celebrated indoors in localities where the Conservatives are in the majority. The red flag usually waves over her and her devotees, but where the oppressor is strong, and persecution rages, the tricolor, with a sprig of thyme, takes the place of the Radical banner. The sweet-smelling thyme is the symbol of the Radical Republic, and is as sacred to the partisans of that form of government as was the mistletoe to the Druids. For further particulars respecting the worship of "Mary Anne," which appears to have originated in the south of France some twenty years ago, I would refer your correspondent to an article in the Brooklyn (U.S.) *Catholic Review* of 28th June, 1873. THOMPSON COOPER, F.S.A.

REV. COMBERBACH LEECH (4th S. xii. 8, 136).—Hodgson or his printer has made a mistake in giving the name of the above personage as "Cumberland Leach." In copies of two deeds that I have before me the name is "Comberbach Leech, clerk." The copies were made by a solicitor. I am surprised that Hodgson, the learned historian of Northumberland, should have given currency to such a mistake. STEPHEN JACKSON.

HERALDIC (4th S. xi. 525; xii. 74).—A daughter is entitled to all her father's quarterings, but not to his crest, helmet, and motto. I have no peerage by me, but a reference to the crests given in augmentation to our naval and military heroes will enable C. A. S. P. to find out. No one can quarter the arms of an heiress unless he be descended from her; quarterings indicate blood. If she had no living children, her arms go away. Her husband bears them during his own life, on an escutcheon of pretence, i. e. a small shield in the middle of his own. P. P.

CRABBE, THE POET (4th S. xii. 67, 96).—The translation by Edgar Taylor (*Gammer Gretel*, p. 6) runs thus:—

"O man of the sea,
Hearken to me.
My wife Iseabill
Will have her own will,
And hath sent me to beg a boon of thee."

These are all the lines, but they are repeated six times by the fisherman, with reference to the various things wanted by his wife.

JEROM MURCH.

Cran ells, Bath.

THOMAS LONGLEY, 1437 (4th S. xi. 55; xii. 53.)—It may interest MR. LONGLEY to know that the village of Longley is about a mile and a quarter from Huddersfield, in the neighbouring parish of Almonbury. Rathorp Hall I think must be intended for Rawthorpe Hall, in Dalton, in the parish of Kirkheaton, and now the property of Sir John Kaye, of Denby Grange, Bart. Woodsome Hall is

a charming old house of the seventeenth century, and now in the possession of the Earl of Dartmouth, the representative of the old family of the Kayes of Woodsome. All the places named are within two miles of each other. G. W. TOMLINSON.
Huddersfield.

"EMBOSSED" (4th S. xi. 210, 321, 349, 391, 507; xii. 20, 117).—The diversities of meaning which have been given to this word may be traced, no doubt, to the confusion which has arisen from its representing two words of distinct origin and signification. A certain similarity of sound and spelling has obscured the difference of origin, and, therefore, of original meaning, as MR. FURNIVALL ingeniously points out. But the second meaning which he gives *embossed* from *emboser*, &c., = *embozt*, however truly derived, is by no means made "clear from the next speech of the First Lord" quoted—"We'll make you some sport with the Fox ere we *case* him." This supposes the word *case* to mean *encase*, *inclose*, *shut in*, whereas the word has an almost opposite signification. To *case* a hare, and so of any other animal of sport, is to *uncase* him, to *take him out of his case*, to *skin* him. The expression is current among professors of the culinary art for this special treatment of their game.

CROWDOWN.

In Drayton's well-known description of the deer-hunt in Shakespeare's own Forest of Arden there is an instance of the use of this word. The hart breaks cover:—

"And o'er the champion flies, which when th' assembly find
Each follows, as his horse were footed with the wind,
But being then *imbost*, the noble stately deer
When he hath gotten ground (the kennil cast arrear)
Doth beat the brooks and ponds for sweet refreshing
soil: "
Polyolbion (13).

Also in *Alhumassar*, v. 2:—

—"I am embost
With trotting all the streets to find Pandolfo."

C. ELLIOT BROWNE.

ERASMUS QUELLIN (4th S. xii. 28, 91).—The history of the Quellins of Antwerp is confused and incomplete; and this is hardly surprising, as there were certainly nine members of it devoted to the arts. There were first Erasmus, Hubert, and Artus, probably brothers. Erasmus, born 1607, and died 1678, well known as a painter, but who also engraved, and designed as an architect. He had two sons, Arnold, a sculptor, who worked in several of the churches at Antwerp; and John Erasmus, the celebrated painter, born 1629, and died 1715, who studied in Italy, but resided the greater part of his life at Antwerp. This John Erasmus had a son, who painted portraits at Paris.

Hubert Quellin was known as an engraver, and chiefly by his fine engravings of his brother Artus's works at Amsterdam. Artus Quellin was born

1608, and studied at Rome under Quesnoy. On his return to Holland he soon rose into eminence as a sculptor, and, amongst many other works, executed the decorations of the new Rath-house at Amsterdam. In this work he was assisted by his son Artus Quellin the younger. Lastly, Artus Quellin the younger had two sons, both sculptors: Thomas, who worked at Lubeck, Copenhagen, Dantzic, &c., and died at Antwerp; and John Erasmus, who came to London, and died there at the age of thirty-three. Walpole quotes from Smith (1693), as saying that the painter De Ryck, or Derike, "was a disciple of Quellin"; it is probable that he was a pupil of Erasmus or of his son John Erasmus, but certainly not of the sculptor who died in London.

EDWARD SOLLY.

"FAIRE LE DIABLE A QUATRE" (4th S. xii. 38, 137.)—Cotgrave, in 1611, has "*La diablerie à quatre personnages*. A great matter, or mischief; a mischievous hap, also, a wonderous rumbling, terrible coile [row, shindy], horrible stirre." "*Faire le diable de Vauvert*. To keepe an old coyle, horrible bustling, terrible swaggering; to play monstrous reakes, or raks takes" (this under *Diablerie*); under *Faire* he has, for the same phrase, "To play reaks; to keep an old coile, a horrible stirre, to make a hurlyburly."

Our phrase, "to make the devil's own row," is the parallel to the French one, but our lively neighbours want four devils to make disturbance enough for them.

F. J. FURNIVALL.

"A TOUR ROUND MY GARDEN" (4th S. x. 187; xi. 535; xii. 99.)—ST. SWITHIN is mistaken in saying this work, which nobody who loves nature and gardens should be without, was translated by the Rev. J. G. Wood, who never made any such claim; on the contrary, on the title-page he says he "revised and edited it," his revision being confined, I believe, to scientific additions.

OLPHAR HAMST.

WOMEN IN CHURCH (4th S. xi. *passim*; xii. 38, 99.) It is a rule of the Lutheran churches to seat the males and females in separate pews, each sex occupying one side of the church.

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton.

THE EARLIEST MENTION OF SHAKESPEARE (4th S. xi. 378, 491.) I question if Constable was sufficiently known in 1595 to be named publicly as "Watson's heir." He is not even mentioned by Meres in his very full account of English poets, published three years afterwards, nor is there any allusion which can be safely given to him in Spenser's *Colin Clout*, which appeared the same year as the *Pollinix*. If we are to seek beyond the writers mentioned in the marginal notes, Abraham Fraunce is surely a better guess, and he also was Cambridge man. In 1593 Lodge, in his *Phillis*

had spoken of Watson and Fraunce as "the fore-bred brothers,—

Who in their swan-like songs *Amintas* wept."

C. ELLIOT BROWNE.

P. PELHAM (3rd S. vii. 400; 4th S. xi. 504; xii. 118.)—General Conway married the Countess of Ailesbury 19th Dec., 1747, and, as is usual in such cases, she retained her title after marriage, and was not addressed as the Hon. Mrs. Conway.

The first Lord Conway was married three times. By his first wife, Lady Mary Hyde, he had four daughters, of whom Henrietta only was alive in 1748. By his second wife, Jane Boden, he had one daughter, Jenny Conway, the Beauty, who died in 1749 from eating an ice at a ball. By his third wife, Charlotte Shorter, he had one daughter, Anne, who married John Harris in 1755. Lord Conway died in 1732, and his eldest daughter, Henrietta, who died in 1771, was probably the Hon. Mrs. Conway who lived in Green Street in 1748. She was then an independent lady, aged about forty-three. Horace Walpole, in a letter to General Conway, dated 1741, mentions her as Miss Conway, in distinction from Miss Anne and Miss Jenny.

EDWARD SOLLY.

RED AND WHITE ROSES (4th S. xii. 4.)—On what authority does DR. BREWER say "*It is a fact that the essential oil of red roses is astringent and tonic, while that of white roses is laxative and lowering*"?

JAMES BRITTEN.

"INSENSE" (4th S. xi. 384, 466; xii. 18.)—The discussion on this word has reminded me of a peculiar use I once heard made of the word *sense*, viz., I do not *sense* you. Sense*=understand.

T. C. UNKONE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Trial of Sir Jasper. A Temperance Tale in Verse. By S. C. Hall, F.S.A. (Virtue & Co.)

THIS poem, of twenty-four pages, is illustrated from original drawings by as many English masters of their art, including Gustave Dore, whom we hardly consider as not one of ourselves. The engravings are by ten of our foremost men. The whole costs but a shilling! The poem is forcibly written, uniting elegance with force, and earnestness with all. It is the trial of Sir Jasper, a distiller, as the cause of intemperance. The effects are shown by the artists. In some cases, the results of temperance are pleasantly illustrated. Here is a sample of Mr. Hall's style.—

"A self deluded fool is he who deems

The head is innocent that moves the hand;

A fount impure may taint a thousand streams,

The Devil did not do the work he planned.

He is the very worst of evil pests

Who fears to execute and but suggests."

The book is the most attractive on the temperance side that we have yet seen.

* Or, perhaps=make sense of (what) you (say).

The Heraldry of Smith in Scotland. With Genealogical Annotations; being a Supplement to Grazebrook's *Heraldry of Smith.* (J. B. Smith.)

THE whole of this work appeared in the 10th volume of "N. & Q.," but not a word of acknowledgment is expressed to that effect. The only addition is the Index of Names and Places. Captain Smith would have done well if he had also inserted the two notes at pages 456 and 527 of that volume. But he is beyond censure. He had permission to reprint, and we say no more.

The Chandos Classics: The History of the Saracens. By Simon Ockley, B.D. (Warne & Co.)

THE fact that Gibbon derived great advantage from this work in his *Decline and Fall* is full justification for the appearance of the present cheap and well printed edition. In order that the subject may be treated as fully as possible, Ockley's History is preceded by the 50th and two following chapters of Gibbon's great work.

The Handy-Book of Kent, with a Map (Whittaker & Co.), cannot fail, on account of the statistical matter it contains relative to this beautiful county, to be invaluable to the traveller and the man of business. Full and accurate information with regard to distances, railway stations, acreage, and population is given.

Merric England in the Olden Time. By George Daniel. With Illustrations by John Leech and Robert Croikshank (Warne & Co.)

THE above is a new edition of papers which appeared many years ago in *Bentley's Miscellany*. There is a good deal of pleasant reading in it about old world dongs; and there is something quite as pleasant to look at in the illustrations. Those so-called "merric" times seem to have had a very dreary aspect occasionally; but there is no dreariness in the description of them.

NEXT to the inexhaustible purses in fairy tales, there is nothing so wonderful in real life as the inexhaustible Inkstand. It will furnish ink enough to enable a writer to write a folio page a day for a hundred years! Here is an admirable opportunity for curious persons who are fond of making experiments, and testing promises by results! There are other persons whose inquiring minds do not go so far, and these will be more than satisfied with a cheap inkstand that will supply them with ink during their lifetime, without any but the smallest trouble on their part. Messrs. Hachette and Messrs. Sampson Low & Co. are the agents for the sale of this invaluable invention. The Hindoo Pen, manufactured by Messrs. Macniven & Cameron, may be recommended as a perfect instrument to use with this, or, indeed, any other ink. A good pen and good ink are great helps towards making a legible handwriting; and editors, at least, never see a perfectly legible hand without attributing to the writer the possession and exercise of all the virtues.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Prices, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose.

BEVERLYAN ROMANISM. A recent edition of medium size. With the Offices of English Saints. A bound copy in fair condition.
Wanted by Rev. J. T. Fowler, Winterton, Briggs.

WRIGHT'S HISTORY AND ANTIQUITIES OF ARUNDEL CASTLE. With Descriptions of the Roman Pavement at Bignor, Little Hampton, and Hoghor. Extra: a later of the Castle, and the old Houses of the Earls of Arundel. 1318.

JOHN OF ARUNDEL CASTLE, ARUNDEL CASTLE, AND THE ROMAN ARTIFICES AT BIGNOR AND LANSING. With some particulars relating to Little Hampton. Etc. 1839.
Wanted by Dudley Cary Elwes, Esq., 5, The Crescent, Bedford.

NOTICES TO CORRESPONDENTS.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

HATA PARK.—Maffei's History of the Ancient Amphitheatres was "made English from the Italian original" by Alexander Gordon, in 1730. It was "printed for W. Sare over against the Royal Bagnio in Long Acre." Gordon was a well-known Scottish author of books of travel, biography, and antiquities. He died in Carolina, where he had resided six or eight years, in 1750.

SAMEDI.—The anagram is deferred till the subject which it illustrates is brought to a close.

E. T.—With pleasure.

EDOR.—The author of *Mural Nights* was the well-known Henry Radhead Yorke. It was written when he was a prisoner in York Castle for his too active Republicanism. The work was an attempt to procure a better education for youth, with suggestions for its accomplishment.

A. L. T.—George Wither's General Invitation to Praise God is in the same spirit as Pope's Universal Prayer.

J. BENSON.—It was in or about the year 1800 that a Report from the Clergy of a District in the Diocese of Lincoln attributed the declension of religion to the increase of Methodism. The Vindication of the People called Methodists was an answer to the Report. It was "By Joseph Benson, a preacher among the Methodists." At that time Dr. Prettyman was Bishop of Lincoln.

T. L.—Certainly not Corneille. The line is in the speech of Hamlet, which concludes the French tragedy of that name by Ducis: "Mes malheurs sont comblés; mais ma vertu me reste."

W. R.—Prison Books and their Authors, by J. A. Longford. Published by W. Tegg, 1861.

L. D. would obtain all the information she requires by addressing any Scottish publisher of topographical and geological works.

C. F. B.—We hope that opportunity may offer.

F. H. D.—The word is clearly "Helene," supposing that it has been correctly transcribed.

B. HOOKER (Kew).—When *Lara Porsena* swore "by the Nine Gods," he referred to the *Di Novensiles*, the nine great gods of the Etruscans, who exercised the sovereign right of hurling thunderbolts.

A. J. E. (Clifton) should apply to the Times office, where an elaborate index is kept.

ERRATA.—P. 125, col. 1, last line, for "advice" read "a device." P. 141, col. 1, line 15, for "Normans" read "Romans."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, SEPTEMBER 6, 1873.

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Notes.

A GENERAL LITERARY INDEX: INDEX OF COLLECTIONS: VENERABLE BEDE.*

"Gentis Anglorum Historia Ecclesiastica," v. *Monumenta Historica Britannica*, pp. 103–289. "Cum Anonymi Continuazione ab a. 731 ad 1100," v. *Britt. R. S.*, 1587, pp. 147–348. "Epistola ad Albinum Abbatem," v. *Mabillonii Analecta*, 1. "Adnotatio. Albinus iste alius est ab Albino Flacco seu Alchuino, uno fere seculo superior; Abbas vero in Cantuariensi Monasterio S. Petri" v. *Wheloci note*, p. 5. This Epistle is not in his Opp.

"Ratio computandi per digitos et utrumque manum, ex libro de Temporum Ratione, cum notis Elias Veneti," cfr. *De Morgan's Arithmetical Books*. "Computus per Alphabeti characteres. De unciarum ratione ex eodem libro," v. *Grævi, Theat. Antiq. Roman.*, xi. 1700–1704. read *De Morgan*, *et supra*, p. 5. "Tractatus videm sine notis," v. *Auctores de Notis Romanorum*. The editor refers the reader to Hieronymus in Jovinian, lib. 1., &c.

Opp. cum nova Scholiorum per Erasmus Roterodamum instaurazione,—

"Nec desunt qui ferant extaro Bedæ hbellum, in quo hujusmodi numerandi ratio tradatur: verum eum nondum

* "N. & Q.," 4th S. ix, 193, 529; x. 269.

potuimus nascisci. Quanquam non usque ades ad rem theologiam pertinet anxie hæc disquirere, quod Hieronymus eleganter magis, quam serio videatur id ad sensum Evangelicum detorquere. Nec enim verisimile est, eandem supputandi rationem fuisse apud omnes nationes.* At qui ista ratio non aliunde quam ab Hebræis erat petenda, quibus proposita fuit parabola, non a Romanis unde Hieronymus, ut opinor, est mutuatus. Quin hujusmodi res ætatibus quoque novantur. Quando quidem his quoque temporibus extat hujusmodi Supputatio, sed longe diversa ab ea quam ætate Hieronymi colligimus in usu fuisse. Sane nec ex Plinio, nec ex Macrobio quicquam elici potest certum, quod ad hanc rem pertineat. Ex Apuleio et Juvenale nonnulli conicere licet, sed multo magis ex ipso Hieronymo."—Tom. ii. p. 20, cfr. p. 8, K.

In reference to "Alphabeti characteres," I beg to call the attention of your correspondents to a query hitherto unanswered in 1st S. ii. 248.

"De remediis peccatorum," v. Augustini *Jus Pontificium*, ad calc., 49–55. Notæ, ib. Iterum, *me notis*, *Spelmani Concil.*, i. 261 88. The Abbé de Luxen composed, early in the seventh century (they had their origin in the third century), a work on Penitences, comprising "toutes sortes de péchés et pour toutes sortes de personnes." *Chais, Lettres sur les Juhiles*, La Haye, 1751, t. ii., adds that Theodore, elected Archbishop of Canterbury in A.D. 678, was the first who "donna un penitenciel détaillé" (*Buckle*, ii. 563). His *Penitential*, says Dean Hook, is a wonderful work. It is not quite true, as some have asserted, that it was the first work of the kind which appeared; for he must himself have been acquainted with the *Penitential Law Book*, published by John the Faster, the opponent of Gregory the Great. But his was the first of the kind which was published by authority in the Western Church; and he did his work so well that it was the foundation on which all the other "libelli penitenciales" rested, such as those which were published by Bede and Egbert (ii. 169).

"De imaginibus," *ibid.*, p. 218. He here designates them as *(εἰκοναί, viva Scriptura*, and makes the distinction between idols and images inculcated by St. Thomas Aquinas: "Under the new dispensation, as God has been made man, he may now be worshipped in a corporeal image" (*Summa Theologiae*, par. 3, q. 25) and afterwards developed by Bellarmine and the Romanists, who maintain a secondary worship.

"Martyrologium heroico carmine," v. Dacherius, x. 126–9. "Hos quicunque versus legerit præcipuas anni festivitates absque ullo titubationis errore scire valebit." Among the works of Bede has been published a calendar in hexameter verse, under the title of *Martyrologium Poeticum*. It cannot be the work of Bede, because it mentions [April] the second Wilfred of York, who died several years after Bede. *Lingard's Anglo-Saxon*

* "There exists a species of digital arithmetic amongst nearly all Eastern nations."—*Encycl. Métropol.*, i. 394.

Church, ii. 387. See the historians cited by Canon Raine, *Fasti Eboracenses*, p. 93.

"Martyrologium cum Auctario Flori," &c., v. *Acta Sanctorum*, Bollandi, Mart., ii. 5-42. Bede was the first who added historical *compendia* to the Calendars. "Libellus Annalis seu Martyrologium," v. Martene, *Collect.*, vi. 636-49. This differs from the fore-mentioned, and is probably interpolated by others. "Libri quinque in principium Genesis," v. Martene, *Thes.*, v. 112-294. He uses the word "creation" in a sense not understood by Aristotle and Plato. Cfr. Horsley's *Biblical Criticism*, Staackhouse's *History of the H. Bible*, corrected and improved by George Gleig, LL.D., 1817, and the Editor's *Directions for the Study of Theology*, who refers to Parkhurst's *Hebrew Lexicon*, and Taylor's *Hebrew Concordance*. Cfr. also McCaul (in *Aids to Faith*) on the Mosaic Records of Creation, who refers to Gesenius in his *Thesaurus*, &c.

Liber Habacuc, *ibid.*, 297-314. He explains the Prophet's words as representing the Incarnation and Passion of Christ, the reprobation of the Jews, and the call of the Gentiles. Cfr. Davison on *Prophecy*, p. 37:—

"In his treatises on various books of the Old Testament he indulges in the fullest latitude of allegorical interpretation, accumulating or imitating the mystical fancies of his predecessors to an excess which it seems difficult to reconcile with his usual prudence and judgment. . . . The Commentaries of Bede on the New Testament, though not entirely exempt from the imputation, are admitted to be for the most part of a far more judicious and practical character. 'It is sufficiently evident' (I quote the opinions of a writer by no means to be suspected of partiality), 'it is sufficiently evident that Bede might have achieved far more than he actually did, had not he fallen upon an age in which it was esteemed the highest praise of the commentator to tread in the footsteps and compile the opinions of previous authorities. Credit is at least due to him for diligence, for copious erudition, and for a knowledge of the Greek language in that day so rare as to be nearly obsolete in the Church of the Latins. . . . Bede endeavours frequently to explain the received text by reference to the original Greek, and in his exposition of the Epistles unfolds and illustrates not unsuccessfully (according to Rosenmüller) the apostolic arguments.'—Conybeare's *Bampton Lectures*, 1824."

Lingard, on the same subject, quotes Bede, iv. c. 2, and v. c. 20.

"It is certain," observes Dr. Giles, "that Bede possessed considerable knowledge, not only in the Latin and Greek languages, but also in the Hebrew: although nothing remains which has been ascribed to him in that language, save a vocabulary, entitled *Interpretatio Nominum Hebræorum*, which is now admitted to be the production of another. In the Greek tongue he must have made considerable proficiency."

Cfr. Guizot and Wright, quoted by Buckle, iii. 519. Nevertheless Bede, who is said by his pupil Cuthbert to have been intimately conversant with his mother tongue, employed himself in translating St. John's Gospel into Saxon, to which

were subsequently appended the Psalter and other portions of sacred writ. We may here mention also his Anglo-Saxon "Manual of Astronomy" (see Wright's *Popular Treatises on Science*, 1841).

"Homiliæ," xi., v. Martene, *ut supra*, 318-382. "Libellus Precum de Psalmis," 384-398. He mentions writers who had already composed a divine anthology—Hilarius Pictavensis (*Liber Hymnorum*, now lost), Sedulius (*Carmen Paschale, seu Mirabilium Divinorum Libri quinque*), Juvenius (*Historia Evangelica*), Arator (*Apostolica Historia*), Eldhelmus et Prosper (*Carmen de Ingratis*).

"Vita Cuthberti Lindisfarnensis carmine heroico," v. Canisius, ii. 4-24. Lege Basnagii *Observationes Historicae*.

"Of all the characteristics of our early Christian prelates this is perhaps the most remarkable. Each of them seems to have had an oratory, or some secluded spot, the predecessor of the private chapels of our bishops, to which he could resort—

'Wisdom's self

Oft seeks to sweet retired solitude.'

Aidan devoted two days each week to solitary prayer. Cuthbert ended his life upon that barren island which he had been so unwilling to desert. Chadd was in his oratory when the heavenly messengers arrived to tell him that he was soon to leave it. . . . The venerable Bede departed with these words upon his lips—"I am going hence," he said, in that strangely prophetic tone which the world-worn saint can use; "I must leave you all soon; may Christ make us all one in paradise."—Raine."

BIBLIOTHECAR. CHETHAM.

THE PRIVILEGE ASSUMED BY BARRISTERS OF MAKING INTERMINABLE SPEECHES.

The following remarkable exemplification of the above occurred in Ireland. In 1805 legal proceedings were taken in England against the celebrated William Cobbett for having published in London letters, under the signature of Juverna, reflecting on the leading members of, and other persons connected with, the Irish Government. The authorship of the letters, which were written in Ireland, was subsequently traced to Robert Johnson, then fourth Justice of the Irish Court of Common Pleas. He was accordingly arrested in Dublin on the 18th of January, 1805, under a warrant issued by Lord Ellenborough, Chief Justice of England, as it was alleged, in pursuance of an authority conferred by an Act of Parliament passed in 1804, shortly after the Union, "to render more easy the apprehending and bringing to trial offenders escaping from one part of the United Kingdom to the other, and also from one county to another." The summary arrest of an Irish judge under the warrant of an English judge excited an intense sensation. The defendant applied for and obtained separate writs of *Habeas Corpus* out of the Courts of King's Bench and Exchequer, and his case was argued by the most

eminent counsel at the Irish bar, amongst others by the celebrated John Philpot Curran, whose argument will be found in his published speeches. These Courts refused to liberate their learned brother. The proceedings are reported at length in Cobbett's *State Trials*, vol. 29.

The late Sir William Cusack Smith, Baronet, then one of the Barons of the Court of Exchequer, denounced from the Bench the arrest, as arbitrary and illegal in a judgment which was thus characterized in a poem, entitled *The Metropolis*, written by the celebrated Rt. Hon. John Wilson Croker, then a young barrister in Dublin:—

"Who shall forget when England's hasty hand
Assailed the *Habeas Corpus* of our land;
Ev'n from the Bench an ermined brother tore,
To snatch him *felon-like* from Erin's shore?
You then maintained the Constitution's cause,
And stood the bulwark of our sacred laws.
Resistless streams of eloquence effused,
Detected craft, and tyranny accused;
Taught your proud seniors what their duties claimed,
The old instructed, and the young inflamed!"

The prisoner, not being satisfied with these decisions, determined to try the Court of which he was himself a member. These litigated proceedings necessarily occupied a considerable space of time, and there were, in the interim, rumours afloat that a change of ministry was possible, and even imminent, in England. There was a barrister then at the Irish Bar, John Barclay Scriven, who had previously been an officer in a black regiment in the West Indies, and who undertook, if employed, to speak on the case until the change of ministry should take place! This undertaking he actually accomplished, and after talking for over ten days, in answer to an inquiry from Lord Norbury, C.J., he replied that he had eighteen questions to submit and argue, and that he hoped to finish the second point on to-morrow night! We may well conceive how the Bench were astounded by the announcement, but the change of ministry fortunately came before the finish of the speech. "All-the-Talents Administration" came into office; the Whigs, those who were libelled not belonging to their own party, abandoned the prosecution, and the judge was allowed to retire on a pension. The lawyer who achieved so much for his client went ever after by the name of "Leather-lungs Scriven"; but it may be inferred, from none of his arguments being preserved in print, that they were merely noisy nonsense.

In *The Metropolis*, the poetical production above referred to, are the two graphic sketches following of Irish barristers endowed with the peculiar talent for talk, one of them being Sir Jonah Barrington, a Queen's Counsel and a knight, who afterwards aspired to be an historian, while the other was "Leather-lungs Scriven":—

"The world confesses Jonah's mighty powers,
Who rants on nothing long incessant hours;

Wide spreads the leaves of law, that weigh a grain,
With splash-morals of a school-boy's brain;
Warmth without cause, and reasons without strength;
Wit without point, without connexion length;
Topics that come and go, and nowhere tend,
Jumbled without beginning, mean, or end.
A hash of bombast, an unsavoury broth
Of surplusage, tautology, and froth;
As hounds "Do-do,"* run coupled, words ding-dong,
Repeated burthens length'ning out the song;
The jury yawns; the judges interpose;
Still drones his pipe, and still beats time his nose;
Till drowsy languor deadens old and young,
And mere fatigue constrains his struggling tongue.

* * * * *
Who lifts his voice, this hostile hum to drown,
And seems predestined never to sit down?
Scriven, whose leather lungs and mill-clack tongue
Work like old Nestor's, quite as loud as long;
Who on a nod can interruption hang,
And make a whisper subject of harangue;
He trots 'gainst time, but time once thought a trotter,
Quakes every hour to find the contest hotter;
Till on the brink of next vacation driven,
He slacks his reins, and yields the day to Scriven."

Although a lucky accident attended the loquacious exploit of our hero, he never acquired any rank in the profession, not even the distinction so very common in Ireland, and so very questionable, of a silk gown. His practice was principally confined to defending desperate culprits, and it was generally believed that his advocacy was quite as successful in securing the convictions as the acquittals of his clients.

W. B.

London.

[The phrase "do-do" was a common one some years ago. "If," said a farmer, at an agricultural dinner, "we all did do as Mr. Coke o' Norfolk do-do, we shou'd all do better than we do-do."]

SEVENTH EXTRACT FROM MY OLD MS. NOTE-BOOK.

(TIME, HENRY VIII.)

Prophecies. No. 1.

THE LION OF THE WEST.—"A lyon shall come out of the west' in armes to steer for his foes, but ther wilbe no rest vntyll their stedes runne mast'les."

This prophecy, I think, finds fulfilment in Napoleon Bonaparte.

1. NAPOLEON, (*Italian*) "Nabisso-leone," contracted into Nab'o leon', the mischievous lion.

2. He came "out of the West," not out of the East.

* "As hounds 'Do-do.'" I have very carefully looked over Farnaby's rhetoric to discover the appellation of this figure, which I never knew any orator to make use of but Jonah. Contrary to my expectations, I had my labour for my pains; but it may in future prove of great service to those gentlemen of the long robe who measure out their orations as haberdashers their ribands, according to the sum laid down by the purchaser. Another improvement in the art, besides the reduplication of the same identical word, is the bead-stringing of several different words of the same identical signification and meaning, and sense, and import, and purpose!

3. He came "in armes," being bred a soldier.

4. He came "to steer for [that is, against] his foes." It was on the 13th Vendémiaire, year iv. (5 Oct. 1795), that Barras was charged by the Convention with the defence of the Assembly, and associated with himself Napoleon Bonaparte, then a very young man. Some 30,000 men had taken up arms against the Government. Napoleon executed his part of the task so skilfully that the insurgents were soon dispersed, and the young soldier from that moment became "the lion" of Europe.

He was soon afterwards sent into Italy, where he overthrew the Piedmontese and Austrians, and in rapid succession, Italy, Switzerland, Belgium, and the Rhenish provinces fell under the power of France. At length, "the lion of the West" became emperor, and still went he forth conquering and to conquer.

5. Yet was there "no rest"—no peace for the nations, no rest for the grand army, no cessation of hostilities. Russia and Austria bite the dust, Spain and Portugal are humiliated, Holland and a large part of Prussia pass under the yoke. Still the "lion out of the west steers in armes for his foes."

6. At length comes the end: "their stedes runne mast'les." The conquered states toss off their servitude, they will not have this man to reign over them, the steeds run masterless; the lion is caught in the toils, and after the victory of Waterloo, the "foes of the lion" find rest.

If this interpretation is admitted, and few "prophecies," I think, have a more straightforward fulfilment, the words of the seer may be paraphrased thus:—

The lion [Napoleon, whose very name means the mischief-making lion] shall rise out of the West [in contradistinction to the East. He shall make his first appearance] in arms, [and shall] steer or direct his arms against his [and his country's] foes. [Italy, Austria, Germany, Holland, Spain, Portugal, Russia, &c., are the foes he directed his arms against. Great Britain was not forgotten in his wrath. He conquered his foes, he brought most of the nations of Europe under his power, he flattered himself that he had won peace], yet there will be no peace [to the nations] till their steeds run masterless [till they disclaim the lion's mastery. This they did when they rose up in arms against him. Then was the lion caged, and then only was peace secured].

I am preparing another of the prophecies, and will send it as soon as I can satisfy myself that it refers to something already past, or something yet to come about, at least in the opinion of the seer.

E. COBHAM BREWER.

Lavant, Chichester.

FOLK-LORE.

OAK AND ASH (4th S. xi. 421, 509.)—This old saw should be forever disposed of by competent authority, for it is one of those "vulgar errors" by which tradition attempts to stultify observation; and I agree with MR. WICKHAM that "this miracle," as he calls it, is a delusion. I have for many years past been careful to observe the order of the leafage of trees, and I extract the following paragraph from my *Pictures of Nature Round the Malvern Hills*, published nearly twenty years ago:—

"Every year, as a general fact, the oak is in leaf before the ash; yet in some localities a few flourishing ash-trees may exhibit foliage before oaks not so favourably circumstanced. Thus, last year (1854), I observed that in Cowleigh Park, on April 27th, the oak was generally out in leaf, and the ash not so; yet on the side of the Cradley Road, with a northern exposure, neither oak nor ash was in leaf. Yet on the eastern side of the Ridgway, in Cradley, there was an ash coming into leaf, while two young oaks beside it were quite bare."

Situation and exposure determine the foliation of forest trees, and an observer may any year notice similar anomalies to those above stated. But though a few oaks in unfavourable situations may be leafless when an ash in a sunny aspect shows expanding foliage, I never saw even a single ash thus circumstanced without there being numerous oaks in leafage at the same time, and numerous ash-trees altogether bare. The last three years have shown, as usual, the general precedence of the oak, in showing foliation, to the ash; and, therefore, any idea of a wet season being predicated from any single ash-tree showing premature foliage is altogether delusive. When, indeed, both trees antedate their usual leafage time, a temperature above the average of the vernal period may be inferred, but the expanded leaves of the oak would be always in the van.

EDWIN LEES, F.L.S.

Worcester.

PINS.—

"At Derby, on July 15th, 1873, Benjamin Hudson was found guilty of having murdered his wife, and was sentenced to be hanged. In the pocket of the murdered woman a purse was found which contained some pins and a piece of paper, on which the deceased had written:—

'It is not these pins I mean to burn,
But Ben Hudson's heart I mean to turn;
Let him neither eat, speak, drink, nor comfort find
Till he comes to me and speaks his mind.'

In this case the husband was aged twenty-four and the wife twenty-three. Despite their quarrels and jealousies, it would seem they had a certain strong affection for each other; and the "charm" was no doubt to regain her husband's love.

CUTHBERT BEDE.

[In some counties a similar charm is used by one unmarried person to compel the love of another, "to turn the heart" of the indifferent one.]

CURIOUS CUSTOM IN PALESTINE.—As I was approaching the foot of the Mount of Olives on my way to Jerusalem in the spring of 1871, a man came out from a small house, and poured out a cupful of some liquid resembling coffee at the foot of my horse. The man's countenance looked "welcome" and "backsheesh." Will some one explain?
T. C. U.

GRANTHAM CUSTOM (4th S. xii. 44.)—I heard many years ago of the observance referred to by MR. BEALE, from a person who must be by this time half-a-century old. It has struck me as not unlikely that pins were offered by visitors to the Grantham Golgotha as a kind of *douceur* to the ghosts which might be supposed to hang about the place; in consideration of which they were expected to refrain from haunting the persons who thus "remembered" them. Money would have been thrown away in such a cause; so a metallic object, which scarcely any one could fail to be able to give, was taken as its symbol, and no doubt it passed for money's worth in the shades below! Brand and others tell us that visitors to a Holy Well frequently left some gift behind—a shred from their clothes, a small coin, or a pin; in this case, too, I fancy the pin was given as a representative of a more valuable sacrifice, which the donors either might not be able to offer, or which they thought might serve more utilitarian ends.

Some ten years ago I cut from the *Lincolnshire Chronicle* the following extract from the diary of a traveller in that county in 1704—"a singular little work, of which there were but 100 copies printed," said the newspaper's antiquarian correspondent:—

"*Grantham.* From Stanford [Stamford] I went to *Grantham*, a good handsome road town of one parish, with one large church, which is not very handsome within, but has on it a stately steeple of 93 yards high, and they say it was 7 yards higher till broke down by thunder. Above half-way of the height is a square tower, and the rest a pyramid, or spire, in the form of a hexagon or octagon, for I was not very exact; and at every angle is *frett worke*, which looks fine, by which they say a man in the town has often climbed from the top of the tower to the stone at the top of the pyramid. This is the tallest steeple in England accounted, but the people here say* there is one at Louth, a seaport town in this county, that near equals it, only is somewhat bigger, and so seems to lose its height. In the south side of this church is an old library; and of the same side underground is a place they call the *Scolpe*, where lay the bones of the dead in handsome order: and here the man who keeps the place showed me that a woman's skull has a seam or vein more down the forehead than a man's has; and, indeed, I had heard before that a woman had a mark somewhere about her more than a man, but I did not know it was in the forehead, nor should I have look'd for it there had not this honest man directed me."

ST. SWITHIN.

"THE CROSS DAY OF THE YEAR."—The Irish

* He talks like a Livingstone who has been getting information from an African tribe.

have "a cross day of the year," which they call in their own tongue "*La crosta na bliana*," or, sometimes, "*diar daoín darg*," which latter phrase signifies "bloody Thursday." The day itself is the 28th of December, or Holy Innocents' day—the anniversary of the massacre of the first-born by Herod. On that day the Irish housewife will not warp thread, or permit it to be warped; and the Irish say that anything begun on that day must have an unlucky ending. The following legend regarding the day is current in the county of Clare: Between the parishes of Quin and Tulla, in that county, is a lake called Turlough. In the lake is a little island; and among a heap of loose stones in the middle of the island, rises a white-thorn bush, which is called "*Scagh an Earla*" (the Earl's bush). A suit of clothes made for a child on the "cross day," or "*diar daoín darg*," was put on the child: the child died. The clothes were put on a second and on a third child: they also died. The parent of the children at length put out the clothes on the "*Scagh an Earla*," and when the waters fell, which, for a time, covered the bush, the clothes were found to be full of dead eels. Such is the story; and other stories like it are freely told of the consequences of commencing work on "the cross day of the year" in Ireland. Is there any day of the year in England like "*la crosta na bliana*," or the "*diar daoín darg*," of the Emerald Island?
MAURICE LENIHAN, M.R.I.A.

Limerick.

CUCKAMSLEY, BERKS.—In a paper in the *Saturday Review*, this place is, no doubt, rightly identified with the ancient Saxon Cuichemsley and that is also correctly enough connected with a Saxon Cuichelm. But is the writer correct in assuming that this Cuichelm was the king of that name who became a Christian in the year 636? There was another Cuichelm, who, according to the Saxon chronicle, perished with Ceawlin in the year 593. This Cuichelm was probably the son of Ceawlin, who, in 560, became King of the West Saxons; for it was the usage to couple the name of father and son in that way, "Ceawlin and Cuichelm"; and it also appears that the Christian Cuichelm was of the same stock or clan, for his father was descended from a common ancestor. The name, therefore, was transmitted, but there was an interval of about forty years between the two chiefs who bore it; and, as it is likely that the first would have given his name to the place, the probability is that it derived its name from the Pagan, not the Christian prince. At all events, it cannot be assumed that it was the Christian chief who gave his name to the place. The extreme antiquity of the name renders it very interesting as an instance of the great

antiquity of the names of many of our rural localities.
W. F. F.

A SUGGESTION.—I suggest that there is still a vacancy among the numerous Scientific and Literary Societies of London for one which would supply a want that all literary men must have frequently experienced in a greater or less degree, viz., that of reliable maps, plans, and views. Why should we not have a "Topographical" Society as well as Geographical and Geological Societies, to perform the same office for art as they do for nature? There is an immense mass of unappropriated material which would naturally fall to it, such as plans and views of towns, parishes and estates, plans of railways, &c., and engineering projects, views of the same at different periods, and last, not least, photographs. Now that we have arrived at permanence in printing, such an association, indeed, should retain a permanent photographic establishment to reproduce rare plans and views that may come into their possession, and supply copies of anything that might be called for at a minimum rate of reproduction. "N. & Q." is now, undoubtedly, the great organ of literary intercommunication throughout the globe, and a few words from it in aid of such a scheme would probably be sufficient to launch it fairly.
J. B.

Simla, Punjab.

A PLEASANT "BUONA NOTTE."—As the revolver has now become a domestic utensil of daily use, the following description of one somewhat similar may, perhaps, be interesting to many persons. It is thus described in an old book of travels in Italy:—

"The 'Buona notte,' or set of pistols (five pistol barrels set together in an iron frame), to put into your hat, and to be all shot off at once from thence, as you seem to salute your enemy and bid him 'Good night.'"

R. N. J.

PARALLEL PASSAGES.—

I.

"He (the tailor) first took my altitude by a quadrant, and then, with rule and compasses, described the dimensions and outlines of my whole body, all which he entered upon paper," &c.—Swift's *Gulliver: Laputa*, chap. ii.

"For any skill in geometry, I dare not commend him; for hee could never yet find out the dimensions of his owne conscience."—Overbury's *Characters: A Taylor*.

"She shall have clothes, but not made by geometry."—B. & F.'s *Elder Brother*, II., ii.

"I vow and affirm, your tailor must needs be an expert geometrician; he has the longitude, latitude, altitude, profundity, every dimension of your body so exquisitely. . . . as if your tailor were deep read in astrology, and had taken measure of your honourable body with a Jacob's staff, an ephemerides."—Massinger's *Fatal Dowry*, IV., i.

II.

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune."
Shaks. *Julius Caesar*, IV., iii. 216.

"I find my zenith doth depend upon
A most auspicious star, whose influence

If now I court not but omit, my fortunes
Will ever after droop."

Shaks. *Tempest*, I., ii. 183.

"There is an hour in each man's life appointed
To make his happiness, if then he seize it."

B. & F.'s *Custom of the Country*, II., iii.

"There are some nicks in time, which whosoever finds
may promise to himself success."—Feltham's *Resolves*, viii.

JOHN ADDIS.

A. JAL.—The death of this indefatigable and talented biographer took place, I believe, in April of this year, but though I have ordered of my booksellers any notice of him which appeared in the French journals they have been too lazy to comply with my request. I cite this to show the difficulty there is in getting minor French publications in London without a regular subscription.

I had occasion, in your last volume, to refer to M. Jal's great work, for which I chiefly know him, namely, his "*Dictionnaire Critique de Biographie et d'Histoire*, errata et supplément pour tous les dictionnaires historiques d'après des documents authentiques inédits, par A. Jal, officier de la Légion d'Honneur . . . deuxième édition . . . renfermant 218 fac-simile d'autographes. Paris, Henri Plon, 1872,"—the result of a life of conscientious literary labour. Hundreds of blunders and inaccuracies, historical and biographical, are corrected or made accurate. Much as I should like to quote some instances, I must refrain, where every page teems with new matter and long hidden facts, which a determined search amongst dusty record rolls has brought to light. M. Jal's plan, when recording events connected with the lives of individuals, is to be commended; it entirely precludes any chance for MR. THOMS, for if he mentions a birth or death he accompanies it either with a copy of the certificate, or states that it is before him.

The first edition was published in 1867, and before the second edition (or rather issue) enormous numbers of documents had been destroyed in Paris, which in his preface he laments, with tears in his eyes.

OLPHAR HAMST.

OLD PARR.—The following is a striking example of how portraits become misnamed. In the French catalogue of the Dresden Gallery one, said to be by "Vandyck," is entered—

"No. 939. Portrait de l'Ecossais Thomas Park, peint dans sa 151^{me} année. Ovale, s. b. h. 2. 3½, l. 1.10. Acheté de Rigaud par le Comte Wackerbarth. Voyez l'inscription sur le revers. D'abord dans la collection de Charles I^{er}, roi d'Angleterre, il vint ensuite dans celle de Jabach, à Paris; et Rigaud en fit l'acquisition des héritiers de ce dernier."

RALPH N. JAMES.

Ashford, Kent.

THE MEN OF MERRY ENGLAND.—Though this phrase is thought comparatively modern, it dates from at least the middle of the fourteenth

century. The scribe of the Göttingen MS. of the Early English version of the *Cursor Mundi* makes the writer say that he translates it "for the love of English men, English men of merry England":—

"Efter hali kirkes state
his ilke boke es translate,
vnto engliss tung to rede,
For þe luue of englijs lede [folk],
Englis lede of meri ingeland,
For þe comen [common folk] to vnperstand."

The other three MSS. which Dr. Morris is editing with the Göttingen one for the Early English Text Society have not the epithet "meri," but read—

"Ingles lede of England."—(*Cotton*).
"englis lede of engelande."—(*Fairfax*).
"For comune folk of engelande."—(*Trinity*).

F. J. FURNIVALL.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ORMISTONS OF TEVIOTDALE.—Can any of your readers give me information about the pedigree of the Black Laird of Ormiston of that ilk, in Teviotdale? The Baron Ormiston had three hundred armed retainers, and was appointed by his cousin, the Earl of Bothwell, commander of one thousand men, to guard Queen Mary when ill of fever at Jedburgh. The Lord Ormiston's banner was a field argent, with three red pelicans feeding their young. He was executed for assisting in the murder of Darnley. The Earl of Morton calls him "one of the less guilty followers of Bothwell" (*Morton's Confessions*). The family of Ormiston was of long standing in Roxburghshire. Patten, in Dalgell's *Fragments*, p. 87, gives an account of the east border chiefs who did forced homage to the Duke of Somerset on the 24th September, 1547, namely, the Lairds of Cessford, Grenhead, Huntly, Ormiston, &c. In June, 1403, the Percies besieged a tower named Cothlains or Ormiston (Sir Walter Scott's *History of Scotland*). When the Earls of Northumberland and Westmoreland, who had taken a foremost part in the rising of the north, were forced to fly from England and take refuge in Liddesdale, their flight was intercepted by Morten Elliott, of Rickinhough, who, with others that had given pledges to the Regent, proposed to raise their forces against them; the Earls were escorted by a border clan, that of Black Ormiston, one of the murderers of Darnley. After the execution of the Laird of Ormiston the clan was dispersed. Many of his followers settled in Newcastle, Kelso, and Ormiston. I have in my possession many papers relating to the family of Ormiston after the death of the Black Laird. I wish to know who were his ancestors. There is a

tradition in the family that the Ormistons intermarried with the Kers, Elliots, Douglasses, and other border clans.
PELICAN.

AUTHORS AND QUOTATIONS WANTED.—Dr. Knox, in his essays, quotes the following from Montaigne:—

"I offer you a bouquet of flowers; I did not grow them, I only collected and tied them together."

Where are the above words to be found in the works of Montaigne?
LLANIDLOES.

—"And Jealousy,
Who weared, of yellow golds, a garland,
And a cuckow sitting on hir hand."

Exact reference to the above will oblige.

C. W.

"Hair made grey before its time
With years of sin."

E. T.

The *locus in quo* of—

"Behold yon bright ethereal plains,
Where orb on orb unnumbered roll around;
Behold ten thousand sparkling gems,
Which gild at night the canopy of heaven."

GEORGE LLOYD.

Bedlington.

"Lazy as Ludlam's dog, that
Laid his head against the wall to bark!"

G. G. F.

In what author, and in what part of his works, are the words of Bishop's song, "Should he upbraid," to be found?
E. McC—.

Wanted the name of the author of the following piece of quaint old poetry:—

"In the countrey of Canterbury most plenty of fish is,
And most chase of wild beasts about Salisbury I wis;
At London ships most, and wine at Winchester,
At Hertford shepe and oxe, and fruit at Worcester,
Soape about Coventry, and yron at Gloucester,
Metall, lead, and tynne, in the countrey of Exeter,
Worwicke of fairest wood, Lincolne of fairest men,
Cambridge and Huntingdon most plenty of deep venue,
Elie of fairest place, of fairest sight Rochester."

F. W. PERCIVAL.

"They stood around

The throne of Shakspeare, sturdy but unclean."

Who says this of the dramatists of Elizabeth's and James I.'s time?
JONATHAN BOUCHIER.

Can any one tell me the author of some lines ending, to the best of my recollection, with—

"'Tis fit my love for merit should appear,
So knight me Vernon, and make Smith a peer."

They relate to Pitt's reporting to George III. Mr. Smith's merits in returning to Parliament three members who always voted with the Government, and to Admiral Vernon's naval victory. Mr. Smith was made Lord Carington. I read them many years ago, and thought they were among Peter Pindar's poems, but cannot find them now.

WALTER LUTON.

"ROLL SIN LIKE A SWEET MORSEL UNDER THE TONGUE."—Clergymen, in speaking of the wicked, frequently employ this expression. It is generally thought that it is to be found in the Bible, but I find no mention of it in any of the books of reference to which I have access. Can any of your readers inform me of its authorship?

W. A. C.

Dunfermline.

CHURCH NOTES IN ESSEX.—Morant, in his *History of Essex* (ii. 406), says that George Langham, Esq., and Isabel his wife, lie buried in the chancel of Little Chesterford, with a monumental inscription. Lord C. A. Hervey, the present rector, informs me that this tomb has been robbed of all its brasses except one figure, and that no vestige of the inscription remains. It has occurred to me that a copy may have been preserved in some old church notes, and that some Essex antiquary may be able to supply the omission of Morant. It should be mentioned that Isabel Langham survived her husband, and presented to the Rectory of Little Chesterford in 1469.

Tewars.

"NEIGHBOUR" OR "FRIEND."—Pagninus, in his *Institutionum Hebraicarum*, 1528, translates Exodus xx. 16, "Non loqueris in amicum tuum testimonium mendacij"; and, again, in the following verse, he renders the Hebrew word which is generally translated neighbour, as "amico tuo." In the patriarchal times there was, perhaps, little difference between the two words, for every man was expected to treat his neighbour in a friendly spirit, and the true meaning of the law was, probably, "any man," whether friend or not; a neighbour, or one living at a distance. It would be interesting, however, to know which is the more correct translation of the original Hebrew.

EDWARD SOLLY.

"FIDESSA."—I have just been reading *Fidessa: a Collection of Sonnets*, 1596, by B. Griffin, in the reprint of 1815, and a former possessor of the copy in my hands has written in pencil against the "Advertisement" (p. 5), "by P. Bliss." I shall esteem it a favour if some reader of "N. & Q." can confirm or confute this ascription. The "P. Bliss" I take to be the well-known Dr. Philip Bliss, editor of Wood's *Athenæ*, *Reliquiæ Hearniani*, &c. No one should read Griffin's *Fidessa* without at the same time perusing Mr. Collier's remarks in his "Bibliographical Account" (vol. ii. pp. 558-57).

S.

ROBERT HOLMES.—Where can I find a biography of this gentleman? He was father of the Irish Bar, and a member of the National Education Board of 1831.

CYRIL.

[An excellent biographical account of Robert Holmes appeared in the *Dublin University Magazine* for January, 1848, vol. xxxi. 122-133. He died on Nov. 30, 1858. See "N. & Q." 3rd S. xii. 188.]

NEVIS: ITS EMBLEM.—What is the signification of the emblematical figures on the stamps emanating from this island? A female is represented pouring water from a vessel, while another one is supporting a third female who is lying on the ground.

JOHN A. FOWLER.

RELIGIOUS LIBERTY IN IRELAND IN 1748.—The following paragraph is copied *verbatim et literatim* from the *Gentleman's Magazine*, vol. xviii. p. 186, April, 1748:—

"IRELAND.—One George Williams was convicted at the Wexford Assizes for being perverted from the Protestant to the Popish religion, and sentenced to be out of the king's protection, his lands and tenements, goods and chattels, to be forfeited to the King, and his body to remain at the King's pleasure."

I wish to know if there is on record any detailed report of the proceedings in this case. It would afford a fitting illustration of "the Penal Laws," in accordance with which poor George Williams was so severely punished, and would aid in showing why Irish [Roman] Catholics were compelled to entertain no other feelings than those of hatred and contempt for laws by which they were so grievously outraged.

WM. B. MAC CABE.

"ILLUSTRATED SHAKESPEARE."—In whose possession is the *Illustrated Shakespeare* of Thomas Wilson, an analysis of which was published in 1820?

CHARLES WYLIE.

"HUNGRY DOGS LOVE DIRTY PUDDINGS."—That most amusing of all dictionary-makers, Randle Cotgrave, generally gives an English proverb to match the French ones that he quotes. Under *faim* is this saying:—"A la faim il n'y a point de mauvais pain: Prov. To him that's hungry, any bread seemeth good: we say, hungry dogs love durtie puddings."

Has any reader of "N. & Q." met with this proverb in English literature? Could not some set of friends, who know our Middle Literature, make a dictionary of Cotgrave's English, in illustration of our Elizabethan and early Stuart books? It would be a very valuable bit of work.

F. J. FURNIVALL.

BARONETS TEMP. CHARLES II.—Where can I find a Roll of the Baronets created by Charles II. during his exile, 1649-60? or, can any one furnish me with a list of the creations during the year 1650?

D. S.

ENGRAVING OF MISS GUNNING.—I have a mezzotinto engraving from a painting, by Caroline Read, of the widowed Duchess of Hamilton, afterwards Duchess of Argyll, by birth, one of the celebrated Misses Gunning. I should feel obliged for any information as to the subject of the painting and, also, as to the name of the engraver, which is unfortunately obliterated. The Duchess is re-

presented in the widow's cap of the period, and wears a black sort of tippet. The engraving (of an oval form) was printed by Robert Sayer, map and printseller, No. 53, Fleet Street, and was published on the 25th February, 1771. The price five shillings.

A SUBSCRIBER.

WHILE = UNTIL.—To what part of the country belongs the use of the former of these words for the latter? I meet with them in an uncolloquial discourse dated 1670.

J. E. B.

SERMONS ON THE PATRIARCHS.—Some years ago, in a Devon parsonage, I met with a small folio, or large quarto, volume of Sermons on the Patriarchs of the Old Testament, beginning with Adam, published in the reign of James I. I am very anxious to procure the exact title of the work, and the name of its author.

W. M. KINGSMILL.

Bredicot Rectory, Worcester.

WHEN AND BY WHOM WAS "THE MIRROR OF JUSTICES" WRITTEN?—My copy is a neatly-printed 16mo. of 299 pages, besides the table, published at Manchester in 1840, the title-page of which states that the work was "written originally in the Old French, long before the Conquest."

Watt's *B. B.* says:—

"Horne, Andrew, a learned and able lawyer in the time of Edward I. *La Somme appelle Mirroir de Justices, seu Speculum Justiciarum*, Lond. 1642, 8vo. The same, in English, by William Hughes. Lond. 1646, 8vo. 1649, 12mo. &c. It has been much disputed whether Horne was the real author, or only the editor of a work written perhaps before the Conquest."

In ch. i. s. 3, under the heading "King Edward I.," the author says:—"By this estate many ordinances were made by many kings, until the time of *the King that now is*." If that mean Edw. I., then the book must have been written after the thirteenth year of his reign, that is, after A.D. 1285, as that year is cited in the heading of s. vi. of ch. v., and, of course, more than a couple of centuries after the Conquest.

The title-page of *The Diversity of Courts*, which follows the *Mirror*, shows that that treatise was "compiled anno xxi., Hen. VIII.," by "William Hughes, of Gray's Inn, Esquire," the translator of the *Mirror*. This seems to limit the time in which the original of the *Mirror* was written to the interval between 1285 and 1530, and, therefore, Andrew Horne may have been the author; but then it could not have been written *before the Conquest*.

ERIC.

Ville Marie.

"THE PERIODICAL PRESS."—Who is the author of this work. It has its interest, though overlaid with bombast and fine writing, often to the exclusion of facts, as showing the state of the press at the time. The following is the title: "*The*

Periodical Press of Great Britain and Ireland; or, an Inquiry into the State of the Public Journals, chiefly as regards their Moral and Political Influence. London, printed (for S. & R. Bentley) for Hurst, Robinson & Co., 90, Cheapside, and 8, Pall-Mall, and A. Constable & Co., Edinburgh, 1824." It is a duodecimo of viii and 219 pages, and anonymous: "To the right honourable F. J. Robinson, M.P., Chancellor of the Exchequer, &c., &c., &c., these observations on the periodical press of the United Kingdom are respectfully inscribed." The chapter on the imposition of the tax on newspapers, and its impolicy, is interesting; and it dwells on the uselessness, and even harm, of the self-constituted "Constitutional Association," which prosecuted the small fry—to their great advantage—and "put money into the pockets of the lawyers that would have been much better employed in the cleaning of the streets."

OLPHAR HAMST.

BALDACHINO.—In a view of the choir of Winchester Cathedral in Milner's *History*, published in 1809, there is a baldachino or canopy over the altar. Is it known when this was removed? There was a baldachino, or canopy supported by pillars, over the altar in Magdalen College Chapel, Oxford, in my remembrance. It was erected in 1745, and removed at the restoration of the chapel in 1830 or thereabouts.

J. R. B.

VALENTINE MORRIS.—I want information or reference to any source concerning Valentine Morris, of Piercefield, near Chepstow, and afterwards Governor of St. Vincent in the West Indies. He died, I believe, in distressed circumstances in the latter end of the last century.

S. M. P.

[Valentine Morris died on August 26, 1789. A biographical notice of him is given in the *Gentleman's Magazine*, lix., 682; lxxi., 685; lxxv., 806.]

"A DECLARATION OF SIR PHELM O'NEIL," &c.—In the Journals of the House of Commons, under date of March 8, 1641 (*i.e.* 1642), appears the following:—

"Ordered that it be referred to the Committee for printing, when Mr White has the chair, especially to consider of the printing of a Pamphlet, intituled *A Declaration of Sir Phelim O'Neil, Knight, General of Ireland, to the High Court of Parliament, &c.*; and that they do take some speedy course herein for repairing the honour of the Earl of Ormond much wounded by this Pamphlet; and for the corporal punishment of the Printer and the contriver, and that they may make speedy report hereof."

Is this pamphlet still in existence, and where may it be found? What is the nature of the slander against the Earl of Ormond?

F. P.

Dublin.

MACKENZIE, THE AUTHOR OF "THE MAN OF FEELING."—In an eloquent sermon, recently delivered and published at Chicago, U.S.A., by the

Rev. Robert Collyer, I find the following passage: "Mackenzie, who wrote the *Man of Feeling*, was told by his wife, when he came home one day from a bull-fight, that he had put all his feeling into his book."

Mr. Collyer (who is an occasional contributor to "N. & Q.") is a not unlikely person to make an unfounded statement. I should, however, feel obliged by the authority for such an anecdote.

N.

EDWARD AND CHARLES DILLEY.—Can "N. & Q." help me to any information concerning the above eminent publishers, beyond what is already accessible in print?

S. S.
Cape Town, South Africa.

CASER WINE.—Mr. Hepworth Dixon, in his *Two Queens*, chap. iv., says:—

"Fray Tomas had supplied him with a score of tests by which he was to know a secret Jew. He might be seen to drink Caser wine, and heard to ask a blessing on his cup."

What is Caser wine? Why would drinking Caser wine be a test by which a secret Jew might be discovered? Why would the Jew's blessing on the cup betray him?

E. C. B.

"GULLIVER'S TRAVELS."—I have seen lately a note upon the first edition, in a bookseller's catalogue, which states that "the original vigour and freshness of the scenes described" were "much altered and suppressed in later editions." How far is this statement accurate?

C. P. F.

STRIBBLEHILL FAMILY.—The undersigned will be very grateful for any authentic pedigree of the Stribblehills of Oxfordshire.

FREDERICK GEORGE LEE, D.C.L.

6, Lambeth Terrace.

JACOB OMNIUM. —W. would be obliged by being informed of the date of the *Times* newspaper of 1864 containing a review, attributed to the witty Jacob Omnium, of the *Diaries of a Lady of Quality* (Miss Williams Wynn), edited by A. Hayward, Q.C.

HUTTON, REV. JOHN. —Can any one give me any particulars concerning the Rev. John Hutton, vicar of Burton-in-Kendal, Westmoreland, the author of a work (by "J. H."), entitled *A Tour to the Curia in the Neighbourhood of Ingelborough and Settle*, &c., the second (and last?) edition of which appeared in 1781? Replies addressed to myself will much oblige. WALTER W. SKELAT.

1, Cintra Terrace, Cambridge.

Replies.

BIS DAT QUI CITO DAT:

TEMPORA MUTANTUR NOS ET MUTAMUR IN ILLIS.

(1st and 3rd S. *passim*; 4th S. xii. 32.)

DR. BURNS has given some interesting extracts from works of the seventeenth century where this

proverbial expression is used, and thinks that he has traced it to the earliest source that has yet been noticed. In the distant land where he is settled, he regrets that he cannot refer to the *Adagia* of Erasmus, and inquires if it be mentioned in his collection. It is so, at page 265 of the edition of 1579. Erasmus says, "Memini (ni fallor) apud Senecam alicubi legere, 'Bis dat qui cito dat.'" The memory, however, of Erasmus, I believe, to fail him in this, as, though I have read the works of that old philosopher with considerable care, and with the view of selecting any striking expression, I do not seem to have met with it, as it is not in my *Beautiful Thoughts from Latin Authors*. Seneca (*De Beneficiis*, ii. 1) gives several precepts as to the proper way of conferring a favour, and among them he specially mentions *quickness*: "Sic demus, quomodo vellemus accipere: ante omnia libenter, cito, sine ulla dubitatione. Ingratum est beneficium, quod diu inter manus dantis hasit." But I do not think that the precise expression, of which we are in search, is found in any part of his works.

The earliest trace of the idea of speedy help, when it is required, is possibly the line of Homer (*Il.*, xviii. 98):—

Ἀντίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἐμελλον ἑταίρῳ
Κτεινομένῳ ἐπαμύναναι.

"Would that I could die immediately, since I did not assist my companion at his death."

It is precisely the same idea that Euripides puts into the mouth of Hector (*Rhes.*, 333):—

Μισῶ φίλοισιν ὕστερον βοηδρομεῖν.

"I hate the man who does not *speedily* bring help to his friends."

The idea is found also in the following Greek epigram:—

ὥκειαι χάριτες γλυκερώτεραι, ἣν δὲ βραδυνή,
πᾶσα χάρις φθινύθει, μηδὲ λέγοιτο χάρις.

"Favours *speedily* conferred are the sweeter; if there be delay, the favour fades away, nor should it be called favour."

This epigram seems to be translated by Ausonius (*Epigr.*, 83, i.), who was born about A.D. 315:—

"Si bene quid facias, facias cito: nam cito factum
Gratum erit: ingratum gratia tarda facit."

I do not know whether we may not consider the use of the proverb by Cervantes in *Don Quixote* (i. 34), "El que luego da, da dos veces," which is a literal translation of "Bis dat," &c., to be the earliest trace of the proverb that we have. Cervantes was employed on his work in 1575, though it was not published till 1605. It is found, I believe, among the proverbs of all European nations. The Tuscans say, "Chi dà presto, è come se desse due volte." Among the French of the sixteenth century it was, "Qui tost accorde donne deux fois," and the Germans have it in a variety of forms: "Wer schnell gibt, der gibt doppelt," and again:—

"Ein Gutthat, die bei zeit geschicht,
Dieselb' ist doppelt ausgerich't."

Is it found in any of the works of the ancient Fathers? Perhaps MR. TEW may have met with it.

DR. BURNS has remarked that I gave the proverb in the Index to my Latin volume, but when he referred to the page, he found a quotation from Publius Syrus. In this he is no doubt right, but I looked merely at the idea, and took the fewest words that I could find to express it. The work does not profess to be a collection of proverbial expressions, though some have crept into it.

C. T. RAMAGE.

"The pious Jesuit, Drexel" cannot, I fear, claim to be the author of the proverb, "Bis dat qui cito dat." In the "*Epitome Chiliadum Adagiorum Erasmi Roterodami ad Commodiorem Studiosorum Usus per Hadrianum Barlandum conscripta*. Basileæ. Anno MDXXVIII," at p. 106, the proverb appears with a short note:—

"Bis dat qui cito dat. Significat gratissimum esse officium, quod ultro non expectatis precibus quispiam detulerit."

Here we have it fifty-three years before the birth of Drexel; the author, therefore, is yet to seek.

JOHNSON BAILY.

Pallion Vicarage, Sunderland.

[Mr. H. T. Riley (*Dictionary of Latin and Greek Quotations*) attributes the saying to Alciatus.]

THE GRIM FEATURE (4th S. xii. 85.)—JABEZ is undoubtedly right in assigning this epithet to Death, and how Mr. Joseph Payne could have understood it of Satan, can only, as it seems to me, be accounted for upon the supposition that he had not read the context. Satan had now gone on his diabolical design of tempting our first parents; and, during his absence, Sin and Death held the colloquy commencing at line 235.

I cannot think, however, that "Death is called a *feature* with special reference" to any one "function" in particular, but to the entire "shape and person"; just as at line 144 "sovrän Presence" is spoken with reference to the "Son." Besides, if we are to take "grim feature" as—the "olfactory function," or the *nose*, as Professor J. B. Jukes is said to take it, we should, in connexion with what follows, be confounding the sense most grievously; that is, we should be making the agent and the thing acted identically one and the same. For when the "grim feature" had "scented," he then "upturn'd his nostril wide into the murky air," which is a pure categorical affirmative proposition, having for its subject, or that of which something is said, "grim feature," and for its predicate, or that which is said of it, "upturn'd his nostril wide," which if converted *simply*—which might be done if the extremes were identical in sense, or in logical language *both* distributed—

would make the most arrant nonsense. It would then be, "His nostril wide upturn'd the grim feature," &c.

My belief is that "feature" should be taken as signifying the whole *form* or *person*, and as the exact equivalent of the Latin *facies*, which is over and over used in this sense. As by Plautus (*Pænul.* v. ii. 151, 152).

"*Ha. Sed earum nutrix, quâ sit facie, mihi expedi.*

Mi. Staturâ haud magnâ, corpore aquilo."

Again, by Horace (*Sat.* i. 2, 88), applied to horses:—

—"ne, si facies (ut sæpe) decora

Molli fulta pede est,—"

And as no man had ever a nicer acquaintance with classical usage and idiom than Milton, so we need not be surprised, when we find him, as we shall, indulging in them on all occasions.

EDMUND TEW, M.A.

JABEZ is obviously right in correcting the inadvertence of which either I, or the printer for me, was guilty, in employing "Satan" instead of "Death." I am obliged, however, to hold to the interpretation I gave of the word "feature," as "shape or person," or, perhaps better, "creature." *Factura* in later Latinity meant both "creature" and "form or shape." In old French (Wace) we find "*li uns faitre, l'autre faiture*," the one creator, the other creature. Hence, Chaucer (*The Manciple's Tale*):—

"Therto he was the semlicote man,
That is, or was, sither the world began;
What needeth it his *feture* to descrive?"

and Gower:—

"So without fere
Was of this mayden the *feytur*."

and Shakspeare:—

—"to show Virtue her own *feature*";

in all of which passages the meaning seems to be "form or shape." It seems then very improbable that Milton should mean by "grim feature" the *nose* of Death.

J. PAYNE.

Kildare Gardens.

"I MAD THE CARLES LAIRDS," &c. (4th S. xi. 156, 201, 351, 413; xii. 11, 96, 158.)—I have no wish to re-open the discussion which I recently had with ESPEDARE under the heading of "Scottish Territorial Baronies" (4th S. x. and xi.); but I cannot remain altogether silent when I find him characterizing as error the supposition that a Laird is no other than one holding land in fee and heritage in Scotland. I have no hesitation in deliberately affirming that, at the moment of my writing, the proprietorship of land is the sole qualification necessary to confer the name of Laird. ESPEDARE says, however, that to be a Laird "properly" the owner must hold immediately under the Crown. I should like to know what he considers the standard of propriety. I do not understand him to contend that the name of Laird is statutory, or that Crown

Writes dub as Lairds the grantees in whose favour they run. Certain people were no doubt formerly "called" Lairds, and certain people are now called Lairds; but the name is more comprehensive now than it used to be. The name of Laird, being neither statutory in favour of persons possessing a fixed qualification, nor conferred as a Title of Honour on particular individuals and their heirs, was and is the mere creature of usage; and usage had and has a complete power to extend or modify its application, a power which it has, as a matter of fact, undoubtedly exercised by allowing the name to all owners of land in Scotland, without the slightest regard to the nature of their tenure. I hope and believe that good-men are no less numerous in Scotland than of yore, but there is not a single one in the country who holds that name in virtue of his ownership of land. The contention of ESPEDARE is directly negatived by the very man whom he himself cites, Sir George Mackenzie, who (in 1690) introduces his statement as to the distinction between Lairds and Good-men, which ESPEDARE holds to be still in force, with these words, "And this remembers me of a custom in Scotland, which is but gone lately in disuetude, and that is," &c. (*Science of Heraldry*, p. 13). The thing has been dead and buried for at least two hundred years, yet ESPEDARE insists that it is still alive and flourishing. My veneration for old names and associations is quite as deep as ESPEDARE's can possibly be, and I sympathize with him to some extent in his desire to uphold them. But when facts are required of us, we must, as sensible and truthful men, give facts, and not substitute fancies. W. M. Edinburgh.

I only see "N. & Q." once a month, and have hitherto been too busy to answer Mr. Nicholson's note ("Madam and Mistress," p. 11) on this subject. If Mr. Nicholson had turned to the reference given by me, he would have seen that the definitions were not mine, but Hallam's. With reference to the restricted use of the word "Madam" as applicable to a "Lady," I may remark that Halliwell, in his dictionary, gives the following definition of "Madam": "A title used in the provinces to women under the rank of Lady, but moving in respectable society."

Mr. Nicholson's quotations are certainly valuable, and I read them with interest; but surely there must be an error, clerical or otherwise, in the reference to the *Two Gentlemen of Verona*, for Madame Silvia does not appear in the first act at all.

As for the notion that Elizabeth meant nothing at all by her speech, I must differ from Mr. Nicholson altogether. The expression "loth to cull you" must have meant something; and the fact, also mentioned in the same note, that Parker took

out letters of legitimation for his children by that lady, affords at least a strong presumption as to the meaning. Further, this is the mode in which Dean Hook has understood the incident.

E. E. STREET.

TOADS IN IRELAND (4th S. xii. 109).—There are toads in Ireland. Over forty years ago, while a schoolboy, I used to go on fishing excursions to some parts of Ireland, among the rest to Caragh lake and river in the west of Kerry. There were toads then in abundance on the west side of the Caragh salmon river, and all through the district called Glenbay, or Glenbehy, further west, and so on towards Kells and Valentia harbour. The tradition was that some foreign ship was at one time wrecked at Glenbay that had toads among the cargo. At the time I mention there were no toads to be seen to the east of Caragh river; between the lake and the sea it was only crossed by one narrow old bridge on the high road from Killarney to Valentia. In subsequent years and lately I met those conversant with that part of the country and inquired about the toads—if it was true that they could not cross the river; for the people inland used to say that the country westward of the river was under some ban or curse; that St. Patrick expelled the toads as far as the river, but not liking the country or people to the westward, left them the toads with his blessing! I have seen scores of toads in Glenbay and on the roadside as far as Caragh Bridge, but never saw one to the east side of the bridge or river, and I fished from both sides many a day; and good salmon-fishing it was, and no tax on your fishing-rod. My impression is that the district of country to the west of Caragh river being wild, mountainous, and uncultivated formerly, the toads were unmolested, while civilization destroyed them more inland. They appeared a poor, harmless, clumsy sort of walking frog. For some seven or eight years we used to visit that mountainous locality, abounding in rivers and lakes never heard of, swarming with fish, and a climate bracing with health, notwithstanding a small wetting now and then. I don't think I heard of toads anywhere else in Ireland. S. WARD.

In *Richard II.*, act ii. scene 1, Shakespeare answers the question thus:—

"Now for our Irish wars:

We must supplant those rough rug-headed kerns (Irish soldiers),

Which live like venom where no venom else
But only they have privilege to live."

He says nothing about the extermination of the venomous reptiles by St. Patrick, as represented in the legendary pictures, any more than would the Hibernian subject, who was so dexterously quizzed by your correspondent. Murphy's Shakespearean silence on that point did him as much

credit as his rationalistic theory,—which I have myself always understood to be the true explanation of a circumstance, which, in default of evidence to the contrary, has long been regarded, I believe, as an established phenomenon.

With respect to the pictures, my own opinion is quite the reverse of J. T. F.'s. He believes them to have been the cause of a popular notion which is without foundation in fact, while I look upon them—in their origin at least, whatever their present signification may be—as the effect of a prostituted phenomenon of nature—a superstitious device. But this may be a biased view, due to the character of my recent readings; and I am bound to say that I have no authority for it.

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton.

The common toad (*Bufo vulgaris*) is not found in Ireland, although its almost as plain-looking cousin, the Natterjack (*Bufo calamita*), is plentiful in the south-western parts of that country, particularly in the districts bordering on the sea. The Natterjack much resembles the toad, but is of a yellowish-brown colour, clouded with dull olive, and having a bright yellow line passing along the middle of the back. It gives out an offensive odour. This reptile does not hop; its motion is more like walking or running than the crawling of a toad.

JAMES PEARSON

PHILIP QUARRELL (4th S. xii. 48.)—I regret that I am not able to justify the appeal of OLPHAR HAMST to me by the communication of full particulars of the authorship and bibliography of this once celebrated book, *The Hermit*, &c. As to the former, I do not know that a guess has ever been made. Allibones says, "author unknown," and refers to a work by W. A. Jones, with which I am unacquainted, for a critical essay. The book has always, and properly, been regarded as one of the numerous imitations,—see Wilson and Lee, who places it tenth on the list,—called forth by the popularity of *Robinson Crusoe*, which had appeared in 1719. In the "Preface," the book is ascribed by the editor, who signs himself P. L., to "Mr. Edward Dorrington, an Eminent Merchant," an account of whom is given in a manner circumstantial enough. But one can hardly read this gentleman's voyage from Panama to Juan Fernandez p. 47, or the adventures of Thomas Jenkins at Gorgona (p. 49), without coming to the conclusion that both narratives are taken from the *Cruising Voyage round the World* of Captain Woodes Rogers (London, 1712), the sailor who relieved Alexander Selkirk, on Juan Fernandez, in 1704-9, of whose four years and four months' residence on that island a good account is given in the book just mentioned.

Lowndes gives the first edition as printed at Westminster, 1727, 8vo.; but, I believe, there is one in 4to., without date, which I should assign to

a year or two earlier. I have the edition of 1751, a rather well got-up volume in 12mo., "Printed for J. Wren, near Great Turn Stile, in Holborn," &c., and containing the front of "Philip Quarrell and Beaucliff," and the "Map of the Island," purporting to be drawn by the Hermit himself. I also possess abridgments, in chap-book form; such as—

"The Adventures of Philip Quarrell, the English Hermit; who was discovered by Mr. Dorrington on an Uninhabited Island, where he had lived upwards of Fifty Years. London, Printed by and for Hodgson & Co., 10, Newgate Street. Sixpence." (1823.) With folding coloured plate. 8vo., pp. 24.

"The Adventures of Philip Quarrell. Manchester, Printed by J. Wrigley. Price One Halfpenny." Coloured plate, pp. 8., &c.,

and a cheap modern reprint besides, "William Walker, Otley. Printed by the Booksellers," no date, woodcut front, and vignette on title, 12mo. pp. 256, in limp cloth cover; published probably at a shilling.

The book is not ill written; and it has been suggested, but without reason, that Defoe himself may have had some share in its production.

WILLIAM BATES.

Birmingham.

JERSEY SPINNERS (4th S. xii. 127.)—I have examined authorities for the purpose of finding evidence bearing on MR. MACCULLOCH's question, and they all seem to point to the fact that the "Jersey spinners" were not necessarily Jerseymen. At the end of Edward VI.'s reign the Protestants in Brabant and Flanders were persecuted by the Duke of Alva, and, in consequence, great numbers of them fled to England. Here they settled in different parts, according to their peculiar trade. Some were silk and woollen manufacturers, called Walloons, and these took up their abode in Canterbury, being eighteen families. Somner* and Hasted† give the following "Articles granted to the French Strangers by the Mayor and Aldermen of the City" in Elizabeth's reign: "Dignissimis Dominis Domino Maiori et fratribus Consiliariis urbis Cantuariensis Salutem.

"Prior Articulus.

"1. Quia religionis amore (quam libera conscientia tenere percipiunt) patriam et propria bona reliquerunt, orant sibi liberum exercitium suae religionis permitti in hac urbe, quod ut fiat commodius sibi assignari templum et locum in quo poterint sepelire mortuos suos.

"Secundus Articulus.

"2. Et ne sub eorum umbra et titulo religionis profani et male morati homines sese in hanc urbem intromittant per quos tota societas male audiret apud cives vestros; supplicant nemini liberam mansionem in hac urbe permitti nisi prius suae probitatis sufficiens testimonium vobis dederit.

* *Antiquities of Canterbury*, by William Somner. 2nd edit., London, 1703. Appendix, p. 31.

† *History of Canterbury*, by Hasted, vol. i., p. 94, 1801.

"Tertius Articulus.

"3. Et ne juventus inculta maneat, requirunt permissionem dari præceptorum quem secum adduxerunt instruendi Juvenes, tum eos quos secum adduxerunt, tum eos qui volunt linguam Gallicam dicere.

"Quartus Articulus.

"4. Artes ad quas exercendæ sunt vocati, et in quibus laborare cupit tota societas sub vestro favore et protectione sunt Florence, Serges, Bombasin, D. of Ascot Serges, &c., of Orleance, Protz, Silkwever, Mouquade, Mautes, Bages, &c., Stose Mouquades.

"Nomina Supplicantium sunt.

"Hector Hamon Minister verbi Dei.

Vincentius Primont Institutor Juventutis.

Egidius Cousin Magister operum et Conductor totius Congregationis in opere.

Michael Cousin

Jacobus Querin

Petrus du Boe

Antonius du Verdier

Philippus de Neux

Robertus Jovelin

Johannes le Pelu

Johannes de la Forteroye

Noel Lestens

Nicolaus du Buisson

Petrus Desporres

Jacobus Boudier

Tres Viduae."

Here observe that the religion of these emigrants was different to that of the English, which was not the case with Jerseymen.

Some further indulgence was shown to these weavers by Elizabeth, in that they were given part of the Cathedral in which to live. Hasted tells us that in 1634 their number was nine hundred, and in 1665 thirteen hundred; at which latter date Charles II. gave them a charter as a company. It is reasonable to conclude, therefore, that in 1638 they numbered about a thousand. Also, we do not read of so large an emigration from Jersey as a thousand, either in Falle's *History of Jersey*, or in that larger work called the *Oppressions of the Islanders of Jersey*, in which the number of inhabitants of that island is placed at twenty-four thousand; and as both these books were written within a hundred and thirty years of the given date, the emigration of so many people could not have been unnoticed, had it taken place. We have a proof that "Jersey" was used as an epithet in the quality of spinning, for in Evans's *Old Ballads** occur the lines:

"She doth sit, and stockings knit
Of Jersey and of woollen."

Hence, it would appear, that these manufacturers were of Flanders and Brabant, with, perhaps, some Channel Islanders (observe Le Pelu, Querin, Hamon, which, however, may just as well be Norman), and that, from their spinning the peculiar article called "Jersey," they had the name of "Jersey spinners," by which they are denoted in the State Paper of Charles I., although neither Hasted nor Harris (*History of Canterbury*) mention them under that name. A. DE L. HAMMOND.

A reference to Johnson's *Dictionary*, 4to. edition, would have shown MR. MACCULLOCH, *sub voce*,

* *Old Ballads: Historical and Narrative*, by Thomas Evans, London, 1810, vol. i., p. 197.

"Jersey, n.f. Fine yarn of wool"; so called because much yarn is spun in the island of that name. *Jersey* is still a common term for a knitted woollen shirt. W. E.

DE MESCHIN (4th S. xii. 141.)—In the name of historical genealogy I must enter a protest against the deplorable series of misstatements collected in this note. The notion that "the family of De Meschin were formerly Earls of Chester, in the twelfth and thirteenth centuries," has arisen out of a blundering misinterpretation of the Latin sobriquet *Meschine*. *Meschine* is the Latin form of *Le Meschin*, which simply means the "younger," and was a sobriquet borne by individual members of several Norman families in no way related to each other, to distinguish them from contemporary relatives of the same name. Accordingly the second William de Albini of Belvoir, and the younger Robert de Brus of Annandale, are styled respectively, in the chartularies of Belvoir and Gisburne, *meschine*, that is *junior*. In the same way, Ranulf and William, the sons of the elder Ranulf of Bayeux, were called *meschine*, and William's son Ranulf, who died young, bore the same appellation to distinguish him from his cousin Ranulf, afterwards the fourth Earl of Chester. Ranulf Meschine acquired from Henry I. the Earldom of Chester soon after 1120, but I have not found any contemporary evidence that his descendants adopted *Meschine* as a surname, although it was commonly attributed to them by the heralds in the dark ages of genealogy. In fact, it does not appear that the Earls of Chester, of this family, had any hereditary surname. Ranulf himself was also known as *Le Bessin* (Baiocensis) from his Norman Vicomté, and De Briquesart from his birthplace. His son Ranulf, the fourth earl, was called *Gernons* from his wearing a moustache; whilst Hugh, the fifth earl, and Ranulf, the sixth earl, were called respectively *De Cycheoc* and *De Blondville*, from the places of their birth.

In the silence of records and charters, therefore, it may be confidently asserted that no family of note ever bore the name of *De Meschin* in England. The first authentic occurrence of this name that I have met with is in 1851, when an Irish law student, named Thomas Meekins, assumed it *proprio motu*.

To those of your readers who have any knowledge of Anglo-Norman history, it will seem superfluous to add that the "Norman earls of Rossmar" never existed, either in the family of De Meschin or any other. It is difficult to trace such fabrications to their source, but I should suspect that the blunder has grown up from the younger William de Roumare, Earl of Lincoln, being sometimes called *Le Meschin* to distinguish him from his father. TEWARS.

THE "TE DWUK" (4th S. xii. 84, 155.)—In a

MS., in the library at Castle Ashby, dated 1482, containing the Calendar (London), the Hours of the B. V., the Sarum Litany, &c., the verse of the *Te Deum* reads, "Eterna fac cum scīs tuis glīa munāri."

A. COMPTON.

In a copy of the *Psalterium cum apparatu vulgari familiariter appresso*. Augspurg, 1499, now before me, the text is "Eterna fac cum sanctis tuis gloria munerari."

EDWARD PEACOCK.

Bottesford Manor.

"BROKER" (4th S. xii. 143.)—There is so much to be said about this word that it is difficult to know where to begin. Johnson says a *broker* is "a factor—one that does business for another; 2nd, one who deals in old household goods; 3rd, a pimp, match-maker."

Two of these meanings (the first and third) represent a "middle-man," or go-between, a man doing business between others; the second represents a man doing business for himself. Now we want a *broker* that can bring these two opposite meanings together.

DR. CHANCE, no doubt, is right that *broker* = *broacher*; but if it came to us from the French, as he thinks, it came to them through the Latin, for *Brochus*, *a, um* means with crooked teeth standing out. Facciolati refers to Varro—"Ipsi quoque dentes qui prominent, brochii dicuntur." It was a Roman cognomen of the gens *Furia*, as "Lucius Furius Brochus"; but that word carries it farther back, and to an older mint and coinage, and it is much more likely that *abrocator* was manufactured from the English, as *barganeum* was, than *v. v.*

This permits us to go at once to the word *broach*; and here the remarks of Wedgwood are very much what I had arrived at before I looked at him, and, in my view, much sounder than anything he says under the word *broker*.

A *broach* is a spit; and here we may well agree with Junius, and Tooke, and Richardson, who say that it simply comes from *to break*—Italian *brociare*, A.S. *breccan*. *Piers Plowman* uses *broches* as we use matches, or rather very rude skewers (as used for dogs' meat); anything, therefore, which being split off is capable of penetrating. Note also *branch* of a tree as kindred: a *broach* of eels is a *stick* of eels, a number spitted on a stick; observe *stick*, i.e. *stuck* through. A *broach* is a spit, also a fret for boring a cask. There is a Welsh word *procio*, to stab. The Gaelic *brod* is a goad; and *prod* is a goad and an awl. Joiners call their tool a *brod*, carpenters a *brad*-awl; and the Spanish for *brad* is *broca*. In Northumberland *to brode* is to prick; *brogues* are *pegged* shoes made of rough hide—*broached* shoes if you will. *Broke* is a rupture in Kent, and a *brook* ruptures its banks as a *river rives* them.

Now, as for the tapster meaning, a tapster draws from a cask by the broach which he carries; he

spits the cask, sets it *abroach*, and in pot, jug, or bottle carries specimens as a sampler to his customers. Hence a wine-broker is a go-between and carrier of samples, and unites both meanings of the etymology. He broaches the wine and breaks bulk because he sells *lots*, *broken* parts, to his clients. He never, unless he breaks his oath (which in the rectitude of English commerce he commonly does), buys in bulk and sells retail, as Ducange ridiculously defines, and by his definition stands in the way of a true etymology.

Let us next take Johnson's second meaning, "one who deals in old household goods." He buys, and on his own account; how then can he be called a *broker*? Simply because he buys job-lots, and lots that have been sold when the furniture of an establishment has been *broken* up. This it is which makes him a *broker*.

Many points of interest remain, but I must be brief now. A *taper*, or torch, is called a *broach* in *Piers Plowman*; now a sword is called a *brond*, or *brand*—both of them are like a *spit* of flame—

"He hath a sword that flames like burning brand."

Spenser, *F. Q.*, II. iii. 18.

Roquefort spells *broch* "broke," a peg or pointed forked stick, like the old arquebuse rest.

Broc is a large vessel to hold wine—*βρόχος*, wine-jar; *ἀπο τοῦ βρέχειν*, from pouring out. We can now see what *βρέχειν* comes from.

Of *brochure* Noël says, it comes from *brocher*, to make *in haste*, meaning to spur. I think we can now say rather that it is a test sample, or essay at broaching a subject.

Brachet, in his excellent Dictionary, says that *brochet* is the diminutive of *broche*, and means the fish that we call *pike*, or as it were *lancehead*; but he misses the meaning that I have been trying to insist on.

Broccade is embroidered silk, so that it is embossed with needlework, and so thickly pricked or *brodded* with the needle point.

I must conclude, for if the subject is not exhausted, it is possible that readers may be.

C. A. W.

Mayfair, W.

"NOT A DRUM WAS HEARD" (4th S. xii. 147.)—I cannot offer any information as to the poem said to have been written on the death of one Colonel Beaumanoir in 1749; but with regard to the question asked in the note appended, I beg to refer to the *Athenæum* of the year 1841, No. 700, p. 243, where a reference is made to the *Edinburgh Advertiser* of the 19th March, in which a claim is set up, accompanied with credentials and affidavits, for a Mr. A. Mackintosh, a student in 1816 at Edinburgh, and afterwards a parish schoolmaster, as the author of the far-famed ode,—

"Not a drum was heard."

The *Athenæum* states that the claim was never

before made; that the poem first appeared in an Irish and not a Scotch newspaper, and with the initials of the Rev. C. Wolfe (C. W. and not A. M.), and that Mr. Wolfe was the author of a few poems of a very plaintive and beautiful cast, and that Mr. Muckintosh was not known to have written any poem to justify his claim.

Chichester.

W. DILKE.

The poem in question is a *jeu d'esprit* of the late Francis Mahoney, alias Father Prout. It first appeared in *Fraser's Magazine*, and it is inserted in the collected *Father Prout's Reliques*, at p. 312 (Bohn's edit., 1860), under the title of *Les Funérailles de Beaumanoir*. S. M. D. does not inform us where he found the poem. If he had consulted the commonest historical authorities, he would have found that Pondicherry was captured, not in 1749, but in January, 1761, when it surrendered to Sir Eyre Coote. The veterans, therefore, were not "dormain loin sur les flots," but safe, as prisoners of war, within the fortress.

The brave Count de Lally, who on his return to France was sacrificed, like our own Admiral Byng, to popular fury, is confounded with his son Lally Tollendal, who played a conspicuous part in the early scenes of the revolution thirty years later. Colonel de Beaumanoir is a perfectly mythical personage. The whole thing is a joke. This is not the only hoax to which Wolfe's noble ode has given rise. Not long after its first publication, it was maintained in the newspapers, by some wicked wags, that the ode was composed by a half-crazy poetaster, hight "Doctor" Marshall, in one of our northern towns.

J. A. PICTON.

Sandyknowe, Wavertree.

There is a circumstance connected with the sentence passed on Count de Lally which may, perhaps, possess some interest for the readers of "N. & Q." Long after his death the sentence was reversed, and his son wrote to Voltaire to tell him of the reversal. Voltaire was dying when he received the letter, and his reply was the last thing he wrote. I quote from memory, but I believe Voltaire's note runs thus: "Le mourant ressuscite en apprenant cette grande nouvelle. Il voit que le Roi est le défenseur de la justice. Il mourra content."

RALPH N. JAMES.

Ashford, Kent.

[See "N. & Q.," 4th S. iv. 578.]

ORIGIN OF OUR CASTLES (4th S. xii. 141).—I do not wish at the present moment to controvert any of the arguments brought forward by W. F. F., but it is right to point out that the *De Situ Britannie* attributed to Richard of Cirencester is an undoubted forgery. For proof of the most exhaustive sort, see the Preface to the second volume of *Ricardi de Cirencestræ Speculum His-*

toriale, edited by John E. B. Mayor, M.A., for the Master of the Rolls' series of Chronicles.

EDWARD PRACOCK.

Bottesford Manor, Brigg.

RATE OF INTEREST IN THE SEVENTEENTH CENTURY (4th S. xii. 148).—It would seem that eight per cent. was the common rate of interest.

In 1644 the churchwardens of Kirton-in-Lindsey, Lincolnshire, note among their receipts, "William Kent, gentleman, for 5*li* upon a bond, 8*s*."—MS. Churchwardens' Accounts, 197.

In November, 1642, it was "ordered by the Lords and Commons in Parliament, that for such moneys or plate as Mr Tho. Chase, or any other person, shall underwrite for the defence of Lancashire, and the reducing of the malignant party there, they shall have the publick faith, to be repaid with satisfaction after 8*li* per cent."—Rushworth, *Hist. Coll.*, v. 67.

EDWARD PRACOCK.

Bottesford Manor, Brigg.

It is stated by Woodward and Cates (*Encyclopedia of Chronology*, Longmans, 1872, p. 744) that the rate of interest was restricted by Act of Parliament (Act, 21 Jac. i. c. 17) in 1623 to eight per cent., and in 1680 (Act, 12 Car. ii. c. 13) to six per cent. Adam Smith (*Wealth of Nations*, Bk. I. c. ix.) states substantially the same. Therefore, from 1630 to 1680 eight per cent. could not have been considered usurious.

LATCAUMA.

SEIZING DEAD BODIES FOR DEBT (4th S. xii. 158).—Mrs. Henry Wood, in either a note or the Preface to *East Lynne* (I am writing from recollection of some years back), referring to an incident in the tale, states that it was quite legal to seize a corpse for debt, and mentions an instance in which it was actually done. Was it ever legal, or was the novelist misinformed on the matter?

LATCAUMA.

EGAN includes in his list of vulgar errors "that it is lawful to arrest the dead body for debt." That which was fact within a recent period cannot be termed a mere "vulgar error." It may suffice to remind EGAN of the ghastly story of the bailiff, who touched with his wand the cold cheek of Sheridan, and in the King's name arrested the corpse for a debt of 500*l*., which, to avoid delay in the funeral, was at once paid by Lord Sidmouth and Mr. Canning.

H. P. D.

DR. STODDART (4th S. xii. 136).—He was never editor of the *Times*, but of a miserable imitation of our leading journal, called the *New Times*.

STEPHEN JACKSON.

MUNICIPAL CORPORATIONS OF ENGLAND AND WALES PRIOR TO THE MUNICIPAL REFORM ACT (4th S. xi. 424).—K. P. D. E. will find the whole of the then existing Municipal Boroughs with the number of their Wards, Aldermen, and Councillors,

and the style of the corporate body in Schedules A. and B. of the 5 & 6 William IV. c. 76 (1835). Since this Act was passed, about fifty large towns, including Birmingham and Manchester, have been created boroughs by charter, according to Section 142 of the Act. There are several towns, or rather villages, in the southern and western counties and in Wales not included in the above schedules, which claim to be boroughs by prescription, and in them mayors are annually elected, seriously in some, but in others the whole thing is a burlesque. I suppose, as the tradition has been handed down that these obscure places are entitled to municipal government, there must be some truth underlying it. Has the question of this class of boroughs ever been commented on in "N. & Q."? J. R. North Shields.

JOHN WESLEY (4th S. xii. 126.)—There is no doubt about the genuineness of the letter written by John Wesley, and quoted by MR. BOUCHIER. The date is fixed by the following lively "note," which appeared in the epigrammatic column of the *Morning Herald* of September 10, 1790 :—

"The pious John Wesley has proposed a remedy for suicide, by gibbeting the unhappy victim of despondency. Would not a total extirpation of the gloomy and absurd tenets of Methodism be much more conducive to that purpose?"

Mr. Wesley frequently corresponded with the newspapers, and generally recorded the letters in his *Journal*. The letter in question does not however appear, but the concluding portion of his *Journal*, from June 29, 1786, to October 24, 1790, was not published during his lifetime.

It is probable that Wesley heard of the following circumstance during one of his Continental journeys. A suicidal mania having broken out among the young women of a town in Germany, various steps were taken to stop it, but without success. At last a notice was issued to the effect that the naked bodies of suicides would in future be exposed to the public gaze. This unwelcome publicity effectually checked the desire to commit self-murder. WILLIAM RAYNER.

Harrington Street, Hampstead Road.

I have searched the pages of the *Methodist Magazine* for 1788, and for twenty years thereafter, but I cannot find the letter given by your correspondent, and, so far as I am aware, the remarks on suicide do not appear in any published collection of his letters. Very similar remarks may, however, be found in his *Thoughts upon Suicide* (Works, 3rd edit., London, 1831, vol. xiii. p. 441), dated Liverpool, April 8, 1790.

Here let me remark upon the extreme inconvenience arising from the want of full indices to this magazine, wherein will be found a great mass of matter, of the greatest interest, not to Methodists only, but to all classes of readers. Imagine

a set of books extending now to near one hundred thick volumes, and no General Index!

FRANCIS M. JACKSON.

Portland Street, Manchester.

SASINES, &c. (4th S. xii. 148.)—(1) Sasines are instruments (often written on parchment) under the hands of notaries public evidencing the act of delivery of heritage by symbols, as earth and stone, &c. One having received such delivery is said to be thereby sased=seized, infefted, or vested in the land as of fee. (2) The precept of *clare constat* is a charter à *superiore domino*, commanding or directing his bailie, acting in his name, to give sasine or investment of heritage by delivery of the proper symbols to the heir of the deceased, because it *clearly appears* (*clare constat*) to him that the party in favour of whom it is granted is that heir. (3) Extracts are certified copies of deeds or writs *extracted* from registers in which the principal writ has been recorded. (4) Dispositions are writs by which lands, &c., are disposed and transferred by the true owner to another. (5) Bonds are obligations which may be of cautionry, or relief from cautionry, and of other kinds. I would add that "*Brog*," in the excerpt from letter given, seems a misreading of the word; and a "*name tore off*" effects a cancelling of the deed to which it was appended by Scotch law.

ESPEDARE.

ABIGAIL HILL, AFTERWARDS MRS. AND THEN LADY MASHAM (4th S. xii. 149.)—In *Swift, with Notes*, by Scott, vol. ii. p. 416, edit. 1824, the journal to Stella records—"Mrs. Masham was with him" (Lord Treasurer Harley) "when I came; and they are never disturbed; 'tis well she is not very handsome." And to this paragraph Scott's note is—"She was remarkable for a very red nose, which was the perpetual subject of raillery in the Whig lampoons." Swift and Scott's rough outline may account for the scarceness, and, possibly, entire absence of a finished portrait.

JOHN PIKE.

HELMET AND BEEHIVE (4th S. xii. 168.)—

"His helmet now shall make a hive for bees,"

["And lovers' songs be turned to holy psalms;

A man-at-arms must now serve on his knees,

And feed on prayers, which are old age's alms."]

These lines are by the old dramatist George Peele, from a sonnet *ad fin.*, *Polyhymnia*.

J. H. I. OAKLEY.

BISHOP LEE (4th S. xii. 145.)—*Audi alteram partem*. The following well-known passage from Shakspeare was to my knowledge "handed about among the clergy of the diocese" in Bishop Lee's lifetime, as descriptive of his character; and, to say the least of it, it is quite as near the truth as the Scaligerian epitaph at page 145. And would not

even Scaliger himself have spared the bitterest of his personal enemies when dead?

"He was a scholar, and a ripe and good one ·
Exceeding wise, fair-spoken, and persuading:
Lofty and sour to them that loved him not,
But to those men that sought him, sweet as summer."

ÆQUUS.

HUTTON FAMILY (SCOTLAND) (4th S. xii. 148.)—The designation "Lady Hutton," referred to by H., does not necessarily infer that the person so styled was noble or bore it of right. It has long been and still even is the practice in Scotland, certainly in the Lowlands, to distinguish landed proprietors, however small their estates, by the name of their place instead of by their proper name, e.g., the antiquary is never addressed as Jonathan Oldbuck, but always as Monkbarrow, the place of which he was *laird*. In like manner his wife or mother was the *lady*, and would be known throughout the country as Lady Monkbarrow. The Lady Hutton of Mr. Campbell's correspondent was probably such a local dame. There is a parish of Hutton in Berwickshire, and several places of the name occur in that county and also in Lanarkshire.

W. E.

HEEL-TAPS (4th S. xi. 504; xii. 18.)—There is a sporting phrase—to "run heelway"—when, after a check, hounds take up the scent in the wrong direction, running back towards the start instead of forwards after the "vermin." The huntsman has then to whip them off; no "heelway" can be allowed. Is not this the idea contained in the word "heel-taps"? The word "tap" is used for the liquor, as we say "a good tap," if the drink be good; that which remains in the glass is part of the "tap" appropriated to the previous toast. To make it serve for another is going back in the order of drinking, "going to heel," and is supposed to indicate want of heartiness to the toast proposed, and a niggardly economy of drink, which is contemptible in the eyes of your true Bacchanalian. CROWDOWN.

In drinking toasts, &c., it has always been the habit, I believe, to express approbation by noise of some sort, hip-hip-hurrying, clinking glasses, or beating the table. Now, one of the most common instruments employed for the last purpose is, or was (I prefer the past tense), the glass, and in earlier times in the times when the phrase had its origin—the horn, pewter, or silver drinking-cup. While any of the liquor remained in the cup, the beating or tapping had, of course, to be done with the heel of the vessel, and very gently too; but when the drinking was "clean cup oot," then the brim was or might be used, and the tapping became furious. Heel-taps were of necessity gentle taps, and expressed but slight applause. On the other hand, no heel-taps! was a demand for convivial thunder.

X. X.

ALEXANDER PENNECUIK (4th S. xii. 7, 53.)—Dr. Alexander Pennecuik, besides being known as author of the *Description of Tweeddale*, is said to have given Allan Ramsay the plot of *The Gentle Shepherd*, the scene of which is laid on Pennecuik's patrimonial estate, Newhall, in the Pentland Hills. I believe he was the representative of the ancient family of Pennicuik of that ilk near Edinburgh, who sold their estates about the middle of the seventeenth century to a John Clerk, a native of Montrose, who made a fortune by trade in the Scottish capital. This barony was held by a curious tenure—blowing a hunting horn before the Scottish kings on the Borough Moor—and the Clerks of Pennicuik have commemorated this in their family motto, "Free for a blast," besides exhibiting the horn on their coat armorial, if I mistake not.

ANGLO-SCOTUS.

GAOL FEVER (4th S. xi. 443, 470, 488; xii. 16.)—In the evidence of Mr. Akerman, the then keeper of Newgate, laid before Parliament circa 1770, when the City Corporation applied for a grant of money to rebuild the gaol, a notable instance of the effect of this contagious disease is alluded to. Mr. Akerman said that—

"Independently of the mortality among the prisoners, he had had nearly two sets of servants die of the gaol distemper since he had been in office, and that he remembered when, some years ago, at the Old Bailey, two of the judges, the Lord Mayor, and several of the jury, and others to the number of sixty persons and upwards, died of the gaol distemper."

"This last calamity occurred in the year 1750, when the infection was communicated from Newgate to the Sessions House, and proved fatal to almost all who were in court. Sir Samuel Pennant (the Lord Mayor), Sir D. Lambert (an Alderman), Sir Thomas Abney (a Judge of the Common Pleas), Mr. Baron Clark, and many of the lawyers who were in official attendance at the Sessions, were among the sufferers."—*Brayley's Londoniana*, 1829, vol. iv, p. 155.

W. E. B.

EMPERESS ELIZABETH II. OF RUSSIA (4th S. xii. 27, 93.)—The history of the most unfortunate daughter of the Empress Elizabeth II., her escape from Russia at the age of twelve, and her conveyance to Rome by Prince Radzivil,—the proceedings of Alexey Orloff, the cruel plot which he laid for her ruin, and the part which Admiral Greig took in conveying the young Princess to Russia, are fully detailed in Tooke's *Life of Catherine II.* (translated from the French of Castelnau), 1799, vol. ii. p. 61. Of the brothers of the Princess Tarrakanoff, one died from an accident in the chemical laboratory of Prof. Lehman, and a second one was alive when Castelnau wrote (vol. i. p. 66). There was a report at one time current that, on the birth of Paul Petrovitch, the infant was changed and a child of the Empress, by Razumoffsky, substituted in its place; but this story is highly improbable.

EDWARD SOLLY.

"CAMP-SHED" (4th S. xii. 149.)—The etymology of this word is fully discussed in "N. & Q.," 4th S. viii. 371, 439; ix. 44. W. F. R.

ANTIQUITY OF NAMES DERIVED FROM HUNDREDS (4th S. xii. 101, 157.) The present Attorney-General's family does not derive its name from the hundred of Coleridge, as Mr. S. WARD supposes, but from the manor of Coleridge, in the parish of Coleridge, near the Eggesford station of the North Devon Railway, and now the property of Lord Portsmouth. F. C. HINGESTON-RANDOLPH.
Ringmore Rectory, Ivybridge.

FORM OF RECONCILING A CONVERT IN THE ROMAN CHURCH (4th S. xi. 359, 449; xii. 76.) MR. DOWDEN, writing from Dublin in July, 1873, cites, "as interesting to English people," from an "Ordo administrandi Sacramenta," published in London in 1831. English people are not unlikely to be aware of the existence of such a publication if they have any interest in the contents. Thirty years ago, I became acquainted with an edition published in the year 1843 in England, not in London. Any person in England making the "very much larger profession of faith" contained in it would be reconciled, not to the Roman Church, but to the Catholic Church. Exactly the same thing would occur in Paris, Amsterdam, Madrid, or New York. I should think that the correspondent to whom MR. DOWDEN replied need not have been told that he "may be assured." Was there any doubt about the facts? If so, I am glad to allege my evidence in confirmation. The "Ordo administrandi Sacramenta" contains also the "Exhortation after receiving a convert into the Church," in which are these words:

"Corresponding with this mercy and goodness of God, you have now made a full and open profession of the Catholic Faith, and according to your earnest desire, are now admitted as a true member of that One Holy, Catholic, and Apostolic Church which Christ Himself founded."

May I observe to MR. DOWDEN that of ministers of the Established Church in England is also demanded a very much larger profession of Faith than the Apostles' Creed. They, at least, sign the Thirty-Nine Articles, one of which expresses assent to the Three Creeds, Apostles', Nicene, and Athanasian, "because they may be proved by most certain warrants of Holy Scripture"; and another binds them to the two books of Homilies, as "containing a godly and wholesome doctrine," and orders those Homilies "to be read in churches by the ministers diligently and distinctly."

D. P.

Stuarts Lodge, Malvern Wells.

BIBLIOGRAPHY OF UTOPIAS (4th S. xi. 519; xii. 2, 22, 41, 91, 153.)—*Memoirs of Gaudenzio di Lucca*, "generally attributed to the celebrated Bishop Berkeley," and quoted as his in the ad-

mirable story of *Mademoiselle Panache* (see Maria Edgeworth's *Moral Tales*), is not in any edition of the Bishop's works that has fallen into my hands. Is it included in the older editions? If not, in what work, or collection of works, am I likely to find it, and on what ground has the authorship been ascribed to the Bishop? NOELL RADECLIFFE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Heraldry of Worcestershire. Being a Roll of the Arms borne by the several Noble, Knightly, and Gentle Families which have had Property or Residences in that County from the Earliest Period to the Present Year. With Genealogical Notes. Collected from the Herald's Visitations, Ancient MSS., Heraldic Dictionaries, Church Monuments, Personal Seals, and other Trustworthy Sources. By H. Sydney Grazebrook, Esq. 2 vols. (J. Russell Smith)

THE above title-page exempts us from describing the nature of this work. Its quality has its best warrant in the name of the author. The end aimed at is accomplished in a way honourable alike to his ability and his modesty. The introductory chapter (would it had been longer) is as fascinating a bit of writing on heraldry as any reader can hitherto have met with. Referring to the antiquity of bearing arms, Mr. Grazebrook says, "Froton maintains that a *fig-leaf* was borne by Adam for arms after the fall, and Sylvanus Morgan assures us that to this was added, *Argent, an Apple vert*, in right of Eve, because she was an heirless." Mr. Grazebrook records the fact that, in the olden time a man could legally assume arms; he could not appropriate those of any other man; and after the assumption (or, in other cases, after they had been conferred) the bearer looked on them as freehold property, and could will the whole coat to a friend and his heirs for ever!

Calendar of State Papers and Manuscripts relating to English Affairs existing in the Archives and Collections of Venice and in other Libraries of Northern Italy. Vol. V. 1534-1554. Edited by Rawdon Brown. (Longmans & Co.)

IN this fifth volume will be found some very curious details with regard to an Englishman who has been greatly misunderstood—Cardinal Pole, also, some still more curious details, showing how the chances of candidates for the tiara were betted upon at the Italian bankers', as eagerly as horses are made the subject of wagers at Tattersalls. Among the thousand other subjects calendared, are the court and person of Mary Tudor, admirably treated, especially the intrigue of Northumberland to place Lady Jane Grey on the throne, and how he was duped by Mary, whom he thought he was deluding.

Royston Winter Recreations in the Days of Queen Anne. Translated into Spenserian Stanzas, by the Rev. W. W. Harvey, B.D., from a Contemporary Latin Poem by T. Wright, M.A., Physician. (Longmans & Co.)

THE Rector of Ewelme, in this tasteful little volume dedicated to Mr. Gladstone a conjunction of names that will not fail to recall the subject of rather a warm debate in the House of Commons last year—has rendered into pleasing verse a Latin poem descriptive of the life of the Rector of Royston in the early part of the eighteenth century. The task was undertaken at the request of the present inhabitants of the town; and the poem is succeeded by a history of Royston, in which those who are interested in the subject will find, amongst other matter,

fully set forth the various theories that have existed concerning the origin of the name. The volume is also furnished with small neat engravings.

A Bibliographical List of Lord Brougham's Publications, arranged in Chronological Order. By the Author of *The Handbook of Fictitious Names*. (Only one hundred Copies Privately Printed.) (J. Russell Smith.)

THIS List has been compiled expressly for Messrs. A. & C. Black's edition of Lord Brougham's works by a well-known and accomplished bibliographer; and, as there are only one hundred separate copies, those admirers of that noble and learned lord who desire to possess a copy of a little book which throws indirectly much light upon his biography, will do well to be early in their application to the publisher.

The Latin Year. A Collection of Hymns for the Seasons of the Church, selected from Mediæval and Modern Authors. Part II. Ascension and Whitsuntide. (B. M. Pickering.)

THE "jingle of rhyme" was not tolerated by the classical poets; nevertheless, there is something exquisitely musical in the Latin rhyme; and he who possesses and often reads these simple, sweet, yet forcible hymns, will have some taste of a life of sweet and purifying influences.

WALTON'S *Polyglot Bible*. Vol. I. Edit. 1657.—Any person whose copy is imperfect at pages 297 and 303-4, may probably have them rectified (by an exchange of leaves) by writing to the Librarian of King's College, Cambridge.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

MONTHLY MIRROR. 1st Series. Vols. XII. to XXII.

MONTHLY MIRROR. 2nd Series. Vol. IX.

Wanted by Charles Wylie, Esq., 8, Earl's Terrace, Kensington, W.

BERRY'S SUSSEX PEDIGREES.

COLERIDGE'S LECTURES ON SHAKESPEARE.

DALLAWAY'S SUSSEX. 3 vols., or separate Rapes.

Wanted by W. J. Smith, 43, North Street, Brighton.

PALÆOROMAICA. Published by John Murray, Albemarle Street. 1832.

SUPPLEMENT TO PALÆOROMAICA. Published by Simpkin & Marshall. 1834.

Wanted by Mr. Fitzwilliams, Adpar Hill, Newcastle Emlyn.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

LILLIPUT.—The hero of your story was Voltaire; and the story is properly this. When Voltaire was a pupil in the Jesuits' College, Louis le Grand, he occasionally walked with professors and with other pupils to Bas Meudon. It was on one of those occasions, that being in a place where there was an echo, he shouted, in a voice that might have aroused Rabelais,—and, of course, to enrage the Jesuit professors who accompanied the pupils,—“Judas traitre Jesuita!” The echo naturally replied “Ita.” At which the audacious youth laughed; and the Jesuits, wisely, laughed as loud as he.

“BEAK.”—This word is of much older origin than the one claimed by you. Formerly, it was “beck,” suggested as from Ang.-Sax. “beag,” a collar (of authority). In the last century, Sir John Fielding was called “the blind Beak.”

B. de V.—There is no such descendant. Sterne's daughter, Lydia, at the age of twenty-one, married at Albi (France) M. Alexandre Anne Médalle, aged twenty, in April, 1772. There was a son of this marriage, but he died in 1783 at a school at Sorère, at which time his mother was already dead. Sterne's widow has been dead just a hundred years. She died at Albi, but not in her daughter's house, in 1773.

W. F. R.—With pleasure.

BEWSEY.—Unable to furnish the information required. Any publisher could satisfactorily reply.

H. W. L.—The gentleman whose address you ask for died some months ago under very sad circumstances.

RALPH THOMAS.—Whistler's Etchings. See *Athenæum*, for 1871, July to December, p. 280.

E. C. B.—See “N. & Q.,” 3rd S. iv. 155. At the Strawberry Hill sale, the speculum was purchased by Mr. Smythe Pigott; at the sale of that gentleman's library, in 1853, it passed into the possession of the late Lord Londesborough.

H. S. SKIPTON.—Catharine Parr's Tomb. Consult “N. & Q.,” 2nd S. iv. 107, 332; *Archæologia*, ix. 1; and the *Gentleman's Mag.* for 1792. The Modern Orlando is attributed to the late Rev. George Croly, LL.D.

K. R.—For papers on burials on the north side of churchyards, see “N. & Q.,” 1st S. ii. 55, 92, 126, 189, 253, 346; iii. 74, 125, 332, 343; iv. 309; vi. 112; viii. 207.

J. R. SHAND.—Salamander. Consult “N. & Q.,” 2nd S. iii. 446; and 3rd S. xi. 69.

H. S. S.—At an early opportunity.

J. R.—“Bastile,” as applied to union workhouses, is a slang word to intimate that they are prisons instead of asylums.

J. P.—The correct form is thus:—

“The world was all before them, where to choose
Their place of rest, and Providence their guide.”

Paradise Lost, B. 12.

J. H. B.—The subject has been noticed.

C. M. would obtain the information required by applying to any of the foreign music-sellers in London.

W. L. R.—All that came to hand were inserted. We shall be glad to hear from our correspondent again.

W. J. R. D.—Hallam wrote a Constitutional History of England, from the Accession of Henry VII. to the Death of George II. It was first published in 1827. The eighth chapter of his Europe during the Middle Ages is a review of the English Constitution from the reign of Edward I. to the close of that of Edward IV.

G. E. is begged to accept our best thanks. We will endeavour to obtain answers to his queries.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to “The Editor”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, SEPTEMBER 12, 1891.

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ON A DISPUTED PASSAGE IN SHAKSPEARE'S HAMLET.

Act ii. sc. 2. ll. 180-181.

"Ham. For if the Sun breed Magots in a dead dogge, being a good kissing carrion—"

Book's Reprint of First Folio, 1623.

The Cambridge edition reads:—

"Ham. For if the sun breed maggots in a dead dog, being a god kissing carrion—"

And gives the following collation of readings (Qq. standing for the Quartos, Ff. the Folios):—

180. Ham.] Ham. [reads]. Staunton.

181. god kissing carrion] Hammer (Warburton). good kissing carrion Qq. Ff. god-kissing carrion Malone conj. good, kissing carrion Whiter conj. carrion-kissing god Mitford conj. carrion—] Ff. carrion. Qq.

Dyce's note: P. 186. (67) "For if the sun breed maggots in a dead dog, being a god kissing carrion."

This passage is not in the quarto 1608.—The other old eds. have "—being a good kissing carrion." I give Warburton's emendation, which, if over-praised by Johnson (who called it a "noble" one), at least has the merit of conveying something like a meaning. That not even a tolerable sense can be tortured out of the original reading, we have proof positive in the various explanations of it by Whiter, Coleridge, Caldecott, Mr. Knight, and Delius. ("The carrion," says Mr. Knight, with the utmost gravity, "the carrion is good at kissing—ready to return the kiss of the sun—"Common kissing Titan," and

in the bitterness of his active Hamlet associates the idea with the daughter of Polonius. Mr. Whiter, however, considers that good, the original reading, is correct; but that the poet uses the word as a substantive—the good principle in the fecundity of the earth. In that case we should read 'being a good, kissing carrion.'" Equally outrageous in absurdity is the interpretation of Delius, which (translated for me by Mr. Robson) runs thus: "Hamlet calls the dog, in which the sun breeds maggots, a good, kissing carrion; alluding to the confiding, fawning manner of the dog towards his master. If the sun breeds maggots in the dead dog, which during its lifetime was so attached, what, says Hamlet, in his bitter distrust [Misstrauen], and to annoy Polonius, might not the sun breed in the equally tender Ophelia, who ought, therefore, not to expose herself to the sun?"—The Works of William Shakspeare. The text revised by the Rev. Alexander Dyce. In nine volumes. Vol. VII. Second edition. London: 1868, p. 223.

In "The Shakspeare Society's Papers, Vol. II., London, printed for the Shakspeare Society, 1845," Art. VII. Conjectures on some of the Corrupt or Obscure Passages of Shakspeare, by Barron Field, Esq., pp. 41, 42: the author of the article remarks:—

"And we are indebted to Bishop Warburton, the most arbitrary, but the most sagacious, of critics, . . . for reading in *Hamlet*, 'If the sun breed maggots in a dead dog, being a God-kissing carrion,' instead of a 'Good,' as the old copies have it: 'a noble emendation (Dr. Johnson calls it) which almost sets the critic on a level with the author.'"

In a foot-note he adds (p. 42):—

"Mr. Collier and Mr. Knight retain 'good,' and understand the dead dog to be the good kissing carrion; but this seems to me somewhat too much meaning for the words to be licensed to carry. That the sun is the oculist, and not the dog, is confirmed by the following passage from 1 *Hen. IV.*, ii., 4 [l. 113]: 'Did'st thou never see Titan kiss a dish of butter?' and by the phrase, 'common-kissing Titan,' in *Cymbeline*, iii., 4 [l. 164]."

One thing can with certainty be assumed at the outset, namely, that the Sun, "common-kissing Titan," is the "oculist," to use Mr. Field's word, and not the carrion dog; "and now remains," as Polonius says, "that we find out the cause of the effect, or rather say, the cause of the defect," in the several attempted explanations of the passage in question. That defect is due to one thing, and one thing only, and that is, to the understanding of "kissing" as the present active participle, and not as the verbal noun. It is well known to all English scholars that, in the early period of our language, there were distinct forms for the present active participle and the verbal noun, the former ending in Anglo-Saxon in -ende, and the latter in -ung, which ending became, respectively, -end (-ende) and -ing (-inge) in Middle English. This distinction between the participle and the verbal noun continued to be quite strictly observed until near the end of the fourteenth century. It is so observed in the earlier text of the Wycliffite versions of the Scriptures, and in Gower's *Confessio Amantis*, the present participle terminating almost invariably in -ende, a few cases only

occurring of the later form in -inge (-ing). In Chaucer's works, which represent the most advanced stage of the language in his time, the present participle terminates, with very rare exceptions, in -ing or -yng (-inge or -ynge). Soon after the close of the fourteenth century, -ing became the common ending of the participle and the verbal noun. But it is often important to determine which is which, in reading an author of so contriving a spirit of expression as Shakspeare exhibits.

In the following passages, for example, the present active participle is used :—

"Life's but a walking shadow," *Macbeth*, Act v. sc. 5, l. 24; "Look, here comes a walking fire," *King Lear*, Act iii. sc. 4, l. 110; "the dancing banners of the French," *King John*, Act ii. sc. 1, l. 308; "my dancing soul doth celebrate This feast of battle with mine adversary," *Richard II.*, Act i. sc. 3, l. 91; "labouring art can never ransom nature From her inaidable estate," *All's Well that Ends Well*, Act ii. sc. 1, l. 116; "more busy than the labouring spider," *2 Henry VI.*, Act iii. sc. 1, l. 339; "And let the labouring bark climb hills of seas Olympus high," *Othello*, Act ii. sc. 1, l. 184; "thy parting soul!" *1 Henry VI.*, Act ii. sc. 5, l. 115; "parting guest," *Troilus and Cressida*, Act iii. sc. 3, l. 166; "a falling fabric," *Coriolanus*, Act iii. sc. 1, l. 247; "this breathing world," *Richard III.*, Act i. sc. 1, l. 21; "O blessed breeding sun," *Timon of Athens*, Act iv. sc. 3, l. 1.

But in the following passages the same words are verbal nouns used adjectively :—

"a palmer's walking staff," *Richard II.*, Act iii. sc. 3, l. 151; "you and I are past our dancing days," *Romeo and Juliet*, Act i. sc. 5, l. 29; "you ought not walk Upon a labouring day," *Julius Caesar*, Act i. sc. 1, l. 4; "ere I could Give him that parting kiss," *Cymbeline*, Act i. sc. 3, l. 34; "And say, what store of parting tears were shed?" *Richard II.*, Act i. sc. 4, l. 5; "he hath the falling sickness," *Julius Caesar*, Act i. sc. 2, l. 252; "Cannot be quiet scarce a breathing while," *Richard III.*, Act i. sc. 3, l. 60; "it is the breathing time of day with me," *Hamlet*, Act v. sc. 2, l. 165.

And now we are all ready for "kissing." In the following passages it is the participle :—

"A kissing traitor," *Love's Labour's Lost*, Act v. sc. 2, l. 592; "the greedy touch Of common-kissing Titan," *Cymbeline*, Act iii. sc. 4, l. 164; "O, how ripe in show Thy lips, those kissing cherries, tempting grow!" *A Midsummer Night's Dream*, Act iii. sc. 2, l. 140.

"Kissing," in the last passage, might be taken for the verbal noun, meaning, for kissing, or, to be kissed; but it must here be understood as the participle. Demetrius speaks of the lips of Helena, as two ripe cherries that kiss, or lightly touch, each other. But to say of a pair of beautiful lips, that they are good kissing lips, would convey quite a different meaning—a meaning, however, which nobody would mistake: "kissing" in such expression is the verbal noun used adjectively, and equivalent to "for kissing." And so the word is used in the passage in question :—

"For if the sun breed Magots in a dead dogge, being a good kissing Carrion——"

That is, a dead dog being, not a carrion good at

kissing, as Mr. Knight and others understand it, and which would be the sense of the word, as a present active participle, but a carrion good *for* kissing, or, to be kissed, by the sun, that thus breeds a plentiful crop of maggots therein, the *agency* of "breed" being implied in "kissing." In reading this speech, the emphasis should be upon "kissing" and not upon "carrion," the idea of which last word is anticipated in "dead dog"; in other words, "kissing carrion" should be read as a compound noun, which in fact it is, the stress of sound falling on the member of the compound which bears the burden of the meaning. The two words might, indeed, be hyphenated, like "Kissing-comfits," in *The Merry Wives of Windsor*, Act v. sc. 5, l. 19.

The fact that all the Quartos and Folios perfectly agree in the expression "a good kissing carrion" is quite conclusive evidence that it is the correct reading, and that its meaning was plain to early readers and hearers. Had it been obscure, so obscure that "not even a tolerable sense," to use Dyce's words, could have been "tortured out of the original reading," it would, no doubt, have been tinkered into variations before Bishop Warburton made the "noble emendation which almost sets the critic on a level with the author!"

HIRAM CORSON.

Cornell University, Ithaca, N. Y.

THE DOUBLE GENITIVE.—May I be allowed to inquire if any of our grammarians give an intelligible rule, or sufficient authority, for the use of what has been called the *double genitive*. The Germans, like ourselves, indicate the genitive either by its usual preposition, or by the terminal 's. They say either "Wieland's *Oberon*" or "*Der Oberon* von Wieland," but they never use both these genitives at once; while, with us, it is not only customary to say "Mr. Brown's tenant," or "a tenant of Mr. Brown," but we very frequently double the genitive by saying "a tenant of Mr. Brown's." Now of Mr. Brown's *what*? Of his house, or his land, or what? This want of a precise meaning is of itself a sufficient objection to such a mode of construction. It is a fault that we do not find in the best writers of the last century, and yet Miss Edgeworth, one of their immediate followers—a purist in style—describes "a glade of the park which opened upon a favourite view of the General's"; and, in another place, she writes the exclamation, "By heaven, that will of my father's!" We may fairly ask, what is it of the general, or of my father, that is indicated by the "'s"? Thackeray is still worse. He says, in his *English Humourists*, "The brightest part of Swift's story, the pure star in that dark and tempestuous life of Swift's, is his love for Hester Johnson."

The *Times* reviewer of *Moen's Captivity* writes:—"Probably a kinsman of Lord Palmerston's."

Why not "of Lord Palmerston"? Its correspondent, S. G. O., says (speaking of the Dorsetshire labourers):—"When I read this letter of Lord Shaftesbury's." Why not "of Lord Shaftesbury"? or why, indeed, use the genitive at all? Why not say, "When I read this letter from Lord Shaftesbury"? In *many* cases where the double genitive is used, the preposition *from* or *by* might be better employed. Even Archbishop Trench, who may be considered an authority as regards language, makes a like use of the unnecessary's in his *English Past and Present*. But it would be endless to cite examples. Lord Lytton, and almost every modern writer, has fallen into the same vicious habit; and it is a habit that I deprecate, because, even if it be defensible according to some grammatical rule, it is a construction so awkward and obscure that it ought not to be encouraged. Our prevailing faults of carelessness and affectation are bad enough without adding to them such a barbarism as the double genitive. Let us emulate the clearness and precision of the French. W. M. T.

P.S.—Since the above was written, I find, in an able leading article in the *Times* of the 5th inst., two instances of the construction which I have ventured to condemn. Reference is made to "a motion of Mr. Hardy's"; "a motion of Mr. Bouverie's"; and I again ask, what, in such instances, is the final's meant to indicate? We may speak of "Mr. Hardy's motion," or "a motion of Mr. Hardy"; but why use two genitive signs when one (if the sentence is properly constructed) ought to be sufficient?

THE DATE OF THE CRUCIFIXION.—An American paper, the *Christian Weekly*, of New York, is cited in the *Record* as authority for the statement which follows:—

"The Rev. J. El Karey, a medical missionary, native of Samaria, but who received his education in England, has lately discovered at Nablous a record kept by the priests of Shechem of all important events that occurred during their time of office. In this record occurs the following statement, written by Shaffer, the priest of the synagogue in the time of our Saviour:—'In the 19th year of my priesthood, and the 4,281st year of the world, Jesus of Nazareth, the son of Mary, was crucified at Jerusalem.'"

HENRY B. MURRAY, M.Q.C.L.S.

Belfast.

LITERARY CURIOSITY.—Here is another example of the pastime, of which a sample is given in 4th S. xi. 468:—

"Life," what all the Talents sung about it.

"Why all this toil for triumphs of an hour?—Young.
Life's a short summer—man a fading flower.

Dr. Johnson.

By turns we catch the vital breath and die.—Pope.

The cradle and the tomb, alas! too nigh.—Prior.

To be is better far than not to be.—Sewell.

Though all man's life may seem a tragedy.—Spenser.

But light cares speak when mighty griefs are dumb.

Daniel.

The bottom is but shallow whence they come.

Raleigh.

Your fate is but the common fate of all.—Longfellow.

Unmingled joys here to no man befall.—Southwell.

Nature to each allots his proper sphere.—Congreve.

Fortune makes folly her peculiar care.—Churchill.

Custom does often reason over rule.—Armstrong.

A cruel sunshine lighting on a fool.—Rochester.

Live well,—how long or short permit to heaven.

Milton.

Those who forgive the most shall be the most forgiven.

Bailey.

Sin may be clasped so close you cannot see its face.

French.

Vile intercourse where virtue has no place.

Somerville.

Then keep each passion down, however dear.

Thomson.

Thou pendulum betwixt a smile and tear.—Byron.

Her sensual snares let faithless pleasures lay.

Smollett.

With craft and skill—to ruin and betray.—Crabbe.

Soar not too high to fall, but stoop to rise.

Massinger.

We masters grow of all that we despise.—Cowley.

Oh then remove that impious self-esteem.—Beattie.

Riches have wings, and grandeur is a dream.

Cowper.

Think not ambition wise because 'tis brave.

Davenant.

The paths of glory lead but to the grave.—Gray.

What is ambition? 'Tis a glorious cheat.—Willis.

Only destruction to the brave and great.—Addison.

What's all the gaudy glitter of a crown?—Dryden.

The way to bliss lies not on beds of down.

J. Quarles.

How long we live, not years but actions tell.—Watkins.

The man lives twice that lives the first life well.

Merrick.

Make, then, while yet you may, your God your friend.

Mason.

Whom Christians worship, yet none comprehend.

Hill.

The trust that's given guard, and to yourself be just.

Dana.

For, live howe'er we can, yet die we must.

Shakspeare."

I have another copy of this, differing in some slight particulars from the above. It is stated to have been a contribution to the *San Francisco Times* from the pen of Mrs. H. A. Deming, and to be the result of a year's search.

A. H. BATES.

Edgbaston.

ENGLISH "HIBERNICISMS."—The memorable saying of Sir Boyle Roche, that "Single misfortunes never come alone, and the greatest of all possible misfortunes is generally followed by a much greater," is unquestionably a tempting bit of facetiae to the novelist, and Mortimer Collins has not been slow to avail himself of it in his latest and most brilliant achievement; indeed, he is to be congratulated on the use he makes of it, when, speaking in his own proper person at the close of *Miranda: a Midsummer Madness*, he contemplates the effect of

Lord Russell's proposal for a biped-parliament—panacea for Ireland.

But it was equalled, if not excelled, by a late hot-headed "local," one of nature's eccentricities, and neighbour farmer to my grandfather—the self-same individual, in fact, of whom it is related that he once lost a field in a flood, and who followed the course of the stream with loud lamentations to its confluence with the Irwell, where, after standing aghast for some minutes, contemplating the wide waste of waters (if such could ever be said of the North Lancashire main-sewer), he relieved himself of sundry ejaculations to the effect that it had gone down the river, and was irretrievably lost to him; but who found to his amazement, no less than to his joy, that with the subsidence of the waters his field had re-appeared.

Of all the comical sayings of this "true-born Englishman"—and they were many—that was par excellence his *chef-d'œuvre*, when, tired of chasing a number of trespassers, he stopped in the middle of his meadow, and shouted after them with all the force his remaining breath would permit, that he knew them all, except Lawton and Brindle, and he would make those tell who the others were. Was it merely a *lapsus linguae*? Certainly not; nor due to our hero's impetuosity, for he had a habit, which forsook him not in this instance, of repeating his words two or three times over. It was an unconscious facetiousness, which characterised him even in his coolest moments.

When called on for subscriptions—always the most deliberative proceeding imaginable—he invariably asked the canvassers if they had been to a wealthier brother who lived hard by, and being answered in the affirmative, he would assure them, with the utmost sang froid, that his brother and himself were both as one, and with best wishes for their continued success, bid them "good afternoon"; or, if it so happened that the brother had not been visited, it made no difference: they were "both as one," and the canvassers must go to him.

Now, there are not so many as the Irishman saith, but the doings and sayings of a veritable, and, as things went in those days, intelligent English farmer—the terror, in fact, of my own boyhood. I make Mr. Collins a present of them for his next novel, and I dare say everyone of your correspondents could furnish similar facetious reminiscences of his own Sir Boyle Roche; for I take it that they have not, by any means, been peculiar to Ireland, but have abounded—aye, from John o' Groat's to Land's End.

ROYLH ESTWILLER.

Farnworth, Bolton.

THE SIGNIFICATION OF *M.* AND *N.* IN THE BOOK OF COMMON PRAYER.—As far as my memory serves me, there is yet room for another suggestion

or two on the signification of *M.* and *N.* in the Book of Common Prayer. I will, therefore, with the Editor's permission, submit to the readers of "N. & Q." the following ideas, as either something new or something true.

1. In the *Baptismal service*, evidently, *N.* = *N(ame)* = the specific name conferred.

2. In the *Catechism*, evidently, the word *NaMe* yields, grammatically, *N.* = the specific masculine name, *M.* = the specific feminine name.

3. Touching the *Marriage Service*, however, "God created man [=mankind=one flesh] male and female" (*Gen.* i. 27). "And they shall be one flesh" (*Gen.* ii. 24). Wherefore, "I, *M.*, take thee *N.* to my wedded wife"—"I, *N.*, take thee *M.* to my wedded husband," says the *Marriage Service*; and, hence, as marriage is mystical, *M.* and *N.* become also mystical. For, as the ceremony immediately appertains to *MaN* (=mankind), I take the *M.*, literally, to signify the primary, dexter head of *MaN*; and the *N.*, literally, to signify the secondary, sinister complement of *MaN*. And, as the trilateral, biconsonantal, monosyllabic *MaN* cannot be uttered without a mediating vowel, whether pronounced forwards or backwards, the adjective *A* becomes exceedingly appropriately significative—the man saying, as it were, "I, *M.* (=primary), *A* (cocept) *N.* (=secondary), to my wedded wife," the woman as appropriately reciprocating, saying, as it were, "I, *N.* (=secondary), *A* (cocept) *M.* (=primary) to my wedded husband." Personal duality, literal trinity, verbal unity, becoming symbolic of the dexter *MaN*, and woman, *N.*, sinister institution of marriage. And that the preceding evolved significations are reasonable, if not satisfactory or conclusive, is apparent in the fact, that whereas the *Baptismal* and *Catechismal* order of the letters is *N.*, *N.M.*, signifying male and female, respectively, the *Matrimonial* sequence of the same letters is *M.N.*, signifying man and woman, respectively. Or, if greater brevity be preferred, *M.* might be regarded as the first symbol of *MaN*, and *N.* as the last symbol of *MaN*. Or, *M.* as the initial of *MaN*, and *N.* as the final of *WoMaN*. Or, *M.*, the larger letter, as symbolic of the male, and *N.*, the smaller letter, as symbolic of the female, in the *Solemnisation of Matrimony*. J. BEALE.

A MURMAN.—I extract the following from the *Gentleman's Magazine*, for November, 1737:—

"EXTRA.—Some fishermen near this city drawing their net ashore, a creature of human shape, having two legs, leap'd out, and run away very swiftly; not being able to overtake it, they knock'd it down by throwing stakes after it. At their coming up to it, it was dying, and groan'd like a human creature, its feet were webb'd like a duck's, it had eyes, nose, and mouth, resembling those of a man, only the nose somewhat depress'd; a tail not unlike a salmon's, turning up towards its back, and is 4 feet high. It was publicly shown here."

T.

CAVES NEAR LEAMINGTON.—I have recently come across several memoranda in an old note book, which may possibly be thought worthy of insertion in "N & Q." The first is as follows.

"July 28 and Aug 2, 1845. There is a curious spot upon the new road from Leamington to Kenilworth, a short distance from the former place, in the parish of Milverton, which was pointed out and described to me by Mr R. — a coachman, a native of the neighbourhood, who had often visited it as a boy. It was called the Cave, and was an excavation in the natural rock, which, being covered with grass, appears like a bank at the edge of a field, on one side gradually rising, on the other steep and high. At this spot, before the new road was made, was a narrow entrance, which could be entered in a creeping posture, and which appeared to be a breach, and not the original entrance, of which there was no trace. A passage was then found which communicated with eight rooms, four on each side, which opened facing each other. They were square, with a coved roof, which could be touched by a man standing on tip-toe, and were cut out of the solid rock. There was no appearance of ornament. Four of them had fire-places and chimneys, which were stopped with earth above. One of them might be eight or ten feet square: the others mere closets. They were partly destroyed and filled up in making the new road a few years ago, but traces are visible on the surface. The excavation extended, facing Leamington, more to the left than the right of the road. Where the road crosses a brow, some 200 yards further from Leamington, three graves were found cut out in the rock in the form of coffins, they contained three skeletons, and a neck-chain and finger-ring, which were said to be of gold. The bones were buried at Milverton parish church.

T. W. WEBB.

THE ORIGIN OF THE MUSIC-HALL ENTERTAINMENT.—Several passages in the works of Tom Brown and Ned Ward seem to point to something resembling the modern music-hall. Ward describes a visit to the "Music House" at Sadler's Wells; but this had a large garden connected with it, and must probably be looked upon rather as a precursor of Ranelagh and Vauxhall. The earliest notice I have met with of the music-hall entertainment, in its transition state from the ordinary convivial assembly of the tavern to the set evening's amusement provided by professional performers, occurs in the *Adventures of a Speculatist, or Journey through London*, by George Alexander Stevens, the well-known author of the *Lecture upon Heads*, written about 1781:—

"We went to Comus' Court, as they called it, one Jack Speed's, White Horse, Fetter Lane, where these very high humorists were to assemble this evening. When we had taken our seats, and I had once or twice looked round the room and examined the many persons who were placed on each side of two long tables, I could not observe that their eyes discovered the least symptoms of jollity: on the contrary, their faces were mere blanks, and they seemed most earnestly looking about as if they wanted something they could not describe, like curiosity in distress; and appeared more like mourners at Mirth's funeral than companions fit for fun and merriment. I told this to my conductor, who whispered to me to have a little patience; that the STARS did not appear soon that night, but that I should see them shine, or at least twinkle, by and by; that the company I now saw did

not meet to make one another merry, but to be made merry by others, that these Comus' Court meetings were on the same plan as Sadler's Wells, where people might sit and smoke, and drink, and hear singing, and see all the posture-masters and tumblers, yet only pay so much for liquor, and have all these comical fancies into the bargain.

"These people are invited from Club to Club by the landlords of public-houses to play off their fools' tricks to all the guests the publican can jumble together. One plays with a rolling pin upon a salt-box, another grunts like a hog, a third makes his teeth chatter like a monkey; and thus they have each something to make the million laugh, and put common sense out of countenance."

The performances were under the direction of a chairman, and seem to have differed but little from the staple of such places at the present day. It is evident that Stevens, as dramatist and actor, looked with little favour upon the new-fashioned institution.

C. ELLIOT BROWNE.

UNREWARDED MERIT.—The *Saturday Review* of July 12th ult. has the following remarks—not a whit more true than painful—on the Rev. Arthur West Haddan, late co-editor with Professor Stubbs of *Councils and Ecclesiastical Documents relating to Great Britain*:—

"When we see that such a man as this remained up to his death the hard-working pastor of a poorly endowed parish, when the highest title that can be put in his title-page is the dreary sham of 'Honorary Canon of Worcester,' we are inclined to cry out against the disposers of English Church preferment. It is for men like Mr. Haddan that deaneries and canonries are meant, but it is not to men like Mr. Haddan that they are commonly given."

True words indeed! but not more true of Mr. Haddan than of many who have gone before him, and have done work as good and as serviceable as his. To the ecclesiastical student two memorable names will readily occur, Richard Hooker and Joseph Bingham, both authors of works of imperishable fame, but both living and dying as the "hard-working pastors of poorly endowed parishes." The former Rector of Bishop's Bourne, near Canterbury, the latter Rector of Headbourn Worthy, and Havant, Hampshire; neither having, as far as I know, arrived at a dignity equal to that even of an "Honorary Canonry."

Hooker's poverty is notorious. He left what was barely enough to bury him. Bingham says, in his preface to his *Christian Antiquities*, by way of apology for any imperfection that might occur in his work, "I confess, indeed, that this work will suffer something in my hands, for want of several books, which I have no opportunity to see, nor ability to purchase." Surely Euripides said well and justly:—

ἄνω ποταμῶν ἱερῶν
χωροῦσι παγὰι,
καὶ δίκαια πάντα πάλιν στρέφεται.
Medea, 411-413.
EDMUND TAY, M.A.

THE GULE.—Some years ago there was a discussion in a provincial paper in the north of Scotland upon the origin and meaning of the following popular rhyme:—

“The gule of the Garioch,
And the Bowman of Mar,—
They met on Bennachie;
The gule wan the war.”

After every word had been well fought over, the discussion ended, I believe, without any satisfactory result. The disputants looked to tradition and history for a solution of the enigma, instead of to nature, the rhyme being an allegorical expression of a fact in the history of agriculture, and a fine instance of the origin of the myth and of the difficulty of its interpretation.

The *gule* is a weed (wild mustard) too well known in many parts of the country, although, perhaps, it is more generally known by other names. It is also pronounced *gwele*, and is derived from the same root as *gold*, *gild*, *gelt*, i.e. from the root of *yellow*, and signifies the *yellow* plant—a name to which it is well entitled, for it too often covers the green corn-field with a blaze of gold. Another rhyme of the “north countrie” also mentions it, characterizing it as one of the pests of an agricultural country:—

“The gule, the Gordon, and the hoodie-craw
Are the three worst enemies Moray ever saw.”

Bowman is an old Scotch word for *farmer*, from *boo*, *boll*, or *bow*, a farm-house (originally of a dairy or pasture farm), derived probably from Gael. *bó*, cows, cattle. This root occurs very frequently in place-names in the north, as in Eastern and Western *Bo*, *Lingambo*, *Delnabo*, *Lochnabo*. The word *bowman* has originated myths in other parts of the country also, as, for instance, in the case of the Bowman's Road, on the shoulder of the Knock Hill in Banffshire, a road along which the myth-making faculty has made the bowmen of a defeated army retreat.

Mar and the Garioch (pronounced *Gāry*) are two districts of Aberdeenshire, separated from each other in part by the hill range of Bennachie, with its lofty and picturesque pinnacles of rock.

I would, therefore, interpret the rhyme as follows:—There was a time when the *gule* was prevalent in the Garioch, but had not yet spread into Mar. The agricultural mind of the latter district was alive to the fact and the danger, and used every means to prevent its encroaching. The representative bowman, armed with full powers, stood, as it were, on Bennachie, on the march of his own territory, to meet and drive back the insidious attacks of the enemy, but in vain,—the gule won the war.
X. X.

DRUID CIRCLES AS BURIAL-PLACES.—The recent remarks of W. F. F. on Stonehenge in “N. & Q.” give us an idea as to the origin of burials in our

places of worship. The historical proof that he gives regarding the setting up of the stones at Stonehenge by Aurelius Ambrosius for his burial-place does not necessarily preclude their dedication to the worship of the sun and heavenly hosts, any more than the burial of the gifted and great hinders Christian worship in Westminster Abbey. I have often endeavoured to obtain some information as to the period or the purpose of setting up the curious cruciform sun temple in the remote Hebridean Island of Lewis, which erection lies north and south, with arms east and west. There is a centre stone 16 ft. 2 in. high, around which there is a circle of standing stones 40 ft. in diameter, consisting of 12 stones; the shaft of the cross extends 270 ft. north of the circle, and is an avenue 27 ft. wide, formed by a double row of stones, nineteen in number. The head of the cross to the south extends 69 ft., consisting of five stones. The eastern arm extends 38 ft., and the western 43 ft., each consisting of four stones. The average height of all these stones is from 10 to 13 ft.

It seems to me that both Sir Henry James, in his work on *Stonehenge and Tursuschan*, and Mr. Fergusson, in his work on *Rude Stone Monuments*, have not fancied the idea of pagan worship and burial being associated; while, strange to say, the vague feeling which has left the north side of every ancient churchyard in Britain almost unappropriated for burial, tells something about the origin of burial in and around churches being derived from the very pagans who reared the stone circles, they having, we are told, a terrible dread of the north.

From the nature of the ground in and around the circle there is no likelihood of the dead being buried here, but it may have been a place for cination, as there is to the east of the great stone a sunk fire-chamber, with built sides, with a built drain-like flue towards the east, that may have acted as a blow-pipe to fan the flame with the orient breeze. Altogether this perfect prehistoric cruciform sun temple at Callernish, Island of Lewis, throws a strange glimmer of bewildering light upon the “orientation” of religious worship, and our burial of the dead with the feet to the east, and also on the great feature of the cruciform symbolism of our church architecture.

The curious sunk chamber, built in cruciform shape, in the circle of standing stones at Callernish, was only discovered some years ago, when a bed of peat moss, upwards of four feet thick, was removed from around these stones on the knoll or high place by the shores of Loch Roag. This bed of peat moss must have taken ages to accumulate.

JAMES KERR.

Edinburgh.

SPENSER.—Sir John Coleridge, in his lecture on Wordsworth, delivered at Exeter a few months ago, and now (August) published in *Macmillan's Maga-*

zine, says: "I think Wordsworth, with the doubtful exception of Chaucer (of whom, I am ashamed to say, I do not know enough to form a judgment), a name in our literature to which Shakspeare and Milton are alone superior." Sir John must here have been napping, as any one would be apt to conclude from this that such a person as the author of the *Faerie Queene* had never existed. Surely Spenser is above every English poet (Chaucer and Wordsworth included) except Shakspeare and Milton.

Hallam, who seldom allowed his feelings to get the better of his judgment, says, in his *Introduction to the Literature of Europe* (ed. 1860, vol. ii., p. 240):—"We must not fear to assert, with the best judges of this and of former ages, that Spenser is still the third name in the poetical literature of our country, and that he has not been surpassed, except by Dante, in any other."

All honour to Sir John Coleridge for his tribute to Wordsworth's genius, but whilst sacrificing at the shrine of one great poet, we must not be unjust to another and a greater, and assuredly there could be no greater injustice to "our sage and serious poet Spenser" than to ignore his name altogether in enumerating the greatest poets of our country!

JONATHAN BOUCHIER.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

SERFDOM IN SCOTLAND.—Where is the last notice of serfdom in Scotland? In the able and interesting *Lectures on Scotch Legal Antiquities*, by Professor Cosmo Innes, lately published, he states that "the servile labour of the agricultural class, which had prevailed all over Europe, died out first in Scotland"; and then he adds that "the last claim of *neyship*, or serfdom, proved in a Scotch court was in 1364." This is highly honourable for Scotland, and induces me to ask what is the last notice of serfdom in the old charters of Scotland. The latest reference to it that I have observed is in a charter (August 10th, 1489) which has come under my notice in my investigations respecting Tybaris Barony, where James IV. grants to Robert Maitland, of Auchingassil, "*Locum, Castrum et Montem nuncupata le Mote de Tybbris, cum bondis et pertinenciis eorundem.*" I suppose that these *bondi* must be considered serfs.

The Chartulary of Cambuskyneth, that munificent gift of the Marquess of Bute to the antiquaries of Scotland, I have read over more particularly with this point in my eye; and it is curious that the chartulary, among all its charters (225), has no reference to serfs, unless the following be considered to be so. In a charter (c. 1178), "*Donatio Quatuor Bovatarum Terrarum de Bal-*

cormok" to the Church of Stirling, or Cambuskyneth, I find—"Et communem pasturam totius terre mee, quicunque eum tenuerit, ubicunque propria animalia sive hominum meorum pascunt." Here *homines mei*, I should think, would mean serfs. I have also read over, with the same object, a number of the unpublished charters from the register of St. Colms Abbey (Inchcolm), and in none of these have I perceived any reference to serfs, which looks as if they became freemen when the lands where they lived passed into the possession of churchmen. Was this the case?

C. T. RAMAGE.

"S. MARIA DE PERPETUO SUCCURSU."—I have a chromo-lithograph in various sizes, published at Ratisbon by Pustet, bearing the above title, to which is added "*vetus imago miraculis clara venerata Romæ in eccl. S. Alphonsi.*" It represents the Madonna in half length, crowned, bearing the Divine Infant, also crowned, with two angels bearing the instruments of the Passion. Various letters are in the background, of which I want an explanation (though some, such as IC, XC, are obvious enough); one of the child's sandals appears to be falling off. The original must be an ancient picture, judging from the style. Any particulars regarding it, or references to any legends connected with it, will be acceptable.

JAMES BRITTON.

BRADLEY FAMILY.—A letter, written 1775 by Wm. Donaldson, mentions Mr. and Mrs. Bradley, living at 60, Chiswell Street, London—a brother and sister-in-law of his wife, *nds* Mary Bradley. Can any of your correspondents inform me of the name of the said Bradley, and to what family he belonged, and what arms they bore? F. H. D. Bolwar, Miss., U.S.A.

PRECEDENCE.—If the high sheriff of a county meet the judges on whom he is in attendance in private society, which takes precedence? Can any one decide this point? MONTE DE ALTO.

THOMAS LOVE PEACOCK.—A small book of forty-eight pages, published by John Arliss, Juvenile Library, 9, Old Change, St. Paul's Churchyard, entitled *The Round Table; or, King Arthur's Feast*, embellished with eighteen engravings, has been sent to me, as having been written by Thomas Love Peacock, of whose works a collected edition is now being made. It has no date; but must have been written before 1820. The work is in rhyme, beginning—

"King Arthur sat down by the lonely sea-coast
As thin as a lath and as pale as a ghost,"

and it is likely that it may have been written by Peacock. Can any of your readers throw any light on the subject, especially as to the year of publication, which must have been before 1825,

when the publisher died? The work does not appear to be in the British Museum.

HENRY COLE.

ELIOT FAMILY.—In Manning and Bray's *History of Surrey*, there is a pedigree of the families of Skinner and Eliot of Reigate, from which it appears that Winifred, one of the daughters and co-heiresses of Richard Eliot, married Edward Ryther. Can any one give me the names of the children, if there were any, of this marriage? In Nichols's *Leicestershire*, a Skinner Ryther is mentioned, who quartered the arms of Eliot (azure, a fesse or) with those of Ryther (azure, three crescents or).

W. C. HEANE.

Cinderford, Gloucestershire.

AMERICAN POETS.—What were the titles of the nine volumes preceding *The Tenth Muse lately sprung up in America*, by Anne Bradstreet, 1650? Was the volume of *Divine Poems* (4th S. xi. 504) one?

T. T.

"PROSEUTICUS": CEROICIARIUS.—In the Parish Register of Stoneleigh, Warwickshire, under burials in 1633, and following years, there occurs after the names of certain persons the epithet "proseuticus," e. g. :—

"1633. Ursula Burbery, 'proseutica.'

1640. Robertus Bolton, 'proseuticus.'"

The word in its literal sense, from the Greek *προσεύχομαι*, would merely imply a devout worshipper. I understand it here to mean a "communicant." Is this the correct interpretation, and can any of your readers supply other instances of its occurrence in parish registers? In the same register one Thomas Smyth is described as "'ceroiciarius' D^{ne} Katerina Legh de Monasterio Stonleinsi." This word is explained to mean a beer or ale brewer. Is this so, and can other instances of it be given?

Thomas Jervoise, sepultus Nov. 6, 1638, is called "faber bombardicus," a significant designation considering the troublous events of those times, in which Warwickshire played so important a part.

From the same source I extracted "Johannes filius 'Lovisgodii' Gregory:" this is a Puritan name I have not met with before.

GRANVILLE LEVESON GOWER.

"REPECK."—May I repeat a river-side query, which has not been so fortunate as to elicit information from the readers of "N. & Q.," the derivation, I mean, of "repeck," "ripeck," or "rypeck," the name given on the Thames to the sharp-pointed pole by which a barge or punt is moored?

Eton.

W. F. R.

"BELGRADE AND CLUMSEY."—There is a roughly engraved plate with the above inscription at the head of it. It represents a plain, oldish

woman, in an old military hat above her cap, a hussar jacket, and a full petticoat and apron, with a capacious pocket, scissors, key, and knife, hanging from her girdle. At her waist is a keg, slung from her shoulder; in her right hand, a glass; a stick in her left hand, and a dog at her side. In the back ground is a mill, on a hill; in the plain, on the left, an encampment. At the foot of the inscription copied below are the words, "Winder. ad Viv. Del. according to Act of Parliament"; no date.

"Belgrade, so called for being in the noted battle of Belgrade, in Hungary. She came to the Brigade of English Horse Guards, at Waesbaden, on the Rhine; in Germany, and continued faithfully serving them with provisions, &c., and was remarkable for exposing her person, even in the very heat of action, by assisting the wounded and distressed."

"Clumsey (her dog) is remarkable, that being at the battle of Dettinghen. When the two armies faced each other, a few minutes before the attack began, there came a French dog from the enemies front, and immediately our English dog met him in the interval, fell upon him, and beat him back into his line, after which he quietly returned to us."

Can any one identify the above old lady?

ENQUIRER.

SPANISH BINDING.—Spanish books to be met with here are roughly bound in goatskin. Was this the custom in Spain, or only in the Spanish Colonies?

F. N. L.

Buenos Ayres.

"SERENDIBLE."—What is the origin of this word? I find it used in the North of Ireland by grooms and ostlers, in the sense of thorough or complete. "I will rub in the blister *serendibly*." I have also heard a groom threaten to give a boy "a *serendible* good thrashing." I have never heard it used by any other class of men.

F. D. F.

PICTURE BY GUIDO RENI.—In the South Kensington Museum (National Gallery), there is a picture by Guido Reni, representing five martyrs. Does any one know anything of this painting?

F.

BALL AND ROW FAMILIES.—Can any reader of "N. & Q." put me in correspondence with any of the Ball and Row families of Devon, living at Stokeinleighton, 1684 and 1700? I want much to ascertain who Robert Ball was, who was a great navigator, and died on the Guinea Coast, December, 1753, aged 53. Any information on the subject will much oblige

H. BRIDGE.

136, Gower Street, N.W.

"LIEU": "CLOMB."—On remarking to a gardener in South Devonshire that the vegetables, &c., grown in the neighbourhood seemed very healthy and fine, he said, "Yes, the ground about here is so 'lieu.'" This is the closest imitation I

can give of the word as he pronounced it. What may it mean?

The Devonians also, I find, call pottery or crockery "*Clomb*." Here, again, I am at fault for a derivation. Will some one kindly enlighten me?

H. B. PORTON.

RICHARD CUMBERLAND.—I bought, some months ago, at an autograph sale in London, a play in MS., purporting to be in the autograph of Cumberland. It is entitled *The Counterfeit*; or, *One Good Turn deserves Another*. It is prefaced by a "Prologue written by a clergyman." On the outside sheet are the words "Ex Dono Anthoris, R. C., 1773." Is anything known of this play?

H. A. B.

HENRY HALLYWELL, VICAR OF COWFOLD, SUSSEX, was a student of Christ's College, Cambridge, where he graduated A.B. 1660, and M.A. 1664. He was the author of the following works, viz., *Melamproussa*; or, *a Discourse of the Polity and Kingdom of Darkness*, &c., London, 1681; *A Defence of Revealed Religion*, London, 1694; *A Discourse of the Excellency of Christianity*, London; and *The Sacred Method of Saving Humans Souls by Jesus Christ*, London, 1677. In the last-named work the author is described as "Minister of the Gospel at Ifield in Sussex." Any further particulars concerning him will be acceptable to me, either privately or through the columns of "N. & Q."

H. FISHWICK.

Carr Hill, Rochdale.

QUAKERS' LONGEVITY.—Where can I find a full account of the statistics supporting the popular belief that the "expectation of life" is longer for Quakers than for other sects?

CYRIL.

DE HEERE.—There is a picture by De Heere called *Mors*, a woman watching in a death-room. Can any engraving be procured of this, other than the coloured sketch in Burnet's book on Colour?

WITRAM.

"ACHEN" OR "AKHEEN."—Which is the right way of pronouncing this name of the northern part of Sumatra? Is the *ch* there hard or soft? Why cannot writers adopt the very simple method of writing *kh* if it be like German or Greek, and *ch* if like English or Spanish? E. L. BLEWINSOPP.

THE ACACIA HELD IN ESTEEM BY THE FREEMASONS.—I have been lately asked what species of *acacia* this is. Can any member of the craft inform me, or send me a specimen? JAMES BRITTON.

British Museum.

Replies.

"RAISE."

(4th S. XII. 168.)

The A.S. for *raise* is *raisan*. The fact is, that (as noticed by Wedgwood s.v. *rear*) the modern

English words *raise* and *rear*, corresponding to *Mæso-Goth. raizan* and A.S. *raisan*, are merely various spellings of the same word. The following remark, quoted from my *Mæso-Gothic Glossary*, Pref., p. viii., is exactly to the point:—

"There are some Gothic words which require the change of *s* into *r* before we can perceive their meaning. Change the words *awso*, *haujan*, *basi*, *leisan*, into *awro*, *hawjan*, *bari*, and *loiran*, and the meanings *car*, *hear*, *berry*, *learn*, become more obvious. Yet this is not a general rule, for we find *kiwan*, to choose, *laujan*, to loosen."

The free interchange between *s* and *r* in the Teutonic languages is very curious and interesting. Thus, G. *verlieren* is Eng. *lose*; G. *hass* is Eng. *have*; G. *eisen* is Eng. *iron*. But the most interesting examples are certainly those which occur within the compass of our own language; and I proceed to adduce some. Thus, in Milton, *from* means *frown*; and our verb to *lose* has two past participles, viz., *lorn* and *lost*. I proceed to give some more examples, which, as far as I know, have hitherto escaped much notice. Thus, *Layamon* has *coren* instead of *choien*. To *blase* abroad a matter is certainly connected with a trumpet's *blare*. The verb *gauren*, in Chaucer, is our modern *gaze*. The *gloure* of an egg is commonly interpreted as the *whites* of an egg. I do not doubt that it was named from the *glaze* (or shining appearance) of the skin of the white of egg when boiled. And, lastly, I contend that no better translation of Chaucer's *dare* can be given than by employing the modern equivalent verb to *doze*. Mr. Morris gives "*dare*, to lie hid," and I do not controvert this, because I hold that the Old English *dare* was used in the sense of lying hid or lying couched in a cave, in a state of semi-slumber, with the eyes half closed: see *darked* in *William of Palerne*, l. 17, "the child *darked* in his den." Take the whole passage as it stands in Chaucer's *Schipman's Tale*, l. 100:—

"'Neece,' quod he, 'it aught y-nough suffice
Fyne hoares for to slepe upon a night;
But it were for any old palled wight,
As ben these wedded men, that lye and *dare*,
As in a forme ther lith a wery hare,
Were al for-straught with houndes gret and snale."
The poor hare *dare* not sleep, and can hardly keep awake, so it lies in its form and *dozes*.

WALTER W. SKEAT.

Cintre Terrace, Cambridge.

The question mooted by Mr. FURNIVALL in reference to this verb is worthy of notice in connexion with the development of our language, and involves some curious points. The origin of the word is very evident, as is clearly shown in the kindred Gothic tongue, where the intransitive *reisan*, to rise, makes its preterite *rais*; and from that is formed, by a rule of the language, the causative or transitive *rais-jan*. So far the formation is strictly regular, but if we examine the kindred

tongues we find some strange anomalies. The High German, which originally possessed the verb *risen* in the meaning of *rise*, has lost it entirely, the modern German *reisen* having drifted into an entirely different signification (to travel). In the Low German dialects, in Dutch we have *rijzen*, to rise, but no equivalent for *raise* except by a circumlocution, *doen rijzen*, or using another word, *opheffen*. In Flemish it is similar. There is *rysen*, to rise, arise, but no causative verb. In the Norse tongue the reverse is the case. We find Swedish *Resa*, Danish *Reise*, to raise, but no equivalent for *raise*, except by employing the reflexive form, *reise sig*. Our own mother tongue, in the Anglo-Saxon period, follows the Low German in possessing only the intransitive *risen*, *arisan*. In the various passages in the Gospels where the word *raise* is used—equivalent to *resuscitare*, *erigere*, in the Vulgate, from which the translation was made—the A.S. version expresses it by *aweccean*, *aræran*, *awerhtan*, *awerhtan*.

From the above facts, I think it is reasonable to infer that our word *raise* has been introduced from the Danish element in our language. This will be the more probable if, as MR. FURNIVALL states, the word is first met with in the *Ormulum*. Ormin, as his name implies, was of Danish descent, and he resided in the Danelagh, or Danish portion of England. Dr. White, the editor of the *Ormulum*, says:—

"The purity and number of the Scandinavianisms are remarkable. Ormin's dialect could scarcely be intelligible in any district where there was not a strong infusion of Norwegian and Danish blood."

It is a curious fact that the verb *raise* is found in Italian under the form of *riizzare*. This is doubtless a remnant of the Gothic element, of which more is to be found in Italian than may be generally supposed.

J. A. PICTON.

Sandyknows, Wavertree.

SOMERVILLE PEERAGE (4th S. xi. *passim*; xii. 15, 76, 134.)—Permit me to acknowledge, in a parting note on this subject, the courteous communications of MR. THIRIOLD and S.

I have not the slightest reason to be dissatisfied with the statement of MR. THIRIOLD as to the Seymour Family, or to doubt its perfect accuracy. My remark on the subject was made in reply, and upon the assumption (as there was no disclosure to the contrary) that the case presented to me was one which fell to be determined by ordinary rules, equally applicable say to the case of Somerville, with which we had then to do. I had no right to suppose, and no interest to ascertain, that there was what MR. THIRIOLD describes as a "somewhat curious limitation in the patent."

I have already said that I believe the differences between S. and myself are merely verbal, but I regret that even a verbal difference should exist on

so simple a matter. I do not deny that Dundas of Dundas is the head of the House of Dundas. On the contrary, I admit and even assert it. But I do deny that he is the head of the Houses of Melville and Zetland. Perhaps S. would object to my calling these latter "Houses" at all. True, they are but branches of the Family of Dundas of Dundas, but what then? The Family of Dundas of Dundas is but itself a branch. We may not know the stem from which it sprung, but what of that? Are we simply to lay hold of the first chronicled Dundas of Dundas, and say "Here is the man whom we will allow to found a House, beyond whom no inquiry shall be competent, and after whom no other man, descended of his body, shall have liberty to found a House"? If the argument of S. were carried to its logical conclusion, there would be but one representative man on the face of the earth, the heir male or (it might be) the heir of line of Noah. That individual would cut out Dundas of Dundas and everybody else. But would S. allow him to do so merely because all other people were descended of the parent stem of which he was the representative? Surely not. I would say (and I feel certain I have the concurrence of S.) that he would be the representative of the Family of Mankind "as a whole," but that he would not be the representative of the Family of Dundas of Dundas. In the same way, and on the same principle, I would say (and I must ask the concurrence of S.) that Dundas of Dundas is the representative of the Family of Dundas "as a whole," but that he is not the representative of either of the Families of Dundas Viscount Melville or Dundas Earl of Zetland. Supposing (and I hope I may put the case without offence) that the father of the first Viscount Melville, instead of being a distinguished member of a well-known Family, had been a poor and obscure man, whose relatives (save his son) were poor and obscure like himself, would S. have said, in answer to the present Viscount's claim to the representation of his Family, "No, no, my Lord, it is not by any means clear that you are the representative of the Noble House of Melville: the father of your ancestor was a poor and obscure man, and we must make inquiry and ascertain whether he had not a son who was elder than your ancestor, or whether he himself had not an elder brother, or whether his father or grandfather or great-grandfather had not an elder brother; because, my Lord, if any of these things were so, and we can find a descendant of any of these elder brothers, such descendant (poor and obscure man though he may be) will exclude your Lordship from the representation of the Noble House of Melville"? Representation of a family, as I understand it, is nothing other than representation of a particular man or woman; and Houses are still being founded every day.

W. M.
Edinburgh.

STERNE'S "SENTIMENTAL JOURNEY" (4th S. xii. 27, 158.)—I have extracted the following notice of Shandy Hall, where Sterne wrote his *Sentimental Journey*, from the description of the village of Coxwold in Gill's *Vallis Eboracensis*, p. 198, and in which work there is also an admirable illustration of Shandy Hall as it appeared in 1852:—

"At the western entrance of the town stands Shandy Hall, once the residence of the facetious Laurence Sterne, the author of *Tristram Shandy* and several other sentimental works, which do not well comport with the sacred character of his profession as a clergyman, and are the more to be censured as the manifest improprieties which disfigure their many beauties cannot be palliated, like those of some earlier writers, by the unrefined tastes and feelings of the age in which he wrote. He was presented to the curacy of Coxwold by Lord Fauconberg, in 1760, and resided there seven years, during which period, he composed his *Tristram Shandy* and several other of his well-known works. He had previously held the living of Sutton-Galtres (he held the preferment of Sutton-Galtres, or Sutton-on-the-Forest, together with Coxwold, and was presented to it in 1738 by Lancelot Blackburne, Archbishop of York 1724-1743) and the rectory of Stillington, both in the vicinity of Easingwold. He was a constant visitor at Newburgh Hall.

"The house stands in a recess, and bears marks of great antiquity. It is a strange looking place, too low and dark for a family mansion, and yet too romantic and beautiful for a cloister of confinement. Sterne calls it a cottage; and it appears from the following extract from one of his letters, dated Coxwold, June 7, 1767, that he enjoyed himself not a little in this rural retreat. He says, writing to a friend, 'I am as happy as a prince at Coxwold, and I wish you could see in how princely a manner I live—'tis a land of plenty. I sit down alone to venison, fish, and wild-fowl, or a couple of fowls and ducks, with curds, strawberries, and cream, and all the simple plenty which a rich valley (under Hambleton Hills) can produce—with a clean cloth on my table, and a bottle of wine on my right hand to drink your health. I have an hundred hens and chickens about my yard, and not a parishioner catches a hare, or a rabbit, or a trout, but he brings it as an offering to me.'

"The *Sentimental Journey*, which is considered the best of his works, was written 'at his favourite residence at Coxwold.' He died in the year 1768, at his lodgings in Bond Street, and was interred in the new burial ground of St. George's, Hanover Square.

"Robert Smith, Esq., Coxwold, and Thomas Smith, Esq., of Wilden, are the lessees of the rectorial tithes of the parish (of Coxwold) under Trinity College, Cambridge."

Shandy Hall has of late years been made into cottage habitations for three or four farm labourers' families, by the present possessor, Sir George Orby Wombwell, Bart., of Newburgh, grandson of Sir George Wombwell of Wombwell, Bart., and his wife Lady Ann Belasyse, daughter of Henry Belasyse, second Earl of Fauconberg. It was previously in the occupation of Joseph Spensley, Esq., surgeon, son of George Spensley, Esq., of Coxwold, by Elizabeth his wife, daughter of Joseph Smith, Esq., of Wilden Grange. Mr. Joseph Spensley married, in 1837, Mary Ann, the daughter of John Sotheran, Esq., of Prospect House, Ampleforth (a few miles from Coxwold), and sister of Frances

Sotheran, wife of her cousin Richard Sootheran, Esq., of Ampleforth Lodge, Yorkshire, Lord of the Manor of Oswaldkirk. Mr. John Sotheran was a nephew of Mr. Henry Sotheran of Acomb, Yorkshire, and St. Helen's Square, in the city of York, a member of the corporation of Bootham Ward, York, and the bookseller who, with his partner Mr. John Todd, bought the library of Laurence Sterne, as stated in the note of MR. WILLIAM BATES on pp. 158-9. I might add, since allusion has been made to the firm of Todd & Sotheran in connexion with Sterne, that Mr. Henry Sotheran, my great-great-uncle, came to York in 1750 from his native village of Ampleforth, and studied there for some time with the intention of qualifying himself for the medical profession; but having made the acquaintance of Mr. Todd, also a native of Ampleforth, he was induced to purchase the business of the Golden Bible in Stonegate, York, from Mr. Todd's former master, Mr. John Hildyard, whose father was Mr. Francis Hildyard, of the Golden Bible, bookseller, and the "son of John Hildyard, Esq., who held the rank of major of a regiment of horse in the service of King Charles the First, and was the head of the Ottringham branch of the ancient East Riding family of that name." Like the Hildyards, the Sotherans of Ampleforth were of gentle extraction, and claimed descent from the knightly family of Sotheron, the ancient Lords of Mitton, in Yorkshire, from whom was also descended the late Admiral Frank Sotheron of Darrington Hall, the last male representative of the Sotherons of Holmin-Spaldingmore, Hook, and Darrington, co. York. The ancestor of the Ampleforth branch was Robert Sotheron of Ampleforth, "miles," who died in 1617, and was a son of William Sotheron of Newcastle-on-Tyne, Gent., and grandson of Christopher Sotheron of Newcastle, and his wife, Isabel Smythe, granddaughter of Anthony Smythe, of Nunstainton, co. Durham, Esq. (of the family of Smythe of Eshe and Nunstainton, now represented by Sir Charles Frederick Smythe of Eshe Hall, Bart.), and Margaret his wife, daughter of Thomas Belasyse of Henknoll, co. Durham, Esq., living in 1462, and ancestor of the Belasyses of Newburgh, Earls of Fauconberg, Barons Belasyse, &c., a member of which family presented the author of *The Sentimental Journey* to the living of Coxwold.

My uncle, Mr. Henry Sotheran of Heathside, Upper Norwood, Surrey, the head of the present publishing firm of Henry Sotheran & Co. of London, Westminster, Paris, and Frankfort-on-the-Maine, is a grand-nephew of Mr. Henry Sotheran of Acomb and York above named.

CHARLES SOTHERAN.

Meadow Street, Moss Side, near Manchester.

P.S. I have heard it jocosely stated that the Catholic College of Ampleforth, near Coxwold, was dedicated to St. Laurence, less in honour of the

Saint of the Gridiron than of Laurence Sterne, on account of whose curious example, it is said, as a minister of the Protestant Church, several members of the Belasyse and Fairfax families joined the faith of the Church of Rome. It is an extraordinary fact that Newburgh Priory and the territorial estates of the Belasyses in Yorkshire, all formerly ecclesiastical property, were granted by Henry VIII. to Doctor Anthony Belasyse, Archdeacon of Colchester, who died in 1532, as a reward for his services as a Commissioner to inquire into the state of the monastic houses, and that his descendant Charles Belasyse, the seventh and last Viscount and Baron Fauconberg, Doctor of the Sorbonne, died a priest of the Catholic Church at the beginning of this century.

Since writing the preceding, I have found the following in Murray's *Handbook for Yorkshire*, 1867, pp. 217-18:—

"Beyond the ch. rt. (of Coxwold) is Shandy Hall, the residence of Sterne, now occupied as 3 cottages. It had become dilapidated, and was put into its present state of repair by Sir G. Wombwell. The tenant who succeeded Sterne is said to have found a bundle of his MSS. in a closet, and to have used them as a lining for the paper of a room. ('Shandy,' in the dialect of this part of Yorkshire, is said to mean 'crackbrained'—'crazy'.)"

"BRIGA" (4th S. xii. 147).—*Redemptio*, as a law term, means either the right of re-entering upon lands which have been sold and assigned upon reimbursing the purchase-money, with legal costs, or it means heavy fines imposed as commutation for the head or life of an offender. In this inscription I should take it in the former sense, and render it in English:—Under the consulship of Mavortius, the Brandobrigæ were granted the possession of their lands by King Gondomar. Or it may mean, that by this king they were enfranchised from some fines, by the payment of which they held their lands. See Du Cange on the word. According to him also, *Briga* means a bridge or mountain. He says:—

"BRIGA.—Vox Celtica quæ pontem significat, unde plurimæ civitates nomen sumerant, Augustobriga, Julisobriga, Samobriga, quæ et Samobreva. . . Valesii Notitiam Galliarum in *Litanobriga*; ubi ait forsitan fore aliquos, qui *Brigam* montem esse maluit, quam pontem."

The *Brandobrigæ*, therefore, doubtless, formed one of these "civitates," which took their name from *briga*, whether it signified a bridge or a mountain. I incline, however, to the former, as most of the towns, ending in *briga*, are situated on rivers, e.g., *Augustobriga* is on the Tagus; *Julisobriga*, on the Ebro; and *Samobriga*, on the Somme.

EDMUND TEW, M.A.

The Rev. I. Taylor, M.A., discusses this root-word, but the result is not clear. *Bri*, Celtic for lofty or high; some say prominent. *Briga*, "a hill," perhaps "a bridge." It is certain that the *Brigantes* were "highlanders." See *Words and Places*, 2nd edit., 1865, p. 255. A. H.

CAUSE AND EFFECT (4th S. xi. 361).—FITZ-HOPKINS is quite right in thinking that the idea, "for every effect—*ἢ γὰρ αὐτὴν αἰτίαν*," was suggested long before Rabelais used it. It is found in the following passage (ii. 38) of Polybius (died B.C. 122):—*Αἰτίαν δὲ μᾶλλον ζητεῖν, χωρὶς γὰρ ταύτης, οὔτε τῶν κατὰ λόγον, οὔτε τῶν παρὰ λόγον εἶναι δοκούντων οὐδὲν οἷόν τε συντελεσθῆναι.* "Nay, rather we should search out the cause, for without a cause it is not possible that anything can be brought about, neither those things that seem to be according, nor those that seem to be contrary, to reason." It has not escaped the philosophical mind of Cicero (*Divin.*, i. 55), who says—"Quod cum ita sit, nihil est factum, quod non futurum fuerit, eodemque modo nihil est futurum, cujus non causas idcirco efficientias natura contineat." There is an echo of it in Rochefoucauld (*Premier Supplément*, xxxviii.):—"Quelque incertitude et quelque variété qui paraissent dans le monde, on y remarque néanmoins un certain enchaînement secret, et un ordre réglé de tout temps par la Providence, qui fait que chaque chose marche en son rang, et suit le cours de sa destinée." Is not this precisely what Antoninus (x. 5) says?—"Ο, τι ἂν σοι συμβαίῃ, τοῦτο σοι ἐξ αἰῶνος προκατεσκεύαζέτο· καὶ ἡ ἐπιπλοκὴ τῶν αἰτίων συνέκλωθε τὴν τε σὴν ὑπόστασιν ἐξ αἰδίου, καὶ τὴν τοῦτον σίμδασιν." "Whatever may happen to thee has been prepared to thee from all eternity; and the concatenation of causes was from eternity spinning the thread of thy being and of that which is incident to it."

C. T. RAMAGE.

PEERAGE OF LANCASTER (4th S. xii. 149).—MR. GOMME will find full information in Courthope's edition of Nicolas's *Historic Peerage*, 1857. Mr. Courthope refers in a foot-note to the statement that Robert de Poitou was created *Earl of Lancaster* by William the Conqueror. In the text he gives a list of Barons of Lancaster by tenure and by writ, from Henry II. to Edward II., of the families of Taylbois and Fitz Reinfrid: the only other holders of the title were Plantagenets.

A. C.

The following list of Peers, who have borne the title of Lancaster, is abridged from Courthope's edition of Sir Harris Nicolas's *Historic Peerage*:—

Barons of Tenure.—Henry II., William de Taylbois; Richard I., William de Lancaster; Henry III., William de Lancaster; Edward I., Roger de Lancaster.

Barons by Writ.—1299, John de Lancaster; Henry Plantagenet; 1335, Henry Plantagenet.

Earls.—1267, Edmund Plantagenet; 1296, Thomas Plantagenet; 1324, Henry Plantagenet.

Dukes.—1351, Henry Plantagenet; 1362, John Plantagenet; 1369, Henry Plantagenet.

There is much confusion in the popular mind as to the succession of these honours. The in-

formation furnished in the book, from which I have taken the above, is of the most trustworthy character.

A. O. V. P.

PENANCE IN THE CHURCH OF ENGLAND (4th S. xii. 169.)—This was commonly performed after a judicial sentence. The description in Godolphin, *Repertorium Canonicum*, Lond., 1680, Append., p. 18, is :—

"Besides these greater censures, Ecclesiastical Penance is used in the Discipline of the Church, which doth affect the body of the penitent, by which he is obliged to give a public satisfaction to the Church for the scandal he hath given by evil example."

In some cases—

"The sinner is usually enjoined to do a public penance in the Cathedral, or some public market, bare-legged and bare-headed, in a white sheet, and to make an open confession of his crime in a prescribed form of words. . . . according to the quality of the fault and the discretion of the judge. So in smaller faults and scandals a public satisfaction or penance, as the Chancellor of the Diocese, or other competent judge, shall decree, is to be made before the minister and churchwardens, or some of the parishioners, respect being had to the quality of the offence and circumstances of the fault."

Ayliffe also, in his *Parergon Jur. Eccl. Angl.*, Lond., 1726, [p. 413], speaks of external penance as existing :—

"And this kind of penance is performed by putting on, with us, a certain garment, and making an open acknowledgment of his fault in the Church."

It appears from "N. & Q." 3rd S. iii., p. 405, that penance was done so lately as April, 1849, in Ditton Church, near Cambridge.

ED. MARSHALL.

Sandford St. Martin, Oxford.

BEDFORD HOUSE : THE COLUMN IN COVENT GARDEN (4th S. xi. 255.)—The editor will excuse me for pointing out some inaccuracies in his query about the Covent Garden column. It is only by ventilating the question that we are likely to arrive at the ultimate fate of an interesting London relic.

Bedford House faced the Strand, at the bottom of what is now Southampton Street. It was enclosed by a brick wall, and had a large garden extending northward, nearly to the site of the present market-place. The column which is mentioned in the *Churchwardens' Accounts of St. Paul's Covent Garden* stood in the centre of the market, opposite the church, and was consequently in the rear of Bedford House. An early representation of the column is given in De Laune's *Present State of London*, 1681, in a rude cut of the old market.

Misson, in his *Travels in England*, 1697-8 (Ozell's translation, p. 57), speaking of Covent Garden, says :—

"In the middle of the square, upon a pillar, is a dial, and not the statue of Charles the Second, as the author of the *Little Historical Voyage* tells us."

Hatton, in his *New View of London*, 1708, mentions "the column in the centre of the

market"; and Strype, in 1722 (*Survey*, ii., Covent Garden Parish, 89), gives us the following minute description :—

"In the midst of this garden, within the rails, is a stone pillar or column raised on a pedestal ascended by steps, on which is placed a curious sun-dial, four squares, having above it a mound gilt with gold, and all neatly wrought in Freestone."

A representation of the column is given in a curious print, attributed to Hogarth, entitled *Rich's Glory*. It refers to the opening of Covent Garden Theatre in 1732, and has been copied for Wilkinson's *Londina Illustrata*.

One of the latest mentions of the column that occurs to me is in the *London and Westminster Guide*, 1768, where, on p. 91, it is said : "In the midst of the square [Covent Garden] is a handsome column on which four sun-dials are suspended."

These notices are sufficient to show that the column was not removed "to new Bedford House, Bloomsbury, about 1704," but that it was standing in its original place after the middle of the same century. The question is, when was it removed? I should not be surprised to hear that it was still standing in 1829, when the ground was cleared for the erection of the new market.

EDWARD F. RIMBAULT.

CROXTON FAMILY (4th S. xii. 159.)—It may assist R. R. R. to know that in Swinbrook Church, near Burford, Oxon, is a brass to John Croston (Croxtan?), with three wives. On one corner of the slab are traceable the arms of Fettyplace; and in the ancient manor-house were arms of Ravenscroft quartering and impaling Mountfort. I should be glad to know whether there is any match between Croxtan and Fettyplace known by R. R. R., and what the arms of Croxtan are,—whether they appear in Rawl. MS., B. 400 B.

DAVID ROYCE.

"LA FLORA DI TIZIANO" (4th S. xii. 149.)—The original picture of *Flora*, by Titian, is in the Gallery at Florence. I saw it there in 1826, and know it was there for many years after. In that year I purchased at Florence the engraving by Gio. Rivera referred to, and on which is inscribed "L'Originale esiste nell' I. & R. Galleria di Firenze."

W. DILKE.

Chichester.

"QUARTERLY REVIEW," 1827 (4th S. xii. 168.)—The author of the article on Milton was the Rev. John James Blunt, D.D. It was reprinted in a volume of his *Essays contributed to the Quarterly Review*.

MOLASH.

CRABB OF CORNWALL (4th S. xii. 167.)—A John Crabb married Elizabeth, daughter and heiress of Hugh Sherston, and had issue Alice, daughter and heiress, married to Thomas Sherston, son and heir of Richard Sherston. (Miscellaneous Pedigrees,

Harl. MSS. 4031, 6157, f. 62). A John Crabb, of Cornwall, married Margaret Cloberry (*Visitation of Devon*, published by the Harleian Society).

W. J. ST. AUBYN.

Warley Barracks.

P.S. In *The East Anglian*, edited by Samuel Tymms, Lowestoft, 1858-1866, there is a pedigree of Crabb.

"LE PHILOSOPHE ANGLAIS," &c. (4th S. xii. 168.)—This book was written by the Abbé Prévost, better known as the author of *Manon Lescaut*, during his residence in England. The first two volumes were published at London, in 1731, under the title of *Life and Adventures of Mr. Cleveland, Natural Son of Oliver Cromwell*. The book was printed for "N. Prévost, over-against Southampton Street, in the Strand," who was also the publisher of the *Historia Litteraria*, one of the earliest English reviews; and in this work appeared a favourable notice of *Cleveland*. Was this N. Prévost a relation of the Abbé? I have not been able to discover whether the second part first appeared in English or in French. *Cleveland* is certainly very amusing, and was a favourite with Rousseau.

C. ELLIOT BROWNE.

EXCESTER=EXETER (4th S. xii. 141.)—Carew, in his *Survey of Cornwall*, published in 1602, mentions this city at least five times, using *Excester* four times, and *Exon* once, never *Exeter*. He also speaks once of "Excester Colledge in Oxford."

W. PENGELLY.

Torquay.

THE PETERBOROUGH TORTOISE (4th S. xii. 125.)—I fail to see how it is made out that this tortoise was "a double centenarian." If its existence cannot be carried further back than the time of Bishop Thomas, there is nothing to show that it lived even to be a centenarian, much less that it "must have lived about 220 years." Of course I do not dispute the general longevity of this reptile. An archiepiscopal tortoise died in 1753 of neglect rather than old age, which had been placed in the garden at Lambeth Palace in Archbishop Laud's time, and must, therefore, have been 120 years old. White, in his *History of Selborne*, refers to one said to be nearly 100 years old. J. H. I. OAKLEY.

Wyverley Rectory, Melton Mowbray.

SHIPBUILDING AT SANDGATE (4th S. xii. 128.)—Does it not seem probable that the ship's name, "Cheriton," altered by Charles II., was taken, not from the place so called near Sandgate, but from the village in Hampshire, where Lord Hopton was defeated by Sir W. Waller (29th March, 1644)?

T. W. WEBB.

LORD MACAULAY AND THE WAVERLEY NOVELS (4th S. xii. 149.)—I am really obliged to MR. MAUNDER for his query as to the authorship of

the article in the *Edinburgh Review* (April, 1832) on Scott, as it has been the means of introducing me to and procuring me the pleasure of reading it. I was not previously aware of its existence. Your correspondent asks if the author of the article was Macaulay. I do not know if my opinion on the subject is worth anything, but on reading it through, I cannot discover many traces of the great essayist's almost unmistakeable style. In the same volume of the *Review* there is an article on Mirabeau, the first sentence of which would tell us (even if we did not otherwise know) that it was written by Macaulay. "This is a very amusing and a very instructive book; but, even if it were less amusing and less instructive," &c. I do not think the article on Scott contains any striking examples of this peculiar style of repetition, which was so dear to Macaulay's soul. On the other hand, there is a passage towards the end of the article which makes one think that Macaulay must, after all, be the author of it:—

"If the public demand should incite any writer of sufficient ability to produce that desideratum in our literature, a History, which, to accuracy and deep research, shall add a comprehensive view of all that is most conducive to the welfare of a nation, and indicative of its condition, and which shall describe with the graphic vigour of romance, we shall have obtained a treasure of great price. We shall be grateful to such a writer."

It would appear from this passage (supposing that Macaulay wrote it) that the future historian was, even at that time, meditating, like a greater than himself, a work which "aftertimes should not willingly let die." The above is so exact a description of his own great work (which did not appear until seventeen years later), that we may apply to him the words, which he himself applies to Milton, namely, that "he sternly kept his faith with his country and with his fame." Some one, however, must know for certain whether or not Macaulay wrote the article. Will not that some one enlighten us on so interesting a question?

JONATHAN BOUCHIER.

JACOB OMNIUM (4th S. xii. 190.)—Vide *Times*, Thursday, May 26th, 1864, p. 7.

SPARKS H. WILLIAMS.

PINKERTON'S SCOTTISH BALLADS (4th S. xi. 256.)—In Pinkerton's *Select Scottish Ballads*, 1783, 2 vols., 12mo., are contained a number of effusions from his own pen, passed off as *ancient ballads*. This excited the ire of poor Ritson, whose letter on the subject may be seen in the *Gentleman's Magazine*, Nov., 1784. In his *Ancient Scottish Poems*, 1786, Pinkerton had the candour to confess his forgeries, and plead for forgiveness. Nevertheless, subsequent writers have strangely blundered as to what is fictitious, and what is not, in this editor's various productions. It is surprising to find a statement like this in Chambers's

Lives of Eminent Scotsmen. Referring to Pinkerton's publication of Sir Richard Maitland's poetical MSS., it is said:—

"Pinkerton maintained that he had found the MS. in the Pepysian Library at Cambridge; and, in his correspondence he sometimes alludes to the circumstance with very admirable coolness. The forgery was one of the most audacious recorded in the annals of transcribing. Time, place, and circumstances were all minutely stated—there was no mystery."

It is scarcely necessary to say that all this is mere ignorant penny-a-lineing. What Pinkerton professed to publish from the Maitland MSS. he published faithfully, and his previous imitations of old ballads had nothing whatever to do with the work here referred to.

After all, the sins of Pinkerton were not greater than those of many editors of modern times, and he certainly possessed more honesty. The forgeries of Peter Buchan have yet to be pointed out, and they are of far more importance than those of his fellow-worker in the same field of literature.

EDWARD F. RIMBAULT.

LORD KENYON (4th S. xii. 167.)—Mr. Simpson could not have been member for Sevenoaks, inasmuch as that town never returned members to Parliament. The adjacent town of Tunbridge did once only. A Mr. Simpson was formerly owner of an estate well known as Fair Lawn, not far from Sevenoaks, and he was returned as member for the Borough of Maidstone at the elections 1806, 1807, and 1812.

HEADINGTON.

"AS WARM AS A BAT" (4th S. xii. 168.)—"Bat" signifies, in the dialect of Lindsey, a turf cut for burning.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

I have heard in Scotland "As warm as a *bap*," i.e. the flat breakfast roll which is peculiar to the "land o' cakes."

S.

KEATS (4th S. xii. 169.)—It occurs to me that Moore's song beginning—

"Here sleeps the bard who knew so well
All the sweet windings of Apollo's shell,"

may refer to Keats, and explain the allusion in Adonais.

J. H. I. OAKLEY.

BISHOP STILLINGFLEET (4th S. xii. 88, 157.)—Pepys, in his *Diary*, date 1666-7, Jan. 17th, referring to Sir R. Ford, says, "He tells me too how the famous Stillingfleete was a Blue-coat boy." Here, then, is his authority for his statement to Sir Thomas Beckford in 1681-2. Sir Richard Ford was a City merchant, and Lord Mayor in 1671; therefore his official connexion with Christ's Hospital gives some colour to the authenticity of his information; still I think it requires confirmation, and perhaps the school registers might settle the question.

There is a small 8vo., entitled "*The Life and*

Character of that eminent and learned Prelate the late Dr. Edw. Stillingfleet, Lord Bishop of Worcester, &c. London, printed by J. Heptinstall for Henry George Mortlock, at the Phoenix in St. Paul's Churchyard. MDCCX."

This book was therefore published eleven years after the Bishop's death, and I believe that Henry Mortlock, the publisher, married the Bishop's niece. It is therein stated that—

"He (the Bishop) was born April the 17th, 1635, at Cranbourn in Dorsetshire, . . . where, besides the Education and Instruction he had from his Parents in his tender years, as soon as his age capacitated him for it, he was committed to the care of Mr. Thomas Garden, schoolmaster there, a man of eminence and character in his Profession, under whom he made so considerable a Progress, that here he continued till the time drew on that it would be proper to settle him in the University. In order whereunto he was removed for awhile to Ringwood in Hampshire, and put under the care of Mr. Baulch, with the view of an Exhibition anciently given for such scholars as should be elected thence to either of the Universities, by William Lynne, Esq., Founder of that school. Hence he was elected at Midsummer, 1648, and Michaelmas next following he was admitted into St. John's College, Cambridge, under the Tuition of Mr. Pickering, and about six weeks after, on November 8th, was admitted a scholar of the House upon the Right Honourable the Earl of Salisbury's nomination."

At college he greatly distinguished himself by application to his studies, and was admitted a Fellow of St. John's on March 3rd, 1653. Hence, it appears, he entered the University when he was between fourteen and fifteen years of age, and obtained his Fellowship when he was hardly eighteen.

It is manifest, I think, that he was never a Christ's Hospital boy, but certainly received the chief part of his early education at Ringwood.

Let me conclude this reply with a query. The volume I have alluded to contains his portrait, engraved by R. White from a painting by M. Beah. This artist I take to be the same Mary Beal who painted the portrait of Dr. Sydenham which embellishes the edition of his *Observationes Medicæ*, 1676; and in the Manor-House at Cranborne there is a well-painted portrait of some person unknown, perhaps one of the Stillingfleet family, inscribed "Carolus Beale pinxit, 1689." I would ask whether anything is known of these artists, who seem to have enjoyed some celebrity in their day, though it may have been confined within a limited and provincial range.

W. S.

"THE SIEGE OF CARRICKFERGUS" (4th S. xi. 365, 509.)—MR. PATTERSON wishing any information that could be given about *The Siege*, and W. M. mentioning that he had heard a tune called *Thurôt's Defeat*, but did not know whether there were words to it or not, I am enabled to say that, upwards of seventy years ago, I saw in an old song-book verses apparently written by a native of the Green Isle, and adapted to the tune of *Haste*

to the *Wedding*, one verse of which is all that I recollect at this distance of time:—

"But brave Elliot met them—away would not let them,
And made them give back all their ill-gotten store;
And now they lament in the saddest condition,
For now they can brag of their Thurot no more!"

The last line of the song—

"And Thurot lies rotting in the Isle of Man."

J. P.

THE LATE BISHOP OF WINCHESTER (4th S. xii. 106, 157.)—MR. PETTET's story of a dislocation of the neck reduced by a groom in the way described must appear to any surgeon too ridiculous to admit of serious discussion. The vertebrae of the neck are so firmly locked and bound together that they cannot possibly be dislocated without fracture, and any displacement visible externally would inevitably involve such crushing of the spinal cord in its most vital part as would be certain death within four or five days at the most. If the fracture and dislocation be high up, so as to destroy the nerves of respiration, the person dies on the instant, as Bishop Wilberforce did.* The popular belief that "breaking the neck" implies fatal injury rests, like many others, on a true scientific basis.

Dislocations of the *collar-bone* may be reduced by seating the patient on a low stool or hassock. The knee of the operator can then be readily placed between the shoulder-blades, whilst with his hands he draws the shoulders back, and the dislocated bone slips into its place. *Probatum est.*

J. T. F.

Hatfield Hall, Durham.

"A WHISTLING WIFE" (4th S. xi. 282, 353, 394, 475; xii. 39, 157.)—If "N. & Q." have not had too much of "The Crowing Hen," here is one cheer more for them, from Walpole's Letter to Lady Ossory, 8th January, 1772. He has been telling her Ladyship of the damage done to his castle by the explosion of Hounslow powder-mills; and he adds:—

"Margaret" (his Housekeeper) "sits by the waters of Babylon and weeps over Jerusalem—Yet she was not taken quite unprepared; for one of the Bantam hens crows on Sunday morning, and the Chandler's wife told her three weeks ago, when the Barn was blown down, that ill-luck never comes single. She is, however, very thankful that the China-room has escaped, and says, God has always been the best creature in the World to her."

QUIVIS.

QUERIES FROM SWIFT'S LETTERS (4th S. xii. 8, 73, 157.)—JAYDEN's suggestion, that *Stork* is probably a misprint for *Stoat*, is very probable. In the well-known lines on Bolingbroke, when he retired from the Ministry, and which irritated him so greatly:—

* See Paley's *Nat. Theol.*, ch. viii., sections 1, 3. Sir A. Cooper's *Lectures on Surgery*, lecture lxxix.

"From business and the noisy world retir'd,
Nor vex'd by love, nor by ambition fir'd,
Gently I wait the call of *Charon's* boat,
Still drinking like a fish and like a "

it is probable that the last part of the concluding line, though, perhaps, best left blank, was intended to read "stinking like a stoat." Swift, though often coarse enough in his language, seems to have had a peculiar repugnance to the word "stink." Thus, in his letter to Stella, 31st Oct., 1710, he says, "I am almost st k out of this (lodging) with the sink." And again, on the 23rd Dec., 1710, he writes, "This house has a thousand s—ks in it." The first blank may, therefore, probably have been meant for stink, though I am not aware that it is so filled up, either in Swift's works or in the lines of Lord Bolingbroke. The second blank, however, is filled up in some editions with the word *stoat*; as in Deane Swift's edition of *Swift's Letters*, London, 1768, vol. iii., 85; and 1769, vol. iv., 136. It is hardly necessary to observe that the second blank might have been supplied "goat," and would then certainly have been more offensive to Bolingbroke than stoat; but the latter word being used by Deane Swift, stamps it as one likely to be used by Swift, as a term of disgust and contempt.

EDWARD SOLLY.

In Wanley's *Wonders*, new edition, London, MDCCCLXXIV, I find the following:—

"18. There was a Noble Lady of the family of the Dalburies who saw of her race even to the sixth generation; whereof the Germans have made this distich, *Zula. Theat.*, vol. iii. l. 11:—

"Mater sit Natæ, dic Natæ, Filia Natam
Ut Moncat Natæ, plangere Filiolem,"

which because I have not found already translated, I shall venture at in this tetra-stich:—

"The aged Mother to her Daughter speaks,
Daughter, said she, arise,
Thy Daughter to her Daughter take,
Whose Daughter's Daughter cries."

"Hakewell's *Apolog.*, l. 3, c. 5, § 7, p. 224."

HERBERT RANDOLPH.

Ringmere.

MARY AND ELIZABETH HAMILTON (4th S. xi. 522; xii. 55, 133.)—Many thanks to MR. CHRISTIE for his interesting note. I was acquainted with both the articles in Quérard's *France Littéraire* and his *Supercheries Littéraires Dévoilées*, but I saw nothing that would justify my connecting "M." with "Lady Mary"; nor do I now see that MR. CHRISTIE has quite made this clear, unless he has some personal knowledge of the subject, which he does not state; nor does he give any authority that I can refer to for information. Quérard does not say when she left England, nor whether she wrote anything whilst there, nor when she died. Altogether, I think I am quite justified at present in repeating that nothing appears to be known of the "M." Hamilton referred to in my former note.

Le Village de Munster certainly has a smack of an

English title about it. A work having the following title, "*Munster Village*. A novel, in two vols., London, Robson, 1778, 12^o., 6s.," is attributed in the *Gentleman's Magazine*, p. 424, to Lady Mary Walker, author of *Letters from the Duchess de Crui*.

I hope we may yet hear more of the different ladies who wrote under the name of Hamilton.

OLPHAR HAMST.

RED AND WHITE ROSES (4th S. xii. 4, 179.)—MR. JAMES BRITTEN asks upon what authority my note to "Brain Leechdom" (4th S. xii. 4) is based. William Withering, in his *Arrangement of British Plants*, better known as *Withering's Botany*, vol. iii. p. 620, says of the rose: "These [white] roses have an aperient effect, which remains [even] in the decoction after distillation. The red rose, on the contrary, has an astringent and gratefully corroborant virtue." The author of the book referred to was an M.D. and "honorary member of the Medical Society at Edinburgh," and the editor was "extraordinary member of the Royal Medical Society of Edinburgh." I give the "authority" on which I rely, but at the same time assure your correspondent that this authority may be corroborated by other names, "right reverend and noble," if required. E. COBHAM BREWER.
Lavant, Chichester.

DR. BREWER was unfortunate in his foot-note to his otherwise very interesting and amusing communication on "Brain Leechdom" (*temp.* Hen. VIII.). Wherever he obtained his information from, as to the medicinal qualities of the essential oil of roses, and the other matter referred to below, it is quite clear it could not be from any competent modern authority. His "facts," in this instance, are not—

"—chiels that winna ding,
And downa be disputed."

The essential oil of roses—otto or attar—on which the scent of the flowers depends, is mostly obtained in the East from the *Rosa centifolia*, although almost any variety would yield it in more or less proportion; but I believe I am right in saying that its chemical properties, and its medicinal virtues (if any) would, in every case, be as nearly alike as possible; and, as to the latter, I think I am also right in saying that medical men regard them as *nil* or next to it; at all events, otto finds no place in the British Pharmacopœia. It is true the water of roses, which is ordered to be distilled from the *Rosa centifolia*, and contains a small quantity of the essential oil, is there introduced, but this is merely for its scent or flavour.

Equally incorrect is the statement that the red rose (the *Rosa Gallica* is here indicated) is "the basis of several pharmaceutical preparations of an astringent nature": it is a very weak remedy; forms the basis of no one potent astringent pre-

paration of the Pharmacopœia; and in the few instances where it is used, it is more for elegance than for any actual specific virtue. MEDWEIG.

EDMUND BURKE (4th S. xii. 5, 56.)—In the 1st S. iii. 442, MR. CROSSLEY says, "Burke's title to (the authorship of *An*) *Account of the European Settlements in America* is now placed beyond dispute." On what authority was this statement made? I can find no other than the remark in Rich's *Bibliotheca Americana Nova*, p. 123, where, after giving the title of Dodsley's edition of 1757, now before me, Rich says: "Written by the celebrated Edmund Burke, and frequently reprinted; the last time in quarto, in 1808." CHITTELDRÖG, p. 56, sees in *Lowndes* "two subsequent editions, in 1765 and 1770." The only notice of the work in Bohn's *Lowndes* that I can find is at p. 36, *sub voce* America, where it is, "London, 1758, 8vo., 2 vols.;" and the 8vo. edition of 1757, CHITTELDRÖG's editions of 1765 and 1770, and Rich's 4to. edition of 1808 are "remarkable for their absence."

It may not be uninteresting to add that the work was translated into Italian, and published under the title, "*Storia degli Stabilimenti Europei in America*; tradotta in Italiano, &c., 2 vols. in 8vo. In Venezia, 1763." ERIC.
Ville Marie.

"WHOSE OWES IT?" (4th S. xii. 6, 36, 159.)—This expression is not now common in Scotland, if in use anywhere; but there are similar ones often heard among the peasantry, as "Whase aucht it?" (=who does own it) and, referring to a beast, &c., "That's the best in his aucht" (=that is the best in his possession, or that he owns). ESPEDARE.

I have often heard the expression used by Northumberland people, and have recently seen sixteenth century scribblings, in books in Ripon Cathedral Library, which show that "owe," or some such word, was formerly used for "own" further south. Examples are "Thomas Bamforth howeyth thys boke," "Awe Thys Bowke."

J. T. F.

Hatfield Hall, Durham.

"THOUGH LOST TO SIGHT, TO MEMORY DEAR" (1st S. iv.; 3rd S. vi., viii.; 4th S. i., iv., *passim*; vii. 56, 173, 244, 332; xii. 156.)—Grocott, in his *Index to Familiar Quotations*, 1863, p. 1, thinks the phrase is probably derived from the passage in Cicero, "Friends, though absent, are still present."—On *Friendship*, chapter vii.

JOHN A. FOWLER.

ASCANCE (4th S. xi. 251, 346, 471; xii. 12, 99, 157.)—MR. PAYNE does not tell us where he found the old French word *Escant*, which he used in a previous note. *Aschiancio* and *Aschiancio* adverbs, appear to come by the Latin

the Greek; and, with all due deference to Mr. FARN'S opinion, it seems to me very probable that an expression used in trade, architecture, and the fine arts, passed from the Italian direct into English. As regards *Eschantel*, the modern French *Echantillon* has a very strong Italian twang, and it has not yet passed into English. Besides so much in art, we learned from the Italians and Spanish Jews the modern systems of book-keeping, bills, and banks; and our first Royal Exchange was an avowed imitation of the Italian *Borsa*. Lombard Street still helps us to understand how Italian words may have passed direct into English; and, *à propos* of *ascance* and *pedlar*, I met lately with the following observation in an old book of the middle of the seventeenth century: "I have seen great Ladyes, both in France and England, buy fine things of chimney-sweepers and *Pedlars*, that spoke but coarse Lombard language and gross Scotch." RALPH N. JAMES.
Ashford, Kent.

BLANKET-TOSSING (4th S. xi. 137, 222; xii. 139.)—About the beginning of the present century a play was introduced into the Dublin theatres in which one of the characters was tossed in a blanket on the stage. Perhaps some of your readers may be able to give particulars which I have been unable to ascertain. The occasion was remarkable on account of some verses inscribed by a wag in the private box of the first Lord Cloncurry, who had been a blanket-manufacturer:—

"Cloncurry, Cloncurry,
Come here in a hurry,
And look at the wonderful squire,
But between you and I,
Though tossed up so high,

Good blankets have tossed you much higher."

An old lady of my acquaintance recollects seeing a girl who, having attempted to elope from school, was tossed in a blanket by the mistress and her assistants. W. T.

ALIENATION OF ARMORIAL BEARINGS (4th S. xi. 244; xii. 135.)—There is much earlier evidence of this custom than that adduced by Y. S. M. I remember one case of about Edward I.'s time in Lancashire. But I think such alienations were of great rarity, and probably only in connection with the sale of the manor or lands of the bearer. In any case, however, the vendor's warranty would only extend to his own issue, and not be binding on collaterals. Two different families might therefore be found to bear the same arms, as seen in the pages of Burke's *General Armory*. I wrote, some months ago, a paper on this very subject, but did not believe that the custom lingered so late as Edward VI.'s days. Was there no blood relationship between Bosville and Eyre? In this case the sale is of a *quartering*, though Eyre calls the coat "Tunicam meam armatum de Oxspring vocat. *myne*

Armes." Perhaps on all these occasions a fine was paid, for the privilege, to the heralds, who would afterwards confirm the grant. H. T.

My meaning has been misunderstood. Being absent from home, I have now no opportunity of referring to the context of what I wrote at the place cited; but what I intended to say was that armorial bearings, being an heritable possession descending to the issue of the grantee, could not be assigned by the College of Arms to other persons. I did not say whether or not a man might himself alienate his arms from his name and blood. I know of several instances in which assignments have been made, but, in such cases, I have concluded that the grantor was the last surviving issue of the original grantee, and that in him the family would become extinct, so that in assigning his arms to a stranger he was doing no wrong to his own kindred.

There is also another point from which to view the subject. The right to bear arms is an honourable distinction, and a grant of arms confers the rank of a *gentleman* upon a person not previously of gentle blood; and as the Queen is, in this country, the source of all honour, the assignment of arms, as in the case cited, if effective, would be an invasion of the Royal prerogative. I do not think such an assignment would be recognized by the College of Arms, and without such recognition the arms could not legally be borne by the grantee. If this should meet the eye of one of the Officers of Arms, I should be glad of an authoritative decision upon the question. JOHN MACLEAN.
Bude, Cornwall.

"PEDLAR" (4th S. xi. 341, 434, 530; xii. 117.)—It has struck me that whilst the learned in philology are trying to settle the etymology of this word, it would be as well if its orthography also could be fixed. Bailey, Johnson, Ash, Sheridan, and Ogilvie spell it "pedler"; Webster and Nuttall spell it "peddler"; and Barclay and the *Grammar School Dictionary* (Dulau, 1868), "pedlar." Which is correct? MEDWEIG.

"EMBOSSED" (4th S. xi. 210, 321, 349, 391, 507; xii. 29, 117, 178.)—It is quite true that Nares gives "to case, to strip or flay; to take off the case," and quotes the *All's Well* line (iii. 6) as an instance of it; but before I accept Nares's (and Crowdown's) interpretation, I must have proof that it was the custom of Lords and other followers of the noble sport to skin their foxes when they caught 'em. Skinning hares and conies is all very well. Men eat 'em. But dogs are not so particular. They don't object to fox with the hair on, as every foxhunter knows. No doubt some of your readers have quotations on the point. In the last edition of Johnson, Sir R. L'Estrange is quoted thus, under "Foxcase": "One had better be laughed

at for taking a *forcess* for a fox, than be destroyed by taking a live fox for a case."

F. J. FURNIVALL.

OLD SONGS (4th S. xii. 28, 175.)—I am greatly obliged to DR. DIXON for his reply. MR. CHAPPELL, in answer to a query (4th S. xi. 308), transcribes the song "A Light Heart and a Thin Pair of Breeches" from *The Merry Companion*, song 210, p. 175, which song and page are similar to those in my volume.

MR. CHAPPELL states the title-page in his copy is torn out (like mine); perhaps DR. RIMSAULT can supply the deficiency. JAMES DONALD.

The book referred to, with groups of alphabetically-arranged songs, is probably the *Vocal Companion*, in two small volumes, no date. Most of the songs are of about 1700-1707; but as *Rule Britannia* is in the second volume, this song dates it as late as 1740, when it appeared in the *Masque of Alfred*. MOLASH.

CROTLICKS (4th S. xii. 168.)—The Scotch have *croyl*, a distorted person, a dwarf. This word, *croyls* (?), seems to be of the same Celtic root, a diminutive signifying a gnarled stump.

TOBIAS FURNEAUX, R.N. (4th S. xii. 168.)—Kippis, in his *Life of Cook*, Dublin, 1788, says simply, "Mr. Tobias Furneaux was promoted to the command of the *Adventure*," chap. iii. He afterwards refers to him as Captain Furneaux. J. H. I. O.

"MARY ANNE" (4th S. ix. 38, 374; xii. 177.)—MR. THOMPSON COOPER has not answered the question *why* the Red Republican party in France is called Mary Anne. He says the statuette of Liberty is so called; but then the question returns, *why* is it so called?

Allow me to suggest the following reason, which I think is not improbable. Ravallac, the assassin of Henri IV., was the Harinodius or Aristogiton of France, honoured by the Red Republican party as "patriot, deliverer, and martyr." This fanatic and regicide was incited to his deed of blood by reading the celebrated treatise, *De Rege et Regis Institutione*, by Mariana, the Jesuit, published 1699, about ten years previously. As Mariana inspired Ravallac "to deliver France from her tyrants," so the name was attached to the statuette of Liberty, and the Red Republican party in general. It may interest some of your readers to know that the slang cognomen of the guillotine was also Marianne (Mary Anne), which seems to favour my association of the word with Ravallac and the Jesuit historian. E. COBHAM BREWER.

Levant, Chichester.

Miscellaneous.

NOTES ON BOOKS, ETC.

Centrifugal Force and Gravitation. A Lecture. By John Harris. (Trübner & Co.)

THIS is a book in which some of the well-known doctrines of astronomy are contested by Mr. John Harris, with what success we will not pretend to estimate. We have read the "Introductory Observations" with no small puzzlement, and every effort on our part to make out the precise complaint which the author of the lecture wishes to bring against "Science" or "scientific teaching" has been, we are sorry to say, followed by failure. That much of what passes for science is false, we have no difficulty in believing; and it is one of the duties of scientific men to review, from time to time, each his own department, and to purge it of whatever errors he can discover and remove. If nothing is to go by the name of Science that is not absolutely and beyond all doubt out of the reach of criticism, we do not see how Science can exist at all. Who can guarantee the soundness of any doctrine unless, indeed, it be Mr. John Harris himself, whose claims to infallibility shall rest upon his upset of Newton, Kepler, Herschel, and a few others? Mr. Harris foretells a terrible controversy, which he says is now impending, and which will rage over the whole educated world. This conflict, which is to be of a most uncompromising character, will be fought out (the word "out" is italicized), and one or the other party will be subdued. Who are to be the parties to this strife, and what it is to be all about, we cannot for the life of us find out. We hoped we should discover the *terribilis causa belli* when we came to the remarks "upon obstacles to the progress of science," which are twice promised, and upon the occurrence of which we are led to expect some disclosure on this momentous but mysterious subject.

Unfortunately our curiosity must remain unsatisfied, for though the thin volume of Mr. John Harris's lucubrations be searched from end to end, these promised remarks are nowhere to be found.

Mr. Harris speaks of teaching that is considered "scientifically orthodox." For our own part, we never heard of orthodoxy or heterodoxy in connexion with science at all; a man of science, that is, an investigator of facts to be employed in the way we call scientific—to be compared, classified, and related—concerns himself only about the truth of his generalizations; he gives no thought to "orthodoxy." If Mr. Harris can improve our knowledge on the matters handled by him in this lecture,—that is to say, if he can so far correct our beliefs as to bring them more into accord with the facts they stand to represent,—we shall all be much obliged to him, and no considerations of orthodoxy will forbid us to pay him all the attention he may deserve. There is no *Roma locuta* est in Science. But we cannot help thinking that Mr. Harris is perturbed by a bugbear of his own creation. He has evidently formed some conception about Science which oppresses him, and all we can do is to recommend him to forget the word altogether, to put forward what views of astronomical or other matters he thinks he can establish, and to rest assured that, as in these things there is no fear nor favour, his opinions will be accepted or rejected according as they shall be found, when tested in the most efficient mode available, to be true or untrue.

Although unwilling to touch upon the various subjects treated of in this lecture, we think it not amiss to give one specimen of the reasoning by which Mr. Harris attempts to overthrow some of our most trustfully accepted astronomical doctrines. He is desirous of substituting for Newton's well-known theory, that the force of gravitation varies inversely as the square of the distance, a theory of his own, that it varies inversely.

the distance. In support of this view he adduces the facts that at the earth's surface a body falls (he should have added starting from a state of rest) through $16\frac{1}{2}$ feet in a second; and that at the distance of the moon, or 60 semi-diameters of the earth, a body would fall towards the earth through $16\frac{1}{2}$ feet in a minute. Hence, he argues, as the space accomplished at the earth's surface is traversed in an interval of time which is $\frac{1}{60}$ of the interval of time in which an equal space would be traversed at the moon's distance from the earth, the intensities of force at the earth's surface and at the moon's distance are not, as is universally taught, in the ratio of 60^2 to 1, but simply in that of 60 to 1. It is to be added that Mr. Harris traces the error which he charges upon the calculation of Newton to the non-recognition by the latter of the law of accelerated motion. We confess that until we came to the passage in which this designation of the cause of Newton's alleged error occurs, we thought that Mr. Harris had overlooked that law himself. We would suggest to Mr. Harris that, instead of comparing the space described by a falling body in the first second of its fall at the earth's surface with the space described by a falling body at the moon's distance in a period of sixty successive seconds, he should make his comparison with the space described at that distance in the first second of its fall. Admitting, as he seems to do, that the space described in a minute at the moon's distance is $16\frac{1}{2}$ feet, if he will bear in mind that the space described from a state of rest by a body of uniformly accelerated motion is proportional to the squares of the times employed in its description, we think he will find that to accomplish a space of $16\frac{1}{2}$ feet in a minute, a body must have described in the first second of that minute, not $\frac{16\frac{1}{2}}{60}$ but $\frac{16\frac{1}{2}}{60^2}$ feet; and if this be so, he may be inclined to spare Sir Isaac's law yet a little while, until, re-invigorated by fresh draughts from the well of Science, he again sallies forth to lay his destroying hand upon the giants who, in his opinion, obstruct the path of sound knowledge.

ANY one who possesses a copy of the following book will confer a great favour on me if they will lend it to me for two or three weeks: *A List of the Officers claiming the Sixty Thousand Pounds granted by His Sacred Majesty for the Relief of his truly Loyal and Indigent Party.* 4to., 1663. EDWARD PRADOCK.

Bottesford Manor, Brigg.

MR. DIXON writes: "I am engaged in compiling a history of the Dixons of Beeston, but cannot get on for want of knowing what Miss Dixons married into the ranks of Topham, Robinson, Mitchell, Lonsdale, Bickersteth, &c., so that I may be able to assign them their proper places, Christian names, &c., in the pedigree. Can any Leeds reader assist me? I suppose the marriage register of St. Peter's Church, Leeds, is the most likely source of information. I am willing to pay fairly for a search, although I intend, D.V., to print for private circulation only.—R. W. Dixon, J.P. and D.L. for co. Durham."

Beaton-Carew.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

CIRCOGRAPHIA BRITANNICA, consisting of Colored Engravings of the various Breeds of Dogs existing in Great Britain, with Observations on their Properties and Uses. By Sydenham Edwards. London, 1800. 4to. Sold by White, Fleet Street, Robinson, New Bond Street, Symonds, Paternoster Row, &c.

Wanted by George R. Jones, Hembury, Macclesfield, Cheshire.

SOUTHERN HISTORY OF BRAZIL. Second Vol., 1810. 4to. Longmans & Co.

Wanted by James Wright, 109, Brecknock Road, N.

WALKER'S HIBERNIAN MAGAZINE. A Set, or any Numbers, or Odd Vols.

THE MILESIAV MAGAZINE. 1 Vol.

COR'S (WATTY) IRIAN MAGAZINE. 3 vols. or odds.

THE KERRY MAGAZINE.

HARDIMAN'S HISTORY OF GALWAY.

TRANSACTIONS OF THE ROYAL IRISH ACADEMY. Odd vols. or parts.

PROCEEDINGS OF THE ROYAL IRISH ACADEMY. Odd vols. or parts.

Wanted by W. H. Kelly, 3, Grafton Street, Dublin.

HICKMATE PORTER'S FLOWERS OF THE LIVES OF THE SAINTS OF ENGLAND, SCOTLAND, AND IRELAND. Printed at Douay, 1682. (Only Vol. I. was printed.)

Wanted by Rev. J. J. Fowler, Winterton, Brigg.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

BELGRAVIA.—You will find what you are seeking in *The History of Auricular Confession, Religiously, Morally, and Politically considered among Ancient and Modern Nations. The original was in French, by Count C. P. de Lasteyrie. An English translation, by Mr. Charles Cocks, was published by Mr. Bentley in 1848.*

L. T.—The lines are modern, though the writer is not now much read:—

"Flies what it loves, and, petulantly ooz,
Feigns proud abhorrence of the proffered joy."

See *Hayley's Triumphs of Temper.*

T. R.—Urns were not placed in religious temples.

TABARD.—Fuller says, in *his Worthies*, that before the time of Henry VIII. there was a Bray, a "doctor of physic," who was father to Reginald, first and last Lord Bray. Nicolas chronicles two. Edmund Brays, 1529; and his son, John, 1639–1657. The latter, who died s.p., danced at Queen Mary's wedding better than King Philip did. See *Verney Papers* (Camd. Soc.), pp. 52, 56, 73, 77.

W. M. T.—Accepted with thanks.

A. B. L.—Any bookseller would furnish the information.

DR. TAMBURINI (Milan).—MR. J. ELIOT HODGKIN writes to say that, if you will indicate an address in London to which he can send the information required, he will be happy to comply with your request.

JACOBUS.—It is no difficult matter, as our columns constantly testify, to obtain on payment extracts from MSS. in the British Museum.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, SEPTEMBER 20, 1878.

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Notes.

ULTRA-CENTENARIANISM.—No. II.*

CENTENARIANS IN THE CENSUS: PHOEBE HESSEL.

I have much pleasure in meeting your wishes, and in considering any communications on the subject of Centenarianism which may be addressed to "N. & Q." with a view to adding, to such as in my judgment it is desirable to lay before your readers, any observations which may suggest themselves to me.

At the same time, I warn you and your readers, that if you put whip and spur into the hands of a man who rides a hobby, you must not be surprised if he gives his hobby the rein.

Of the four communications you have sent to me, two could not, I think, be inserted with any advantage to the cause of scientific truth. The first, from Belfast, enumerates many ultra-centenarians, beginning with Old Parr, without an atom of evidence in support of them; and the second, from Dublin, gives the names, ages, dates of death, and brief notices of a number of alleged centenarians who died in Ireland in the year 1761 and 1762, from contemporary Dublin newspapers. At this distance of time it would be impossible to investigate these with any prospect of success.

* For No. I. see p. 63.

The following extract from the *West Sussex Gazette* of the 3rd of July deserves to be preserved, because it contains a certain amount of confirmatory evidence (such as the birth of an elder brother in 1769), which shows that the case might be investigated by any one on the spot with very little trouble:—

"A CENTENARIAN.—A widow, living at Tottington, in this parish (Lymminster), named Elizabeth Shepherd, has for some years stated her age so as to make it 100 in December last, that her maiden name was Hughes, and that she was born at Kirdford, and married at Bury. On reference to the baptismal register at Kirdford we find: '1772. Elizabeth, daughter of William and Jane Hewes, December 10th,' and at Bury there is the register of her marriage, as Elizabeth 'Hughes,' with Thomas Shepherd, on the 16th February, 1798. In both parishes several of her family are still living, and the Rector of Kirdford remembers burying her elder brother in 1843, then aged seventy-four. What will the incredulous on the subject of human life ever being extended to this period, in these days, say to this?"

Was the brother who died in 1843 the child of the same father and mother as the Elizabeth Hewes baptized 10th December, 1772, and is the Elizabeth Hughes, married to Thomas Shepherd in 1798, described in the marriage register in such a way as to establish her identity with Elizabeth Hewes; and, lastly, is it clear that the Elizabeth baptized in 1772 did not die in infancy, and hand down her name to a younger sister?

The fourth and last communication is entitled "Centenarians in the Census: Phoebe Hessel," and is as follows:—

"If Mr. Thoms has not brought to a close his labours on the subject of human longevity, I desire to call his attention to two matters which seem to me deserving of examination.

"The first is that he should procure from the proper Department a list of all those persons who returned themselves as being of the age of 100 and upwards at the time of the last Census, and print the same in your columns, with the exception of such as he may have already investigated. If he would add to the several cases any hints as to the evidence which they might severally require, I cannot doubt that many of your readers would assist him with regard to cases in their own immediate neighbourhood.

"The second, a small matter, is that he should, if he has not already done so—and there is no mention of it in his book—look into the case of Phoebe Hessel, the old woman of 108, buried at Brighton. As she had served in the army, it is probable that before George IV. put up the stone to her memory, evidence as to her age was submitted to the King. At all events, as she had served as a soldier, Mr. Thoms will probably have little difficulty in tracing her age from the records of the War Office.

"C. I. C."

C. I. C.'s suggestion as to the centenarians in the last Census is one well deserving of attention; but it would entail such an amount of labour upon me, that for that, among other reasons, I cannot, at least at present, undertake to carry it out. I am not altogether indisposed to try my hand at it, and am much inclined to do something analogous with respect to the alleged centenarians who died

in 1871, referred to in the valuable *Thirty-fourth Report of the Registrar-General of Births, Deaths, and Marriages*, lately issued, and of which an interesting abstract has appeared in most of the leading papers.

In inviting me to examine the case of Phoebe Hessel, your correspondent only gives public expression to an appeal which has often been addressed to me privately; and, strangely enough, since his letter has been in my hands, my friend, Mr. J. Gough Nichols, has written to me upon the subject; and on my explaining to him some of the difficulties in the way of my going into the case of this old Brighton celebrity, has kindly placed in my hands a volume which contains a fuller account of her than I have yet seen, namely, that in the second edition of Alderman Martin's *History of Brighton* (8vo., 1871).

This, as the author states, is quoted from Erredge's *History of Brighton*, but with additions. Erredge appears to have derived the basis of his notice from the account of Phoebe given by Hone in his *Year-Book*. But fifty years after the death of the old woman, who herself alone could clear up the obscure points, and supply the missing links in her story, it will, I fear, be next to impossible to establish or disprove the great point of interest in that story, namely, that she attained the extraordinary age of 108 years.

After stating briefly, on the authority of her tombstone, that Phoebe was born at Stepney in 1713, and served at Fontenoy, where she received a bayonet wound in her arm, Alderman Martin's account runs as follows:—

"This woman in early life fell in love with a man of the name of Samuel Golding, a private in the regiment called at that time 'Kirke's Lambs.' She was then only fifteen years of age, but being, as she frequently remarked, a fine girl for her years. Her maiden name was Smith. The regiment to which Golding belonged was ordered for foreign service—the West Indies—in 1728; but such was Phoebe's attachment for him, that donning the garb of a man, she enlisted in the 5th Regiment of Foot, commanded by General Pearce, then under orders for the West Indies likewise (in the hopes of joining her lover). There she served five years, without making her sex known to any one; she then returned to England with her regiment, and soon after her return it was ordered to join the forces of the Duke of Cumberland abroad, and fought in the battle before mentioned. Golding's regiment and hers were afterwards at Gibraltar, where he got wounded, and was invalided home to Plymouth. She then informed the wife of General Pearce of her sex and story, who obtained her immediate discharge, and she was at once sent to England. She then proceeded to the Military Hospital, and there nursed Golding, and on his recovery they were married, and lived, until his death, happily together for more than twenty years on his pension from Government."

The Alderman then proceeds to tell us that, after being a widow some time, she came to Brighton, and was married to her second husband, William Hessel; and then furnishes a few particulars of her contributing to the arrest of some men who

had robbed on the 30th of October, 1792; and quotes resolutions of the churchwarden and overseers for her being assisted by the parish on the 5th of December, 1792, on the 20th of May, 1797, and on the 14th of August, 1806. Not only is there no mention of her then age at these dates, but it will be seen that the earliest of them refers to a period when, according to her own statement, she must have been seventy-nine.

It is obvious that with respect to the events of Phoebe's life between 1713 and 1792—a period of just upon eighty years—there is not one which is established by proof; or accompanied by such information as would contribute to its being distinctly or clearly established. Some it would be absolutely impossible to trace, and others are inconsistent and improbable.

Phoebe must indeed have been "a fine girl for her years" if at that age she could, "by donning the garb of a man," disarm all suspicion as to her sex. Again, if Golding was serving in the 2nd Foot, why did she enlist into the 5th? I have heard of an Irishman who gave as a reason for joining the 39th that he had a brother in the 40th; but Phoebe was not an Irishwoman; and the Black-eyed Susans of the good old times, when they desired to follow their sweet Williams to sea, did not sail in the same fleet, but in the same vessel.

These are but two out of the many difficulties which strike one at the first glance.

I must reserve the others for another paper, in which I hope to give the results of some inquiries which I am pursuing in the hope of ascertaining upon what substratum of fact the romantic story of old Phoebe is founded. WILLIAM J. THOMS.

EIGHTH EXTRACT FROM MY OLD MS. NOTE-BOOK.

(TIME, HENRY VIII.)

Prophecies. No. 2.

THE GREAT BEAR.

"There is a knyght/
A great beare
y^t w^t the helpe of almight/
shall sett England in her ryghtt
the shortyst daye, the longyst nyght
y^t maybe in the yeare/.

There is no indication in the Note-Book from what source this prophecy is taken. I presume it goes much further back than the reign of Henry VIII., and that it belongs to the Merlin series.

If I mistake not, the fulfilment of it must be looked for in the great Warwick struggle. The solution being somewhat as follows:—

1. "The Knyght" referred to is Warwick the "King-maker."

2. Called "a great beare" from his cognizance. The Round-Table Warwick had only a bear, being a punning crest on his name *Arth*, a bear (Latin,

was). The second earl, Morvid, added the club, or "ragged staff," to commemorate his victorious contest with the giant, who was overcome by a club or tree pulled up by the roots. But "the bear" always remained the distinctive cognizance of the family.

3. "With [or by] the helpe of almight." The might of the Earl was peculiarly all-powerful, and obtained for him the name of "King-maker."

4. By his might he "shall sett England in her ryghtt," or restore the line of York in the person of Edward IV. In the battle of Wakefield, Margaret apparently succeeded in her cause, for the Duke of York was left dead on the field, but Warwick "by his almight" quite changed the aspect of affairs. He espoused the cause of the Earl of March, and obtained the custody of Henry; and although several battles succeeded, with varying fortunes, the result was the overthrow of the Lancastrians and establishment of Edward IV. on the throne. "England was sett in her ryghtt."

5. This was to be on "the shortyst days and longyst nyght in the yere." The battle of Wakefield was fought on December 31, 1460, Old Style. By cutting out ten days, we get December 21, New Style, the shortest day and longest night of the year.

The paraphrase, therefore, may be rendered thus: There is a knyght [the Earl of Warwick, called from his cognizance the] great Beare, y^e wth the helpe of [his] almight, shall sett England in her ryghtt [by restoring the crown to the line of York in the person of Edward IV. And this shall occur on] the shortyst daye, the longyst nyght y^e mayebe in the yere [viz., Dec. 31, 1460, Old Style].

The two prophecies already sent cover a space of some 350 years; the first referring to Napoleon Bonaparte, and the second to Warwick the King-maker. Certainly history does not furnish two more conspicuous figures, and if seen have really the gift of discerning the advancing shadows of coming events, these two giants must have towered pretty conspicuously above the heads of the ordinary crowd. They are precisely the men we should expect to be selected for prophetic note, and I really think the interpretation given is neither forced nor far-fetched. Of course, these prophecies will be set down by many amongst the tentative guesses of fortune-tellers, or the strange coincidences of dreamers; but with the theory of the matter your readers have no concern. Other forecasts shall be sent from time to time, and if we can put together the mosaics with seemly probability, either personally or with the help of your very learned correspondents, we shall open up at least "fresh woods and pastures new" for literary ingenuity.

Prophecies. No. 3.

THE SINE AND THE FIRE.

"The synke & the fyre shalbe gys'fallye bought. And wha' the fyre standy the vnd' the synke; then stands Englande w'out a rightous [rightful] kyng!"

"but the vi shall shall [sic] vpp & the synke shall vnd'." "whē did men ryse there wylbe moche wond'?"

This I will leave for your readers to explain, for it would not be fair to give them no part in the hunt. If they give it up as hopeless, I will submit to them my solution. E. COBHAM BREWER.
Lavant, Chichester.

HOW THE GREAT NAPOLEON DIED.

The following incident from the pen of the celebrated ecclesiastical historian, Abbé Roubacher, at once contradicts the absurd and irreligious stories that have been circulated in reference to the death of Napoleon Bonaparte by a certain class of historians:—

"We have seen a man who, in the history of the world, walked in the steps of Nimrod, Cyrus, Alexander, Cæsar, and Charlemagne. We have seen Napoleon, the modern incarnation of military and political genius. We have seen him turn his dying eyes towards Rome, and ask of her a Catholic priest to receive his last confession and to sanctify his last moments on the rock of St. Helena. On the 27th of April, 1821, he found himself immediately attacked by the malady of which his father died. From this moment he only occupied himself with the duties of piety, and the priest of Vignali was almost constantly with him. 'I was born in the Catholic religion,' he said at different times; 'I wish to fulfil all the duties which it imposes, and receive all the assistance which I hope from it.' One of the companions of his captivity, the Count Montholon, adds — 'On the 29th of April, I had passed my thirty-nine nights at the bedside of the Emperor, without his allowing me to be replaced in this pious and filial service; when, in the night, between the 29th and 30th of April, he appeared to be much concerned for the fatigue I was suffering, and begged me to let Abbé Vignali take my place. His persistence proved to me that he spoke under the pre-occupation foreign to the thought he expressed to me. He permitted me to speak to him as a father; I dared to say what I had comprehended; he answered, without hesitation, 'Yes, it is the priest I ask for; take care I am left alone with him, and say nothing.' I obeyed, and brought directly the Abbé Vignali, whom I warned of the holy ministry he was about to exercise. Introduced to Napoleon, the priest fulfilled all the duties of his office. Having humbly confessed, this Emperor, formerly so proud, received the VIATICUM and Extreme Unction, and passed the whole night in prayer, in touching and sincere acts of piety.' In the morning, when General Montholon arrived, he said to him, in an affectionate tone of voice, and full of satisfaction, — 'General, I am happy; I have fulfilled all my religious duties, I wish you, at your death, the same happiness. I had need of it; I am an Italian — a child of the rank of Corsica. The sound of the bell affects me — the sight of the priest gives me pleasure. I wished to make a mystery of all this, but that would not be right. I ought, I will render glory to God; I think he will not be pleased to restore me to health; but give your order, General, let an altar be prepared in the next room; let the Blessed Sacrament be exposed, and let the Forty Hours' Prayer be said.' The Count Montholon was going out to execute the order, when Napoleon called him back. 'No,' he said, 'you have many enemies, as a noble, they will impute the arranging of this to you, and they will say that my senses are wandering. I will give the orders myself.' And, from the orders given by Napoleon himself, an altar was arranged in an adjoining room, where

the Blessed Sacrament was exposed, the Forty Hours' Prayers were said. Then he added:—"There is nothing terrible in death; it has been the companion of my pillow during the past three weeks, and now it is on the point of seizing me for ever. I should have been glad to have seen my wife and son again, but the will of God be done." On the 3rd of May he received, the second time, the holy VIATICUM, and, after having said adieu to his generals, he pronounced these words:—"I am at peace with all mankind." He then joined hands, saying, "My God!" and expired on the 5th of May, at six at night."

HENRY B. MURRAY.

Belfast.

"NOTES ON THE ANCREN RIWLE," edited by the Rev. J. Morton (Camden Society).—"mid te fleotinde pord tofleoteð þe heorte," p. 74, is wrongly translated by "with the flitting word the heart flits away": *fleotinde* is "fleeting, fluens"; *tofleoteð*, "fleets asunder, diffluit."

"þet on agrupie aþean ham," p. 92; here *agrupie* seems to be a mistake for *agrupie*, Germ. *ergrau* (horreat); the other MSS. have the synonyms *grise* and *uggi*.

"he pent þene lof," p. 104; the editor takes "lof" for *lof*, "praise," but feeling the impropriety, he makes shift to translate it by "strain": now the pronoun "þene" (acc. masc.) shows that we have not to deal with *lof* (praise), which is neuter, but with the masculine *lof* (loof), which makes good sense: "he turns the loof, he changes his course."

"voðer to hevi vor te veðren mide þe soule," p. 140, not "a too heavy weight to give wings to the soul," but "too heavy a charge to charge the soul with": *veðren* is a derivative of *vøðer* (see *Dictionary*, p. 168).

"stod on holi mon neorrento," p. 370, translated, at random, by "a holy man stood not far off": "neorrento" is a nonentity which owes its existence only to a mistake of *n* for *u* (*v*); the right reading is *veorren to* (as on p. 288).

F. H. STRATMANN.

Krefeld.

VAGARIES OF SPELLING: "OR" v. "OUR."—I fancy there cannot be any doubt about spelling such words as neighbour, ardour, honour, harbour, and the like. As far as I have read in our standard authors I find *our*, which is certainly now the common and, as I take it, the right form of spelling. Yet I have observed in one journal that words of this kind are always altered, the *u* being dropped out. I have noted "ardor," "neighbor," "harbor," "fervor," as the most offensive.

It seems that in those pages there reigns an arch perverter of the press, who takes the contributions of different authors (for it is not confined to any one alone) before they go to press, and corrects (?) their spelling after his own method. I fancy this movement originated in America. This system of spelling may do mischief, for many people are

misled by what they see in print, and think that any word there must be right. However, it will not have been introduced without a protest in the pages of "N. & Q."

I should also note certain vague and startling forms which appeared in a good article on Chaucer by Mr. Furnivall in *Macmillan's Magazine* early this year.

There, such forms as "finisht," "accomplisht," "dropt," and others more outrageous met the eye. I always thought they were spelt "finished," "dropped," &c. But perhaps this is an error. I wonder if Mr. Furnivall would spell "completed" as "completet," or "branded" as "brandt," for surely in this case a famous old "Satirist of Fooles" might rise in wrath from his grave.

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

FERINGHEE.—Mr. Mounsey, in his interesting book, *A Journey through the Caucasus and the Interior of Persia*, says that *Feringhee* is the term under which all Europeans are included in Persia, and thinks that the word is a corruption of *Varangian*, the name of the Emperor's body-guard at Constantinople, who were frequently despatched as a *corps d'élite* to defend the frontier.

Mr. Dasent derives the name *Varangian* from Gothic *Var*, an oath or covenant (compare Anglo-Saxon *Wær*, Eng. to *swear*, Germ. *Schwur*), probably a translation of *Sacramentum*, the Roman military oath. See *Quarterly*, July, 1873, p. 170.

A. L. MAYHEW.

Stratford-on-Avon.

SIR FRANCIS DRAKE.—Some years ago, at the sale of the pictures of the late Rev. Dr. Raffles, I purchased a portrait in oils of Sir F. Drake, on the back of which is the memorandum below, which, judging by appearances, is of great age, probably as old as the picture itself, or nearly so:—

"SIR FRANCIS DRAKE.

"Painted by Pourbus, by command of Her Majesty Queen Elizabeth, after the memorable voyage that the English had ever yet performed on the 4th April, 1581.

"Her Majesty dining at Deptford, after dinner entered the Ship which Captain Drake had so happily guided round the world, and being there a bridge Her Majesty had passed over broke down with 200 persons on it and no one hurt by the fall, and then she did make Capt^l Drake Knight in the same ship for reward of his gallant services."

THOMAS ARTHUR HOPE.

[For the papers on Drake's arms, see "N. & Q.," 4th S. xi. 464, 514; xii. 35.]

STOTHARD THE PAINTER.—As a note of objection to Mrs. Bray's statement in her life of my father (p. 99), it being not only untrue, but disrespectful to that body to which he belonged, I beg to state it was invariably the practice with him in the last week of February to say, "Now, Robert, I must get you to call at Brown's and order him

to send me 'a three-quarter canvas,' for I must put aside all my commissions, and paint something for the Academy"; with, at times, the remark, "I often ask myself if it is not oftener a loss than a benefit, for they never sell there. You will have to find room for it in the drawing-room on its return."

ROBERT T. STOTHARD.

HOGARTH'S "MARRIAGE A LA MODE."—

"On Friday the originals of *Marriage à la Mode*, the *chef d'œuvre* of Hogarth, were sold at Christie's great room, Pall Mall, to Mr. Angerstein for a thousand guineas."—*Monthly Mirror*, February, 1797.

CHARLES WYLIE.

FUNERAL SERMONS ON DR. NATHANAEL HARDY, DEAN OF ROCHESTER.—In the Rev. Thomas Smith's edition of Hardy's *Epistle of St. John Unfolded* it is debated whether two funeral sermons (one by Dr. Patrick, Bishop of Ely; the other by Dr. Meggot, Rector of St. Olave's, Southwark) were preached on the death of Dean Hardy in 1670. In that notice no mention is made of another, viz., the last sermon in the 1672 edition of *Θρηνηκος: The House of Mourning*. This sermon, from the text Job xiv. 14, was—following the order of the names of the authors mentioned on the title-page—preached by Dr. Josiah Alsop, having been delivered at St. Martin's-in-the-Fields. It is entitled *Days appointed to wait for a Change*. Many of the other sermons in this old book are worth authenticating, both as regards authors and subjects. The titles, &c., are given in detail in Darling's *Cyclo. Biog.*, but no names are mentioned.

J. E. B.

INSCRIPTION ON THE WALL OF A HOUSE IN HIGH STREET, TEWKESBURY.—The following inscription has been found on one of the walls of a house undergoing repair, above a fire-place, now bricked up, formerly in an upstairs room. The inscription, which is painted on the whitewashed bricks, is in old English characters, with red initials. It measures thirty-eight inches by eighteen, and, notwithstanding whitewash, is still in a fair state of preservation. It is supposed to be nearly three centuries old:—

"Three thinges pleseth booeth god and man. Concorde
Be twene bretheren Amytie betwene nayghbours:
And A man and his wyfe that agreeth well to gether.
Fower thinges hurt much the site of man Teares,
smocke, wynde,
and the woorst of all to se his friends unluckye and his
fose happye.
These fyve thinges are rare sene A fayer yonge womane
with out
A lover, a yonge man with out myerth An old ueseror
without money,
aney greate fayer with out theffes A fare harne with
out music."

F. N. G.

ANECDOTE OF LORD MANSFIELD.—The *Manchester Courier* for August 13th, after relating the

circumstance of the late Lord Westbury having forgotten to name any executor to his will (written by himself), as an illustration of the aphorism that a lawyer is not competent to deal with his own affairs, and that if he touches them he will inevitably blunder, adds:—

"It recalls the story of Lord Mansfield, who could not trust himself to record the simplest matter, or take the most unimportant step, with respect to his own affairs, until he had transferred a guinea from one pocket to another, and had thus created the delusion that he was being consulted about somebody else's business."

This is evidently one of those transmigratory stories whose paternity is never more than humorously putative; and it has probably at some time or other been adapted to all the professions.

At all events, in a fragment which I possess of a collection of anecdotes, which I should judge to have been published some time during the reign of George III., the same story is inserted at the expense of the medical profession, as follows:—"It was said of a Bath physician, that he could not prescribe, even for himself, without a fee, and, therefore, when unwell, he took a guinea out of one pocket, and put it into the other."

In states of momentary abstraction, it is, perhaps, not impossible that both lawyer and physician may once or twice have been betrayed by the force of habit into the perpetration of some such absurdity, but the person who can believe that it was habitual to either of them must, indeed, be exceedingly credulous.

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton.

EPITAPH ON A MATERIALIST:—

"Beneath this stone, to worms a prey—
Himself as poor and vile as they—
Eugenio lies, in hopes of rest,
Who deemed all farther hope a jest;
He ne'er on fancy's wings could rise
To heaven-built domes above the skies,
Content from whence he sprang to lie,
Nor cared to live, nor feared to die."

Is anything known as to the name of the Eugenio referred to in the above, or when or by whom the lines were written?

E. H. R.

"QUOTATIONS IN CATALOGUES."—In my experience of many and various catalogues of books, I have often noticed the choice quotations anent a library, books, and kindred subjects which book-sellers prefix to the lists of their wares. I have "made a note of" the following:—

1. "I am for whole volumes in folio."—*Shakspeare*.
2. "It is a man's duty to have books; a library is not a luxury but one of the necessities of life."—*H. Ward Beecher*.
3. "Knowing I lov'd my books, he furnished me . . . with volumes that I prize."—*Shakspeare, Tempest, Act i., sc. 2*.
4. "I had rather than forty shillings I had my book . . . here."—*Shakspeare*.
5. "Books are a guide in youth and an entertainment

for age. They help us to forget the crossness of men and things, compose our cares, and lay our disappointments asleep. When we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation."—*Jeremy Collier*.

6. "There is no end of books, and yet we seem to need more every day."—*Manton*.

7. "The past but lives in words; a thousand ages were blank, if books had not evoked their ghosts, and kept their pale embodied shades to warn us from fleshless lips."—*Bulwer*.

8. "Your second-hand bookseller is second to none in the worth of the treasures which he dispenses."—*Leigh Hunt, On the Beneficence of Book-stalls*.

9. "The true University of these days is books."—*T. Carlyle*.

A great portion of my bound catalogues is at Oxford, which naturally reduces the number of my quotations. I am preparing an article on "Curiosities of Catalogues," and if any reader of "N. & Q." has any *bookseller's* catalogues remarkable, quaint, or specially curious, I should much like to hear from him as soon as possible. H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

DRUMNADROCHIT: A BALLAD.—The following lines are stated to have been sent to Mrs. Wells, the landlady of the inn at Drumnadrochit, by a tourist who observed in the visitors' book a remark by Mr. Shirley Brooks as to the difficulty of finding rhymes to this uncouth name:—

"Low in spirits, low in pocket,
Come at once to Drumnadrochit.
Sick of snobs, and tired of swells,
Sojourn at those pleasant Wells;
Better door you cannot knock at
Than the inn of Drumnadrochit.
Cheerful rooms and restful beds,
Pillows soft for heavy heads;
Warmest welcome meets you there,
Best of drink and best of fare.
Leafy shades and winding walks,
Benches set for friendly talks,
Bowers where you smoke at ease,
Garden humming round with bees;
Mignonette and purple rocket
Scent the air of Drumnadrochit.
If for shooting you're inclined,
Load your gun (but do not cock it),
And be off to Drumnadrochit.
If for angling you've a mind,
Screw your trout rod in its socket,
And then, ho! for Drumnadrochit.
The egg is fresh—no need to clock it—
Which you get at Drumnadrochit.
Your valise? you need not lock it
When you stay at Drumnadrochit.
No one wonders what o'clock it
Ever is at Drumnadrochit.
Squeamishness has nought to shock it
At the inn of Drumnadrochit.
Pleasant place! may no one mock it!
But my song is getting long,
And I think I'd better dock it;
So, farewell to thee, fair Wells,
And farewell to Drumnadrochit."

A. H. BATES.

Edgbaston.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"THE LANTERNE OF LYGHTE."—In Herbert's *Typographical Antiquities* (vol. i. pp. 402-404, London, 1785-90), under the head of Robert Redman, who printed books from 1525 to 1540, is mentioned a book, printed without date, entitled *The Lanterne of Lyghte*. It is of small size, in eights, printed, says Herbert, "in a small neat secretary type," and contains 74 leaves. The colophon is as follows:—

"Imprynted at London in Fletestreete by me Robert Redman, dwellyng at the sygne of the George, next to Saynt Dunstan's Church."

I imagine the book is of extreme rarity, and should be obliged if any correspondent of "N. & Q." can state where the printed copy possessed by Mr. Herbert, or any other copy, is to be found. At the end is a woodcut of youthful pastimes, taken from the earlier printed missals of France. Pynson's cipher is on the reverse of the leaf containing the colophon.

The treatise was written by one of the followers of Wickliffe. It was reprinted by the late George Stokes, Esq., in the series of British Reformers published by the Religious Tract Society, and appears in the volume containing selections from the writings of Wickliffe and his successors. Mr. Stokes, in his prefatory remarks, mentions the existence of early MS. copies of this remarkable work. Can any correspondent say where such may now be found? S. M. S.

[A copy of the original edition of this work is in the British Museum. It is conjectured that J. Grime is the author, and the date 1530.]

THE STAR CHAMBER.—I have lately come across a manuscript "Treatise" of the Court of Star Chamber, and wish to know if it has been published, and if its authorship is known. It was evidently intended for publication, as the writer, who, by the bye, speaks throughout in the first person, hints at a more correct edition hereafter. I will transcribe the last paragraph as a specimen of the style of the author, in hopes that some of your readers may be able to identify him. It is as follows:—

"And thus with as much brevity as this matter would afford, I have made a survey of the Court, whereunto much more might be added, and that which I have written might be couched in better form and words which hereafter I shall gladly endeavour to effect, and in the mean time submit this my labour to be confirmed or disallowed to men of better judgment, hoping I have set down nothing but truth, having pursued so near as I can in all things the direction and opinion of that famous Lord Chancellor Egerton, whose memory I ever reverence, and to whom I must attribute all my observations, being glad to shroud myself under the protection of his name,

tanquam sub Ajacis clypeo, by whose favour, yea, and private and particular directions, I have been enabled both in my poore understanding and weak estate, 'Postulans ut si quid superfluum vel perperam positum in hoc opere invenerit illud corrigat et emendat cum omnia habere in memoria et in nullo errare divinum sit potius quam humanum.'—*Bracton*, fol. i. cap. 1."

The treatise begins:—

"I cannot but with admiration reverence the grave judgment of the sages of the Common Law of England," &c.

The book is a folio, written about 1630, in original binding of a superior kind, and is divided into three parts.

1st. Of judges, officers, and ministers of the court.

2nd. The jurisdiction of the same, and the causes which are there handled.

3rd. Concerning the course of the said court, in what form causes are proceeded with.

Any information will greatly oblige.

J. C. J.

FOREIGN ARMS.—As "N. & Q." finds its way to almost every country of Europe, probably some one among your many foreign correspondents acquainted with heraldry will endeavour to help an English brother out of his difficulty. I am anxious to ascertain to whom the following arms, bearing date 1592, belonged:—"Sable, four pallets argent, in the collar point a trefoil, or"; Crest—"A dexter wing, proper, in the sinister base point a trefoil, or." These arms are almost certainly Continental,—at all events, I can find nothing resembling them in the whole range of British heraldry. If one or more of your foreign contemporaries would kindly introduce this query, translated, amongst their own "N. & Q.s," my object would no doubt be very speedily attained. A story of historic interest hangs upon the solution of this query, of the which, however, more anon.

T. HUGHES, F.S.A.

Chester.

MARRIAGES BEFORE NOON.—What rule, custom, or law is it that obliges marriages to take place before twelve o'clock? If of law, in whose reign was it made, and what was the object of restricting them to the morning?

O. P. Q.

Worthing.

[The regulation which limits the hours when matrimony may be celebrated is due to Canon 62. It has been thought that the forenoon was indicated as a fitting time for marriage, on the Church principle that the bridegroom and bride, when they made their matrimonial vow, should be fasting; and we may yet discern traces of this in the wedding breakfast *after* the ceremony. See "N. & Q.," 2nd S. x. 148.]

NORWEGIAN WOODEN HOUSE.—Some few months since a description of a Norwegian wooden house, erected for a gentleman in Devonshire, appeared in the *Times*. I should be obliged by a reference to the number of the *Times*.

Clifton.

"BIBLE-BACKED."—In the Tichborne trial, August 29, Mrs. Mary Smart, being examined by Dr. Kenealy, the following evidence was given:—"Was he a big lad?—Yes. What kind of shoulders?—Rather high. Anything else?—He was humpy or bible-backed." I would ask, whence this expression "bible-backed"?

CUTHBERT BEDE.

THE THAMES EMBANKMENT.—So far back as 1835 I remember an artist of some celebrity who knew John Martin, the painter of 'Belshazzar's Feast,' &c., saying that he (Martin) had, several years before that date, suggested improving the banks of the Thames by the formation of terraces and quays, and had made plans showing how it might be done. Perhaps some reader of "N. & Q." may know if such plans are extant. It would be interesting to see in what they differ from those which have since been carried out, and which, altogether, constitute the most important improvement of the metropolis during the present generation.

A REGULAR READER.

Derby.

BARON NOCKEL.—Where can I find an account of him? He was ambassador here from the Swedish Court at the end of the last century or the beginning of the present.

J. R. B.

ROUMANIA.—I want a good history of Roumania, being desirous of obtaining the names and succession of the Hospodars of Moldavia and Wallachia.

W. D. PINK.

"POEMS AND FRAGMENTS," Jersey, pp. 56, 8vo. 1835, Privately Printed.—Who is the author? In this volume will be found "Cromwell, a Dramatic Sketch"; Chorus from an unfinished drama, entitled "Narcissus"; "Lines on hearing of the Death of Coleridge" at Cape of Good Hope, Dec., 1834, &c. The author seems to have been residing in India in 1833-4. In the copy of this book in Brit. Mus., there is written, "Mrs. Robert Whitmore, from the Author."

R. INGLIS.

"PADDY THE PIPER: A TALE."—If I rightly recollect, it was contained in a book of miscellaneous tales. Can you say who was the author?

JOSEPHUS.

PORTRAIT OF ERASMUS.—If any reader of "N. & Q." has seen or read of a portrait of Erasmus when young, with a beard, probably painted in Italy about 1507-8, I shall be obliged by any information relating to it.

RALPH N. JAMES.

Ashford, Kent.

WISHING WELLS.—Can any of your readers help me to the words of the formula or charm used at the Wishing Wells of the West of England? I have heard it repeated, but can only recall the last two lines, when the young lady sums up the

qualifications she wishes to find in her future husband thus :—

“ And rich, St. Catherine !
And soon, St. Catherine ! ”

The appeal to St. Catherine struck me as singular, as on the Continent she is always considered the special patroness of spinsters, and an old maid is said to “coiffer Ste. Catherine.” C. W.

ROYAL AUTHORS.—Can any reader of “N. & Q.” refer me to a foreign book which covers the same ground as Walpole’s *Royal and Noble Authors*, or to any English book relating to the royal authors of other countries ? LORD WARDEN.

BEN JOHNSON.—I have an old mourning ring, 1733, beautifully finished, in black enamel, with embossed letters, and having a rose diamond on the top. The letters are “Ben Johnson Ob: 12 Sep 1733 Æ: 61.” Who was Ben Johnson ?

R. K. N.

LADY WHARTON’S POEMS.—Anne, second daughter and co-heiress of Sir Henry Lee, third baronet of Dytchley, married Thomas, Lord Wharton, afterwards first Marquis of Wharton. This lady was a poetess. Some of her poetical productions have been published. Where are they to be found ? Others, as a friend assures me, are in MS. In whose possession are the latter ?

FREDERICK GEORGE LEE, D.C.L.

6, Lambeth Terrace.

[Lady Wharton’s Poems will be found in *The Idea of Christian Love*, being a translation, at the instance of Mr. Waller, of a Latin sermon upon John xiii. 34, 35, preached by Mr. Edward Young, prebendary of Salisbury. Lond. 1688, 8vo. See “N. & Q.” 1st S. v. 226.]

BOOK WANTED.—

“Field (J.) Godly Exhortation, by Occasion of the late Judgment of God, shewed in Paris Garden (*the Bear Garden, at Bankside, London*), the 13 Day of January, where were assembled above 1,000 Persons, whereof some were slain, and one third maimed and hurt, black letter, dedicated to the Lord Mayor of London and the Recorder, Serjeant Fleetwood, 8vo. bound in velvet, extremely rare, 3l. 3s. 1583. This exceedingly rare volume gives the names and addresses of many persons who were killed and hurt.”

In Thorpe’s *Catalogue of Books* for 1851 is the above. Will any of your readers kindly tell me where I can find a copy ? I have hunted in vain through all catalogues within my reach. H.

NUMISMATIC.—A short time since a man picked up a medal in one of his fields. It is thought to be brass ; it is very thin, and in the lowest relief. On the obverse is the head of Queen Anne, and round it ANNA D.G. MAG. BR: FR: ET. HIB: R, and, perhaps, a date. On the reverse is a building, a centre with porch and wings ; above the roof three turrets, a cross on each—the centre turret is the largest. There are also two crosses, one at each end of the centre roof. The inscription is FUNDA-

MENTUM QUIETIS NOSTRA (Æ ?). In smaller letters below the building is, I think, H. COLE ANGL. Can any one tell me its history, and what the building represents ? L. C. R.

PRESTER JOHN OF ABYSSINIA, AND PRESTER JOHN OF TARTARY.—The armorial bearings of the see of Chichester, a seated figure in a churchman’s robe, with mitre on head, holding a globe surmounted by a cross in the left hand, and a drawn sword or dagger held by the blade in the mouth, are given in *Curious Myths of the Middle Ages*, by S. Baring-Gould, M.A., as if appertaining to or connected with the once mighty Prelate of Tartary, killed in battle against Jang-I’s Khán, in A.D. 1202.*

John Abgillus, an earlier Prester John of Abyssinia,—perhaps one of the two ambassadors sent by the Emperor Charlemagne with Isaac, the Hebrew, to the Court of Hárún-Ar-Râshid, A.D. 799,—is said to have attended Charlemagne in his conquest of Jerusalem, and to have written an account of it, as well as of his own travels into the Indies, where he gained mighty conquests, and from which he never returned.†

In A.D. 801, the Patriarch of Jerusalem sent a standard, with the keys of the city and Holy Sepulchre, to Charlemagne, apparently tendering him its government ; and from that time forward, to use the words of William of Tyre, the inhabitants of Jerusalem seemed to live more under the domination of Charles than that of their original sovereign.‡

The above account, given on the authority of the *Tilian Annals* and Eginhard, is further confirmed by Matthew of Westminster,§ who says that the ambassadors arrived at Rome while Charlemagne was there, on the day of Our Lord’s Resurrection ; and that he consented to their wishes, promising to wage war against the enemies of the Cross, by sea as well as land, if necessity required it.

Various fabulous accounts of the conquest of Jerusalem by Charlemagne are said to be extant, among others a ridiculous one given by P. Daniel, apparently Le Père G. Daniel, in his *History of France* ;|| but whether Charlemagne obtained possession of the keys by virtue of conquest, as is pretended, or by amicable agreement, he would, no doubt, in either case, have performed the pilgrimage to the Holy Sepulchre.

According to Bayle and Moreri, Abgillus was a

* *History of Genghizcán*, by M. Petit de la Croix, English version, p. 60, and *Mahummadan History*, by Major David Price, vol. ii., p. 484.

† Platts’s *Biographical Dictionary*, apparently derived from Moreri and Bayle.

‡ *History of Charlemagne*, by G. P. R. James, Esq., p. 425.

§ *Matthew of Westminster*, Bohn, p. 387.

|| *Modern Universal History*, vol. xix., p. 316.

son of one of the kings of the Frisii, or Frisons—Frieslanders; and further information regarding the mission under Sighelm, or Suihelm, Bishop of Shireburn, sent to India by Alfred the Great, A.D. 883,* may, perhaps, be elicited by search about Abgillus among the early native annals of Friesland.

Suffridus Petri, an ecclesiastical writer of Lewarden, in Friesland, who died A.D. 1591,† wrote a *Treatise de Scriptor. Frisiae*, in which Charlemagne's expedition to the Holy Land and the travels of Abgillus in the Indies are separately referred to, as being works of historical value.‡

Gerard Jean Vossius, who died 1649,§ in his *De Historiis Latinis*, censures Suffridus Petri as being a simple, almost a foolish man, for giving credit to the idle, witless fictions told by Abgillus regarding the conquest of Jerusalem, but apparently does not question the fact of Charlemagne having been there.

Bayle, from whom the two notices above given are taken, upon this, after saying that "Abgillus wrote two histories, the one of Charlemagne's journey into the Holy Land, and the other of his own expedition into the Indies, the latter whereof describes the country and the various nations who inhabit it," concludes, somewhat inconsistently, by saying, "nothing can be more fabulous than Charlemagne's conquest of Jerusalem."

Has any fuller account of the life and writings of Abgillus, or Prester John of Abyssinia, been published? and has his version of Charlemagne's conquest of Jerusalem been compared with the one given in *Charlemagne*, the Anglo-Norman poem of which we have a valuable translation by M. Francisque Michel?|| R. R. W. ELLIS.

Star Cross, near Exeter.

Replies.

QUATRAIN ON THE EUCHARIST ATTRIBUTED TO QUEEN ELIZABETH.

(2nd S. v. 438, 460; 3rd S. x. 519; xi. 66, 140, 225, 315; xii. 76.)

It is sometimes permitted to the readers of "N. & Q." to revive a question which has already received considerable discussion in those well-stored pages, and such a revival may be all the more permissible when the discussion which has taken place has not been exhaustive or decisive.

A few words will show why I am desirous now of repeating a question which has already appeared

in "N. & Q.," and which was thought worthy, at an early stage of the inquiry, of a valuable editorial note. A month or two ago a gentleman brought to Lambeth library, on one of the days on which I was in attendance, a very charming portrait of Elizabeth before she became queen. The portrait has been pronounced, I believe upon very high authority, to be contemporary; and is, evidently, of considerable interest. Its possessor told me that he proposed to place beneath it, on a label, the famous quatrain on the Eucharist, which is attributed by many writers to the Princess Elizabeth. I give it as I find it in Rapin's *History*:—

"Her answer to the dangerous questions concerning Christ's real Presence in the Sacrament has something in it at once artful and solid:—

'Christ was the Word that spake it,
He took the Bread and brake it:
And what the Word did make it
That I believe, and take it.'

(Rapin, *History of England*, 2 vols., fo., London, 1733; second edit. by Tindal, vol. ii. p. 42, n. g.)

My visitor asked me the question, which I now propose to your readers, on what authority are these lines attributed to Elizabeth? I confess, at once, that I was at a loss to answer the question. I knew that I had seen the quatrain in Miss Strickland's *Lives of the Queens*, and I had an impression that I had met with them in Foxe's *Acts and Monuments*. So I took time to consider the matter.

I found the verses, surely enough (with the variation of *His Word* for *the Word* in the third line), in Miss Strickland's *Lives* (vol. iii. p. 80, Bohn's edition), where they occur in the course of a long paragraph, at the end of which you find as a note, authenticating in whole or in part the contents of the section, the single word "Camden." On this hint I searched first Camden's *Annales rerum Anglicarum . . . regnante Elizabetha*, then Camden's *Remaines of a greater worke concerning Britaine*, looking through two or three editions of each; and, lastly, Camden's *Britannia* (translated by Edmund Gibson). In none of these works could I find any trace of the lines in question. Nor was I more successful in Birch's *Memoirs of Queen Elizabeth* (2 vols. 4to., London, 1754), nor in Lucy Aikin's *Memoirs of the Court of Queen Elizabeth* (2 vols. 8vo., London, 1818).

I then turned, where I ought to have looked before, to "N. & Q.," and there, of course, I learnt that others had been at work upon this question. The editor himself ("N. & Q.," 2nd S. v. 438) refers to a conversation which Lady Jane Grey held with Feckenham a few days before her execution, in which Lady Jane uses these remarkable words, "What took He but bread? And what broke He but bread? And what gave He but bread? Look, what He took He brake; and look, what He brake He gave; and look, what He gave that did they eat." (*Vide* Appendix to her *Life*

* Hough's *Christianity in India*, vol. i., p. 104.

† *Chronological Tables*, by M. l'Abbé L. Dufresnoy, vol. ii., p. 387.

‡ Bayle's *Biographical Dictionary*.

§ *Dictionnaire Historique des Grands Hommes*, Paris, 1812.

|| *Charlemagne, an Anglo-Norman Poem of the Twelfth Century*, by Francisque Michel, London, W. Pickering, 1836.

and *Remains*, by Sir H. Nicolas.) The conversation will be found reported at some length in Foxe, *Acts and Monuments* (v. 415-417, Seeley's edition, 1870).

The lines are also given ("N. & Q.," *loc. citato*) by C. J. R., with a slight, but, as I think, very important variation:—

"Christ was the worde y^e spake it,
Hec gave the breade and brake it;
Looke what that worde did make it,
That I believe and take it."

The variation to which I refer is that of the word *Looke*, at the commencement of the third line, for *And* in the former version. The importance of this variation will be seen if the words of Lady Jane Grey be compared with this reading. In her conversation, as reported by Foxe, she uses the word *look* no less than three times in as many lines; and hence arises the query, should the lines be attributed to Lady Jane Grey, and not to Elizabeth?

To make the question still more perplexing, it is found that the verse is included in the edition of Donne's *Poems*, printed by J. Flesher in 1654, p. 352, though they do not occur in the first edition in 1633. Mr. Grosart, in his very elegant edition of Donne, does not admit them to be the composition of the Dean, but falls back upon the tradition which ascribes them to Elizabeth.

The readers of "N. & Q." have several times revived the subject of these verses. One correspondent (3rd S. x. 519) observes that "these old verses, expressing the faith of the wisest of our Reformers—

'It was the Lord that spake it'—

are printed in Sherlock's *Practical Christian*, 1698, Pt. II. chap. i." Another writes to say (3rd S. xi. 325) that in Hume's *History of England* (edit. 1812, iv. 443) they are quoted from Baker's *Chronicle*, p. 320. A third finds them (3rd S. xii. 76) in Clark's *Ecclesiastical History*, 3rd edit. 1675. A fourth discovers them (3rd S. xi. 140) "in the old churchyard of Templecorran, or Ballycarry, co. Antrim, Ireland," on a tombstone, in the following very curious form; the five numerals taking the place of the five vowels:—

"James Burns, Born 1772.

Ch3rst wls th2 w4rd thlt splk2 3t,
H2 t44k th2 Br2ld lnd brlk2 3t;
lnd whlt thlt w4rd d3d mlk2 3t
Thlt 3 b2l32r2 lnd tlk2 3t."

I hope that one may be forgiven for thus summing up what "N. & Q." has gathered together on this quatrain. It will be seen that there have been two claimants at least to the authorship of these lines, Queen Elizabeth and Dean Donne. To these I venture to add a third, in the person of Lady Jane Grey,—and I will ask, once more, whose are the lines? and, as a help to the decision of that question, where do they first occur?

W. SPARROW SIMPSON.

THE DOUBLE GENITIVE.

(4th S. xii. 202.)

Of the instances of this form given by W. M. T., I apprehend "that life of Swift's" is undeniably wrong; "that will of my father's" almost necessarily wrong; and "a favourite view of the general's" probably wrong: but that all the rest are right, and that the solution is this.

It is not, in fact, a double genitive. *Of* means, as I need not say it often does, *among*; and the consequent assumption, upon which the above distinctions between the several quotations depend, is, that the subject of the sentence is one out of many.

"A kinsman of Lord Palmerston's" means "A kinsman among Lord P.'s (kinsmen)"; and so of the rest. But "life of Swift's" must be wrong, because no one has more lives than one. "That will of my father's" is almost certainly wrong, because the presumption is that a man only makes one will; and "a favourite view of B.'s" is *suspicious*, because the idea of a favourite rather suggests oneness than plurality. Still, it might mean "a favourite view among those which B. usually saw."

The point may be made clearer by substituting "mine" for the genitive, being, in fact, the same construction. "A son of mine" should not *properly* be used by a man who had more than one son, though very likely it often is so. LYTTELTON.

Our grammarians do give an intelligible explanation of what W. M. T. calls "the double genitive," a construction elliptical in its origin rather than pleonastic, and, when properly used, perfectly legitimate, and carrying a sufficiently precise meaning. "A tenant of Mr. B.'s" = "a tenant of Mr. B.'s (tenants)," and, therefore, is much the same thing as saying "one of Mr. B.'s tenants." It implies that Mr. B. has more than one tenant, and differs from the expression "a tenant of Mr. B.," in that the latter does not necessarily mean that Mr. B. has more than one tenant. Thus, A. might be described as a tenant of B., and yet be the only tenant whom B. had. In a word, "a son of B.'s" may be right enough; "a father of B.'s" must be wrong. In the first instance cited from Miss Edgeworth, *views* is the word "indicated by the 's'"; and there can be no objection to saying "a favourite view of the general's," as the gallant officer was not confined to a single view. "That will of my father's," if he made but one testament, is wrong; and Thackeray's "dark life of Swift's" must be nonsense.

This construction is probably used too often; but I can see nothing "awkward or obscure" in any of the examples which follow; nor is it very reasonable of W. M. T., when treating of a construction which he has not thoroughly sifted, to

insist that instead of one expression another should have been used. If there are two right ways of saying the same thing, the choice is surely a matter for the writer rather than the reader.

J. H. I. OAKLEY.

The double genitive of which W. M. T. complains, furnishes our language with a construction we cannot afford to reject as a "barbarism." "A kinsman of Lord Palmerston's" appears to me no more objectionable than a *cousin of mine, of his, of ours, of yours*. "A kinsman of Lord Palmerston's" means "one of Lord Palmerston's kinsmen," just as a *cousin of mine* means *one of my cousins*. If I speak of "a horse of my brother's," I am understood to speak of one of the horses he possesses, or has possessed; but if I say, simply, "my brother's horse," it will not be inferred that he has more than one. HENRY ATTWELL.

Barnes.

Lindley Murray alludes to this in his larger *Grammar*, vol. i., p. 265, and gives several examples of this use of the genitive. He says it is sometimes absolutely necessary to make use of this method to convey the idea of property, and *that*, he thinks, "is the most important of the relations expressed by the genitive case." This does not quite correspond with what Max Muller calls "the real power of the genitive." Max Muller says it meant *carus generalis*, "or rather the case which expresses the genus."

Neither of these remarks appears to me to be philosophically conclusive; but Max Muller's is the furthest from any grammatical utility. For instance, when you say "the king's sceptre," you do not thereby specify the genus or the kind of sceptre. Sceptres betoken authority, and are all alike ensigns of rulership; so that the phrase only means that the sceptre in question is the property of the particular king you are thinking and speaking of at the instant.

One of Murray's examples is: "It is a discovery of Sir Isaac Newton's." Now clearly in this phrase we could not follow W. M. T., and leave the 's out, without obscuring the meaning. If left out, the antecedent sentence might have run, "Leibnitz's argument is most cogent. It is a discovery of Sir Isaac Newton in a grave error"; but "it is a discovery of Sir Isaac Newton's" cannot be so understood for an instant. It is equivalent to "It is one of the discoveries of Sir Isaac Newton"; hence it really does represent a *double genitive*, and thus regarded it becomes to me an ellipsis at once brief and beautiful, not to be made away with without loss of power to the English language.

"This picture of my friend" may be his portrait. "This picture of my friend's" means "This is one of the pictures from my friend's collection."

Writers constantly lose sight of this grand distinction, and Murray evidently did not clearly

recognize what is now made clear above, for he closes his remarks by observing, "that some grammarians think that it would be better to avoid the use of it altogether, and to give the sentiment another form of expression."

This is not true; where the use is correct, this form is the most vernacular, idiomatic, and proper.

If Miss Edgeworth had said that "the park opened upon a favourite view of the general," it might have meant not one of the views liked by the general, but that from that point many persons took their favourite view of the general. "By heaven, that will of my father's," is not quite so clearly right, yet it seems to me much more forcible with the 's than without. If not incorrect, it is far more dramatic, and, therefore, in the dialogue of a novel more proper. It implies "of my father's making."

I am very glad that W. M. T. should bid us "emulate the clearness and precision of the French." We ought to do so much more than we do; but he is not happy in the particular case he has fastened upon for censure. The only erroneous sentence enumerated by him is that by Thackeray, "The pure star in that dark and tempestuous life of Swift's," and it arises out of a pretended earnestness not felt by, and not natural to, Thackeray, but imitated from his far abler friend, Thomas Carlyle. As Swift had but *one life*, it is impossible to distribute the sentence so as to exhibit a *double genitive* in the construction. Ellipsis would be tautological, for the only word to supply is "life" or "existence." Error is the penalty of simulating what is not felt. May it ever be so! C. A. W.

Mayfair.

THE GIRAULT, DE QUETTEVILLE, AND DOBRÉE FAMILIES OF GUERNSEY (4th S. xii. 169).—The two first-named families can scarcely be said to belong to Guernsey, both having come about the sixteenth century from Jersey, where they still exist, and both having become extinct, or nearly so, in Guernsey during the last century.

With respect to the Dobrée family, tradition says that the first of the name, Jean Dobrée, came to the island from Vitré in Brittany, about the middle of the sixteenth century, in the suite of the Comte de Montgomery, who, with several French nobles and others attached to the doctrines of the Reformation, took refuge in the Channel Islands during some of the early religious disturbances in France. Jean Dobrée married a Guernsey wife, Michelle le Mesurier, and appears from contemporary documents to have been by profession an armourer, or, at least, a dealer in weapons. Vitré, under its feudal lords, the Dukes de la Tremouille, was a stronghold of the Protestant party. Coarse canvas and linen cloths were largely manufactured there, and a considerable trade was carried on with Guernsey in these articles. The

commercial intercourse between the two places and the community of religion led to many inter-marriages, and more than one of Jean Dobrée's descendants returned to Vitré in search of a wife. From researches made a few years ago by a member of the family at Vitré and Rennes, it would appear that the Dobrées did not belong to that part of the country, and that their connexion with Vitré was merely accidental. As to the name having been originally D'Erbrée, corrupted by the islanders to Dobrée, there is not the slightest reason to believe that this can have been the case. Guernsey was a French-speaking community, and although English names might be, and, in fact, were, occasionally altered so as to adapt them to the French pronunciation, it was not so with French names. As to the instance of *Andrews* changed to *Andros*, which E. H. D. gives, it is not a very happy one; for when that family first settled in Guernsey, temp. Hen. VIII., *Andro* was quite a usual form in England for *Andrew*.

In our parish registers, in the records of the Royal Court, and in a manuscript of the sixteenth century, we find the various forms of D'Aubray, D'Aubraye, Dauberaye, Daubray, and Dobrée; but the last is the most usual, and, what is more to the point, is still to be met with so spelt in France. D'Aubray was the maiden name of the Marquise de Brinvilliers, who acquired such an unenviable notoriety by her wholesale poisonings; and the arms borne by the Dobrée family are the same, with the exception of the tinctures, as those belonging to the French family d'Aubray, who bear argent, a crescent gules, between three trefoils slipped, sable. About the first quarter of the last century, application was made to the Earl Marshal by the Dobrée family of Guernsey to have their arms registered in England, and by patent dated 5th February, 1726, the following colours were assigned to "the arms anciently borne by the Dobrées of Guernsey, viz., gules, a crescent party per pale or and argent, between three trefoils slipped of the third." Unless the arms "anciently borne by the Dobrées of Guernsey" were an unauthorized assumption on their part, this would go far towards proving that the name was originally d'Aubray.

The arms of Gibaut, anciently Gibault, of Jersey are, azure, a tower or, maçonnée sable.

Arms of De Quetteville of Jersey, or, a saltire azure, dentellé sable. Vide *An Armorial of Jersey*, by J. Bertrand Payne.

EDGAR MACCULLOCH.

Guernsey.

The following extracts are from a copy of an old pedigree in my possession, which will give much of the information required:—

"The family of Dobrée originally resided at Obrée in Normandy, where they had been Counts and Peers of France since the reign of Louis XI. (about 1475).

"About the time of the massacre of St. Bartholomew at Paris (1572) they emigrated to Guernsey, on account of having embraced the Protestant religion, where they have since resided.

"Arms. Gules, a crescent per pale or and argent between three trefoils argent.

"Crest. On a mount vert a thistle proper.

"Motto. Spe vivitur.

"The first settler of this family in Guernsey was John Dobrée, who established himself there in 1570 or 1575."

The pedigree does not mention his antecedents, or where he previously resided. The name was, I believe, originally spelt D'Obrée. I have been informed there are (or were) some ancient monuments relating to this family in Caen Cathedral.

I. D. N.

Ashford.

The first settler of the Dobrée family arrived in Guernsey, from Normandy, on the revocation of the Edict of Nantes, 1685, when the French Protestants were expelled their country, coming from near Lisieux, in Normandy. The name was then spelt D'Obrée, as it still is by the elder branch, whose chief bears the title of "Count," who resides in Normandy. The D'Obrée, or Dobrée, arms are, gules, three trefoils proper, with a crescent in the centre. They can be found in the Heraldic Archives of Normandy, and were enrolled in the English College of Heraldry, in London, about one hundred years since; crest, a thistle growing. S.

QUARLES, ALCIATUS, AND HERMAN HUGO (4th S. xi. 137, 184, 473; xii. 51.)—I have waited to mention a passage in MR. BATES's note till I could refer to Alciatus. The passage in MR. BATES's note is this: "Quarles has in numerous instances translated literally, or paraphrased, not only lines, but entire passages from his exemplar, who in his turn levied contributions from Alciatus" (p. 52.)

I need say no more about Quarles and his shabby piracy, nor about Arwaker. It would be waste of time to write any more about them. I have examined "Andreæ Alciati Emblematum Libellus, Parisiis ex officina Christiani Wechell, sub scuto Basiliensi, in vico Jacobæo. Anno M.D. xxxv." This is not the first edition; but Wechell, in his Preface, informs us that he had chosen the profession of printing—"artem excudendorum librorum, quam passim incultam et pené abjectam jacere videbam"—and that he had undertaken this edition of Alciatus to redress the errors of former issues. Alciatus acted in concert with him, "facile ab eo impetravi ut ad limam revocaret, et foetum illum immaturum informemque, ursi instar, lambendo conformaret."

The book is large 12mo. Pagination runs to 119; and there are 113 emblems.

In these I observe no similarity to the designs in Herman Hugo's *Pia Desideria*. Alciatus died in January, 1550 or 1551, I will not decide which.

The next edition accessible to me is the edition *Francisci Sanctii Brocensis Lugduni*, 1573; a thick small 8vo., pp. 558, issued by the same publisher, Rovilius, who, in the following year, 1574, printed the *Dialogo delle Imprese* of Paolo Giovio, Bishop of Nocera, and Gabriel Symeoni. The next, "per Claudium Minoem Juriscon., Parisiis 1602"; a thick small 8vo., pp. 551. The next, "Cum notis Laurentii Pignorii Patavini, Patavii 1621"; a thick small 4to., pp. 1003. In none of these do I find anything which has been copied by Hugo. Nor do the verses, as far as I know them, which Alciatus appended to his *Emblems*, resemble the verses of the Jesuit father. Alciatus usually, but not always, wrote elegiacs—hexameters and pentameters—a few to illustrate each of the emblems. Father Hugo also wrote elegiacs; but his verses run to a considerable length, and are headed by a text of Scripture, which gives intimation of the character of the poem following. Thus, for example, No. xviii. in the Second Book. The "Desideria Animæ Sanctæ" is headed "Perfice gressus meos in semitis Tuis, ut non moveantur vestigia mea.—Psal. 16." The emblem is a child in a go-cart: an angel holding out his hands allures the child forward. The poem has seventy-six lines of elegiacs. This is in the edition of 1628.

The *Pia Desideria* are written upon a set plan, and are divided into three parts or books. These three books correspond to the three divisions in Spiritual theology—the Semita, Purgativa, Illuminativa, and Unitiva. The *Pia Desideria* illustrate these three Semitæ. The illustrations harmonize exactly with the various steps. The verses are followed by copious extracts from the Fathers. Of all this nothing had been seen in Alciatus. He was an emblem author; certainly not, in any sense, a spiritual writer. Herman Hugo was; and by him emblems are employed for the purpose of illustrating a course of spiritual theology, in a very affecting manner.

If MR. BATES only means that Alciatus and Herman Hugo both used emblems, and that Alciatus wrote first, I have no more to ask; but if he means more than this, he would be doing a favour to many readers of "N. & Q." by pointing out the details to which he refers.

D. P.

Stuarts Lodge, Malvern Wells.

MR. BATES and the bibliographers tell us that Dr. Watts put forth the Emblem Pictures with verses of his own to fit them. The book which your correspondent identifies as the one in question he may not have seen, and, as my copy differs therefrom, I subjoin a fuller title:—

"The Christian's Divine Amusements; consisting of Emblems and Hieroglyphicks on a great Variety of Subjects, Moral and Divine, in 4 books. By the late Rev. Mr. J. Jones. Embellished with near 100 beautiful

Emblematical Cuts. 12mo. London. P. for J. Cooke, 1764."

These cuts are well described as rough woodcuts of the Emblems; and although the date does not agree, the printer's name, period and extract from Preface sufficiently show that it is the book described by MR. BATES, but that its attribution to Dr. Watts is a mistake. As the *Critical Reviewer* observes that this is the book now generally known by the name of Quarles, I may take the opportunity of here noting another in my possession with as much right to be named in the connexion, having the Emblem pictures of Hugo and Quarles with a new poet to interpret them:—

"Divine Emblems or Penitential Desires, Sighs, and Groans of the Wounded Soul, in 2 books, adorned with suitable Cuts. 12mo. London. P. by T. Gent, 1724."

This Gent is the well-known printer, afterwards of York. The address to the Princess of Wales is signed by him, and the frontispiece and ornament of the book are easily recognizable as those used by that eccentric typographer and occasional author, who now and then melted down somebody else's copy, or went in for a popular subject; pirating *Robinson Crusoe*, and then donning his *Emblems* in a cheaper form, in opposition to Arwaker, to wit.

A. G.

JOHN MAUDE OF MOOR HOUSE (4th S. xii. 167.)—There is every reason to believe that the copy of Gent's *History of Hull*, mentioned by MR. COLLYER, once belonged to John Maude, Esq., of Moor House, near Wakefield. He, according to Burke's *History of the Commoners* (vol. ii., p. 87), was educated at Hanau-on-the-Mayne, spent several years (from 1793 to 1803) in the United States of America, and published an interesting work at Wakefield, in 1826, under the title of a *Visit to the Falls of Niagara*, with descriptive engravings from drawings by himself. So most probably during his residence in America the *History of Hull* passed from his possession.

The author of *Verbeia, or Wharfedale*, alluded to by your correspondent, was Thomas Maude, of Burley Hall, in the county of York, of the same ancient family which traces its descent from Eustace de Monte Alto; and he also published *Wensleydale, or Rural Contemplations*, descriptive of one of the fairest spots in England. In early life Thomas Maude had been surgeon on board the "Harfleur," then commanded by Lord Harry Powlett, said to have been the Captain Whiffle of Smollett's *Roderick Random*, who, on his succession to the Dukedom of Bolton, appointed him agent to the extensive northern estates in Wensleydale. Thomas Maude died in 1798, and lies buried in the picturesque churchyard of Wensley, on the banks of the murmuring Eure. Appropriately on his tomb are inscribed the following lines from Goldsmith's *Deserted Village*:—

"How blest is he who grows in shades like these
A youth of labour with an age of ease,
Flunks to the grave with unperceived decay,
While resignation gently slopes the way."

JOHN PICKFORD, M.A.
Newbourn Rectory, Woodbridge.

WILLIAM BULLEIN'S "DIALOGUE" (4th S. xii. 161.)—This amusing old work is perfectly well known, and has often been quoted from; but it certainly deserves reprinting for many reasons; more especially for its specimens of the old North-country beggars' dialect. It is written in a very humorous vein, with the intention of dissipating the fear of a pestilent fever, which had been introduced into this country by some sick soldiers from Newhaven in France, and had ravaged London, in 1563.

The first edition of the *Dialogue bothe Pleasant and Pitefull* was printed in 1564; a second edition appeared in 1569, a third in 1573, and a fourth in 1578. It is dedicated "To the right worshipfull and his singular good friends Maister Edward Barret of Belbous, Essex, Requer." The dedication is subscribed "This twelfth of Marche, 1564. Yours ever, William Bulleyn." After this follows an address to the reader, at the conclusion of which there is a woodcut of Death leaning on a spade, with the motto, "Mors gloriosior est quam mala vita.—Sophocles de Morte."

Waldron calls Bullein's *Dialogue* a "Morality," and Sir Walter Scott (*Introd. to Border Minstrelsy*), a "Mystery." But, as it was not intended for dramatic representation, these titles are improper.

The interlocutors of the *Dialogue* are Mendicus, Civis, Uxor, Medicus, Antonius, Roger, Crispinus, Avarus, Ambodexter, Mendax, Mors, Theologus.

That portion giving a specimen of the dialect of an old beggar from Reeds-dale—

"Come of a wight ridyng ainsame called the Robsons, good honest men and true, avyng a little shiftyng for their living, God and our loddie help them, allie pure men."

is reprinted in the Appendix to *Rambles in Northumberland and on the Scottish Border*, by Stephen Oliver the younger [W. A. Chatto], 1835. The whole of the curious passage in praise of our old poets (quoted in "N. & Q."), together with a large body of valuable extracts, occupying some thirty pages, may be found in the Appendix to Waldron's edition of Ben Jonson's *Sad Shepherd*, 1783.

EDWARD F. RIMBAULT.

It may be worth mentioning that Bullein's book, *A Dialogue bothe Pleasant and Pitefull* (not *pitifull*, as F. J. F. gives it, nor *pitifull*, as Ritson has it), was fully reviewed and quoted eight years ago in Payne Collier's *Bibliographical and Critical Account of Rare English Books*. There it is also shown that an earlier impression was published in 1564, containing all the notices of Chaucer, Liddgate, Barclay, Skelton, &c., which F. J. F. has

extracted from the edition of 1573. It is stated too, on the same authority, that Bullein was "born beyond the cold river of Tweed," though he lived, and, as far as we know, practised in Devonshire. Crispine, who gives the characters and descriptions of the old poets, was an apothecary. Bullein died, it seems, three years after the appearance of the second edition of his amusing book. T. L.

FIELD LORE: CARR=CARSE (4th S. xi. 110, 269, 351, 362, 490; xii. 89, 112.)—The recording for preservation of the more ancient field names, with a brief statement of their former and present natural features, would be highly instructive and curious. The observations of M., and others, particularly those of Mr. Cox (xi. 259) upon *carr* and *carse* (the latter the Scotch form), which are said to alternate with *pot*, *mirr*, *moor*, merit every consideration.

Many places called *carrs* (often *heres*) occur in the south-western counties of Scotland; and these invariably have been applied to flat marshy land, situated by the side, or at the embouchure of waters. But only one example will be now noticed, and that especially on account of the origin being in doubt. In the parish of Dalry (Ayrshire) a large barony lying along the south bank of the Garnock water is called, in the local pronunciation, *Kaersland*, but, according to modern orthography, *Kersland*. Of this tract, there is a strath on the south bank of the Garnock for two miles in length or so, which is truly *carrs-land*; but, having been owned by a family of the name of *Ker* (the local pronunciation of which is *Kaer*), the common belief is, that the family name originated that of the barony (i.e. *Kers-land*, or the land of *Ker*). Still, that may not have been the case. On the other hand, the place-name of *carr*, *carrs*, or *carse*, assuming the possibility of its having been applied before the *Kers* obtained possession, may have been adopted for a personal surname according to a very usual practice; and one fact aiding this view is, that an elevated piece of land, of a hill-form, overlooking the valley, and near one end of the flat *carrs-land*, is called *carrs-head*.

Besides, regarding the term *pot*, referred to by M., which is allowed to alternate with *carrs*, having the same meaning, it may be mentioned that, in the midst of this deep valley of the Garnock, there arises a fine green conical-shaped hill, quite isolated, which in the beginning of the fourteenth century is known, from an extant charter, to have been called *Pottsconnall*, but the modern form of which is *Pitcon*. Near this hill two waters, the Rye and Pitcon, unite with the Garnock; and it cannot be in doubt that the land on all sides of it was naturally wet, marshy, and often flooded. Hence, possibly, the application of the name, *Pottsconnall*, descriptive, as it would seem, not only of the form of the hill itself (*connall* signifying a round

or conical *hill*), but also of its position; *Pot*, as M. supposes, denoting any "deep place on land, or in a river." So it was the round hill of the marsh, or the marsh with the round hill, rather than, as some etymologists have thought, the grave, or burial place (pit), of one Connell.

M.'s observations on *rigg* are equally curious and sound, as many Scotch examples might be adduced to prove. *Rigging* is yet in daily use, applied to the uppermost part of a house-roof, as well as to the back of an animal. L.

ORPHEUS AND MOSES (4th S. xi. 521; xii. 31, 73, 110, 150.)—Although MR. TEW's last disquisition on the above subject is more objectionable in every point than his first, I should have declined to notice it, even had the Editor not thought proper to close the discussion; for MR. TEW has now opened the very issues which I have all along deprecated as useless, if not positively pernicious, in the truly religious point of view. To show the inconclusiveness of his arguments, I should have to publish in "N. & Q." the arguments and *facts* adduced "on the other side," demonstrating "Grecian influence in the Old Testament." This is precisely what I object to,—just as I object to MR. TEW's challenge involved in his resuscitation of this very old topic, to say nothing of his misrepresentations* throughout; and so I will not even tell him where he will find his fabric demolished, for "when ignorance is bliss 'tis folly to be wise." The arguments upheld by MR. TEW are inconclusive, and those of "the other side" are of no consequence—in the truly religious question. ANDREW STEINMETZ.

I assure MR. STEINMETZ that to *me* ignorance is *no* bliss: I would learn on all things; I would learn from any, even from him, if well I could. Solon's saying is ever before me: Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος,—but till MR. STEINMETZ has learned better than to assert that "the ancient Fathers were too well informed to come to any such conclusion," &c., and has made no further advance in his knowledge of the Greek tongue than to be beguiled into the supposition that *hydrogen* has the same derivation as ὑδρογενής, he must really excuse me if I "decline him with thanks," and choose for myself a more competent instructor.

As to "Thesmophorion," † I said that it does not

* For instance, MR. TEW says that "Thesmophorion" is only a legal term equivalent to *legem ferre*, whereas every schoolboy knows that it is the name of a solemn rite (*sacrum Cereris*) in Greece, supposed to have been established by Orpheus, and relating to the "Mysteries," as fully described by the ancients. Let MR. TEW refer to Meursius (*Opera Omnia*, tom. ii.) for the details, and decide whether he is not mistaken in this new "discovery," that "Thesmophorion" is only equivalent to the legal term *legem ferre*.

† Θεσμοφόριον = the Temple of Dēmêtêr, τὰ Θεσμοφώρια = the Festival. The derivation, of course, is

mean "carrying the law," nor does it. And when I said, "it is a pure legal phrase for the making or enacting a law, just as the Latins say *legem ferre*," I was not speaking of the word in its *secondary* and *restricted* acceptation, but as to its *etymological structure*. I did not need to be told what in the former sense was its reference; I knew, and I *knew why*. Grote shall tell: "The surname Thesmophoros gave occasion to new legends, in which the goddess (Dēmêtêr) was glorified as the *first authoress of laws and legal sanctions to mankind*."

EDMUND TEW, M.A.

[Under no pressure can this controversy be further carried on. It was re-opened at MR. STEINMETZ's urgent request; and MR. TEW was invited to furnish a reply, which might appear in the same number of "N. & Q." as MR. STEINMETZ's communication. With this the subject is finally closed.]

"DARE" (4th S. xii. 168, 209.)—Is not Chaucer's *dare* simply the French *dort*? D.

"LIEU" (4th S. xii. 208.)—Surely this land that "lies so lieu" is merely land that lies in the *loo*, i.e. in a sheltered position, out of the wind, the word *loo* being the seaman's form of *lee*. D.

A word in daily use amongst the Sussex peasantry, especially on the coast. They talk about getting on the *lieu* side of the hedge, or the *lieu* of the house, &c., by which they mean the *sheltered* side. I suppose, therefore, when the "South Devonshire" people speak about their ground being "so lieu," they mean that it is so well sheltered from cold winds as to be of a very warm and genial nature, and thus naturally productive of fine and healthy vegetables.

EDMUND TEW, M.A.

Though *lieu* and *clōmb* are not unfrequently heard in Devonshire, they are more commonly used, and by persons of higher education, in Cornwall; they formed part of my earliest vocabulary. The late Mr. J. Couch, who placed both in his list of "Obsolete and Obsolescent Words" (*History of Polperew*, chap. xii., 1871), spelt them *lew* and *clōme*, and every native would, probably, use the same orthography. He defined the former as "sheltered," adding "*lewth* also is used as signifying shelter." *Clōme* he defined as "earthenware," and Mr. Garland defines *clōmen* as "made of earthenware" (*Journ. Inst. of Cornwall*, Part III., p. 47, 1865). *China* was not included under the name *clōme*. W. PENGELLY.

Θεσμός and φέρω, of which "every schoolboy knows" the Latin equivalent is *legem ferre*. These *Thesmophoria* were probably instituted by Triptolemus, though some say by Orpheus, or the daughters of Danaus. Herodotus says of them (ii. 172), καὶ τῆς Δήμητρος τελετῆς πέρι, τὴν οἱ Ἕλληνες Θεσμοφώρια καλίουσι,—also Aristophanes (*Aves*, 1519), ἀλλ' ὥσπερ Θεσμοφορίοις νηστεύομεν ἀνευ θυγῶν.

Colomb. This may mean a pottery made at some place called St. Colomb or Columba.

EFFESSEA.

Lieu and *lew*, in West-Saxon dialect, means "lee," a "leeward," or sheltered spot; a word concerning which our dictionaries are sadly to seek.—Dr. Johnson strangely informs us that "a leeshore is that towards which the winds blow." I suspect a connexion with the German "lau," tepid, "luke"; perhaps also "low."

JEAN LE TROVEUR.

Cloam is a form of *loam*, as *clump* of *lump*, *crumple* of *rumple*.

J. H. I. OAKLEY.

MEANING OF WORDS (4th S. xii. 169.)—H. T. H. does well to plead "simple ignorance" before advising us to start upon good authority, in order to be consistent about the meaning of compounds in *γενής*. What better authority can we have about Greek words than that of the Greeks themselves? It is well known that in many Greek compounds, of which the latter part is of verbal origin like these, it must be determined by the context whether the verb involved is to be taken transitively or intransitively. *Ὀμογενής* is a case in point, which Sophocles, *Œdipus Ty.*, 1361, uses transitively, unlike other writers. Compare *ἰπποβάτης*, *ἰππομαρής*, with many other like words. "Pythogenic" is unknown to me, but evidently a different kind of compound, the latter part being from a noun, *γένος*. If we follow the best authority, we shall continue to be inconsistent.

J. H. I. OAKLEY.

Had H. T. H. reflected that there are two words from which the termination *γενής* may be derived, and is derived, he would have escaped the difficulty of which he seeks elucidation. In *ὕδρογενής*, *ὑλογενής*, and words of kindred meaning, the primitive is found in *γίγνομαι*, or its radical *γένω*, which has a *passive* force exactly like the Latin *gigni*, and consequently means that which is *generated*, not the *generating principle or agent*. For instance, *νέον γεγάως*=*new born*, *Odyssey*, 19, 400, —*Ἀχαιμείνεος γεγονώς*=*born of Achæmenes*, *Herod.*, vii. 2, *ἐσθλῶν γενέσθαι*=*to be born of noble parents*, *Eurip. Hec.*, 380.

In such compounds, however, as *hydrogen*, *oxygen*, *cyanogen*, &c., it is a derivative of the *causal verb* *γεννάω*, and has, of course, an *active* force; e.g., *ὁ γεννήσας πατήρ*—*the father who beget*, *Soph. Elect.*, 1412, —*Ἐπαρόν τ' ἐγγένεασεν*—*she brought forth Eparus*, *Æsch. Suppl.*, 46. In "Pythogenic," if the true rendering be "dirt-made fevers," the derivation would be the same as in *hydrogen*, &c. I hope this explanation will be acceptable to H. T. H., and prove to him that we are quite "consistent" in using the word in either sense, and also supported by the best "authority."

EDMUND TEW, M.A.

"LO! ON A NARROW NECK OF LAND" (4th S. xii. 174.)—I trust that MR. BATES will pardon my saying that the fourth line of the second verse of Mr. Wesley's well-known hymn is not "A point of life, a moment's space," but "A point of time, a moment's space" (see *Hymn* 61, ed. 1846).

I have this moment met with the idea contained in the first two lines of the verse in a paper by Addison:—

"Many witty authors," he says, "compare the present time to an isthmus or narrow neck of land that rises in the midst of an ocean, immeasurably diffused on either side of it." (See *Spectator*, No. 590).

WM. PENGELLY.

Torquay.

ST. JEROME (4th S. xii. 151.)—MR. TEW says:—"Apropos of St. Jerome, I know nothing of his saying about the Devil having 'inspired the heathen writers,'" &c. I inclose you a passage exactly to that effect from Theophilus of Antioch to Autolycaus. I have not read anything of St. Jerome, nor have I referred to St. Justin for "something not unlike it"; but having read all the early Fathers said to be of the first and second century, there is not one of them, I think, on the same subject, who has not said the same thing; and it is rather a favourite with them attacking the Greeks, and ascribing everything in them to the Devil and his angels. *Anto-Nicene Christian Library*, vol. iii., p. 74, Theophilus to Autolycaus, Book II. chap. viii. After giving extracts from the poets, Theophilus says:—

"And without meaning to do so, they acknowledge that they know not the truth; but, being inspired by demons, and puffed up by them, they spoke at their instance whatever they said. For indeed the poets—Homer, to wit, and Hesiod being, as they say, inspired by the Muses—spoke from a deceptive fancy, and not with a pure, but an erring spirit. And this, indeed, clearly appears from the fact, that even to this day the possessed are sometimes exorcised in the name of the living and true God; and these spirits of error themselves confess that they are demons who also formerly inspired these writers. But sometimes some of them awakened up in soul, and, that they might be for a witness both to themselves and to all men, spoke things in harmony with the prophets regarding the monarchy of God, and the judgment, and such like."

W. J. BIRCH.

"THE SEA-BLUE BIRD OF MARCH" (4th S. xii. 177.)—The Curator of the National History Society's Museum here has sent me the following letter in reply to MR. BRITTEN's query:—

"Museum, Sept. 1, 1873.

"Dear Sir,—In reference to your inquiry about Tenyson's Blue-bird, I believe it to be the Fieldfare (*Turdus pilaris*, Linn.). The top of the head and part of the neck, also the lower part of the back and the rump, of this bird are of a bluish ash colour, and in some districts it is called the Blue-bird. The food of this bird consists largely of the haws or fruit of the hawthorn; and in their search for them, they may be seen sitting in and out among the bushes. It is a migratory bird, and only visits

this country in the winter, making its appearance in October, and leaving again in the early part of March, at which time the bushes will be very barren.

"Taken in connexion, the 'rosy plumulets of the larch' (the pinkish flowers of the larch appear early in the spring) and the rarity of the notes of the thrush show that the poet is speaking of the early spring. I think the Fieldfare is the bird the poet had in his mind."

"JOSEPH WRIGHT."

J. MANUEL.

Newcastle-on-Tyne.

AN OBITUARY (4th S. xii. 174.)—I have read with pleasure MR. CROSSLEY'S contribution to "N. & Q.," and heartily do I endorse his sentiments embodied in the quotation which I give. "Of periodicals at present we have enough and to spare; but we appear to be sadly in want of one devoted to the purposes of a general obituary." Of periodicals the name is Legion. They are truly represented by the motto "*Quantitas non qualitas*," and I am reminded they sadly represent the old story of the needle in the bundle of hay—a little matter in a world of waste, and if found do not reward the seeker for his search.

We are "in want of a general obituary," which would embalm the memory of the lustre of the virtues of departed spirits in its columns. It calls to mind the aspirations of Horace:—

"Vixere fortes ante Agamemnoa
Muli; sed omnes illachrymabiles
Urgentur ignotique longa
Nocte, carent quia vate sacro."

May that *vates sacer* soon spring up and compile a work worthy of all acceptance.

BELIGARIUS.

TOBIAS FURNEAUX, R.N. (4th S. xii. 168, 219.)—Tobias Furneaux, when he commanded the "Adventure," was a Commander R.N., having been promoted to that rank on his appointment to that service, in Nov. 1771. He had previously sailed round the world as second lieutenant of the "Dolphin," under Capt. Wallis, 1766-8, and is frequently mentioned in the narrative of that voyage. It is a tradition in the family that he had also sailed in the still earlier voyage of Byron, 1764-6. He was promoted to the rank of captain after his return in 1775, and, in command of the "Syren," 28, took part in Sir Peter Parker's attack on Charleston, June 28, 1776. He died at Swilley, near Plymouth, in 1781, aged 46. Two portraits of him, by Northcote, are preserved in the family.

H. FURNEAUX.

St. Germans, Cornwall.

BUCHAN DIALECT (4th S. xii. 167.)—In a list of books sold by auction in Aberdeen last March, there are the following volumes in the Buchan dialect: *Douglas in the Buchan Dialect, and Songs*, by G. Smith, Aberd., 1824, and *Poems in the Buchan Dialect*, by W. Scott, Aberd., 1832. Probably one of these is the book for which W. McL.

inquires. If he were to write to Messrs. Wylie, whose firm still exists as booksellers in Union Street, Aberdeen, they would doubtless be able to give him positive information.

W. D. MACRAY.

SIR JOHN STODDART (4th S. xii. 136, 196.)—The assertion that Dr. (afterwards Sir John) Stoddart was never editor of the *Times*, but only of "a miserable imitation of our leading journal, called the *New Times*," is inexact. Dr. Stoddart edited the *Times* from 1812 to 1816; but in Feb., 1817, in consequence of some difference with one of the proprietors of that journal, he established another morning paper, called the *New Times*, which, though never very successful, continued to exist till 1828. In the political satires and caricatures of that day Dr. Stoddart was continually introduced as "Dr. Slop." I may add, that he was appointed Chief-Justice and Judge of the Vice-Admiralty Court at Malta in 1826, on which occasion he received the honour of knighthood. He resigned the office in 1839; and died in London on 16th Feb., 1856.

THOMPSON COOPER, F.S.A.

"LAUS TUA, NON TUA," &c. (4th S. xii. 19.)—This epigram, which is quoted by HIC ET UBIQUE as having been composed with reference to the present Pope, cannot be much, if at all, less than 400 years old. Puttenham alludes to it in his *Arte of English Poesie* (1589), and supposes it to have been written on Alexander VI. (1492-1503), which seems not improbable, considering what is recorded of the character of that Pope. It has, however, been attributed by some writers to Fr. Philephus, the author of *Satirarum Hecatonstichon*, who died in 1481. I believe it is not to be found in any of his printed works. The one above mentioned was first printed in 1476, and is all in hexameters.

FR. NORGATE.

SIR HERBERT CROFT (4th S. i. 353, 467; viii. 319; xii. 133.)—With the new light thrown on this subject by Mr. CHRISTIE'S note, on p. 133, it occurred to me that the work referred to by Mr. BATES, in his interesting note in your eighth volume, as by Sir Herbert Croft, might also have had the talented assistance of Charles Nodier; and, accordingly, on referring to Quérard's *Supercheries Littéraires Dévoilées*, 1869, vol. i. col. 609, I do find that Nodier is credited with having "rédigé" the "*Commentaires sur les meilleurs ouvrages de la langue française*." However, this will no doubt make MR. BATES value his handsome book the more, and not make him regret the "Roxburghe coating" with which, in spite of dilatory binders, he has, no doubt, by this time succeeded in enveloping it. OLPHAR HAMST.

SIR PHILIP O'NEIL (4th S. xii. 189.)—In the late Mr. Hadden's edition of Abp. Bramhall's

Works, for in the A. C. Library, Oxford, 1842-45, vol. i. p. 34, note *r*, and vol. iii. p. 456, note *k*, there are authorities mentioned in which would be found ample illustration of the case respecting the Duke of Ormond, and his alleged complicity with the Irish rebels.

ED. MARSHALL.

Sandford St. Martin.

ENGRAVING OF MISS GUNNING (4th S. xii. 188.)—The engraver was R. Laurie, 1771.

W. P. RUSSELL.

Bath.

"HUNGRY DOGS LOVE DIRTY PUDDINGS" (4th S. xii. 188.)—Something like this proverb may be found in *The Antiquary*, chapter xliii. :—

"The messenger (one of those dogs who are not too scornful to eat dirty puddings) caught in his hand the guinea which Hector chucked at his face."

SENNACHERIB.

NEVIS : ITS EMBLEM (4th S. xii. 188.)—The device on the Nevis stamps is thus described in Dr. John Edward Gray's *Catalogue of Postage-stamps* :—

"Representation of the Goddess of Health (Hygeia) giving water from a healing spring in the island to a sick person."

S. M. O.

SERMONS ON THE PATRIARCHS (4th S. xii. 189.)—The work referred to is probably "*Prototypes; or, the Primarie Precedent Presidents out of the Book of Genesis*," by William Whately, late Pastour of Banbury. London: printed by G. M. for Edward Langham, Booke-seller in Banbury. MDCXL., in small folio. It contains twenty-seven examples, beginning with Adam and Eve, and ending with Joseph's steward. The work has for a frontispiece a portrait of the author in an oval, with six Latin verses beneath, much after the style of the portraits in the first volume of Holland's *Heroologia*, but with no name of engraver or painter. Bromley mentions it as 1647, folio; and Granger as 1647, 4to. The work contains a short life of the author, and Granger gives part of his epitaph—

"It's William Whately that here lies,
Who swam to 's tomb in 's people's eyes."

W. E. BUCKLEY.

MR. KINGSMILL may possibly allude to Bishop Hacket's *Century of Sermons*, fol., 1675.

ED. MARSHALL.

JOHN BARCLAY SCRIVEN (4th S. xii. 183.)—The hero of W. B.'s interesting note, the late Mr. Scriven of the Irish bar, was a more important personage than your correspondent describes him. Although not a lawyer of the first class, he was a very able man, and in constant employment. I do not remember a day, for many years, in which his harsh voice was not to be heard pleading in the King's Bench, from the commencement to the close

of every term. He was a prime favourite with Anti-Emancipation attorneys, and had the reputation of being an outrageous Orangeman. His practice in the courts, combined with the notoriety of his politico-religious opinions, brought him often into collision with Daniel O'Connell. Mr. Scriven had the misfortune of being a very ugly man; but he was as good-tempered as he was ill-favoured, and, upon one occasion, at the close of a Hilary Term, when he and O'Connell had been sparring with each other, for the benefit of their respective clients, he said to O'Connell, as they were leaving the court—

"Well, O'Connell, I wish you and I were better friends than we are."

"Why so?" asked O'Connell.

"Because I wish to go to Killarney."

"And what have I to do with your going there?"

"Just this—that I am afraid if you found me down in your own county, you would get some of your followers to throw me into the lake."

"Indeed, I would not," said O'Connell, with a polite bow, "and for this simple reason, you would frighten the fish."

The last proof that was given of the power of an Irish barrister to talk against time, was afforded to the House of Commons by Mr. Vincent Scully, then M.P. for Cork County, who, wishing to impede the progress of the "Ecclesiastical Titles Bill," stopped it for a day by occupying the whole of a morning sitting by speaking against it until the Speaker's bell announced the time for adjournment had arrived.

WM. B. MAC CABE.

CHARTER OF EDWARD THE CONFESSOR (4th S. xii. 171.)—One would like to know if the oldest copy of this charter granted to Randolph Peperking (or Ranulph Peverel), and which is said to be in the British Museum among the Harleian Manuscripts, has the words "six braches," as given by your correspondent, or whether they are six *ratches*. A brach was a bitch hound; a ratch, a dog hound. Can any one give the true derivation of these two obsolete words?

GEORGE R. JESSE.

Henbury, Macclesfield.

ROYALIST RISING IN KENT, 1648 (4th S. xii. 168.)—I have heard that a list of the names of those who followed Sir Wm. Brockman from this neighbourhood (Cheriton and Newington, Kent) existed very lately. I have not succeeded in discovering what has become of it, the traditional possessor of it having been dead some years.

HARDRIC MORPHYN.

THE DESCENT OF NAPOLEON I. (4th S. xii. 183.)—I am afraid there are one or two facts which interfere slightly with the application of the prophecy ("A lyon shall come," &c.) to Napoleon I. Without accepting as true all that his flatterers said about the descent of the Bonapartes from the Greek emperors of Trebizond, there is no doubt that they

are of Eastern origin. Napoleon, therefore, came out of the East, not West; and the word "their" certainly relates to "foes." May I venture to suggest that there were plenty of Cossacks' horses running masterless in the Crimea, and that the name of the much-lamented Captain Lyons would fit better into the prophecy? He certainly steered to some purpose, and his death contributed not a little to the rest of England's enemies. Moreover, he came from the West. RALPH N. JAMES.
Ashford, Kent.

"I OFFER YOU A BOUQUET," &c. (4th S. xii. 187.)—I made use of the quotation to which LLANED-LOES refers as a motto for my *Lyra Elegantiarum*, and it is as follows:—

"J'ay seulement faict icy un amas de fleurs, n'y ayant fourny du mien que le filet à les lier."

I got it from M. Guizot, and he told me where it was to be found in Michel de Montaigne, but I have lost his mem^o. However, I believe the above to be correct. FREDERICK LOCKER.

PRECEDENCE (4th S. xii. 207.)—The Judges of Assize invariably take precedence of the High Sheriff during the Assizes, whether on public occasions or in private society. I have had many opportunities of ascertaining this by personal observation. C. S.

"PETITION OF THE YOUNG LADIES OF EDINBURGH TO DR. MOYSE" (4th S. xii. 68, 139, 177.)—The verses bearing the above title are printed in a volume entitled *Literary Gems*, published at Edinburgh in 1826, 8vo., page 268.

WILLIAM BATES.

Birmingham.

"AND JEALOUSY" (4th S. xii. 187.)—Chaucer, *Cant. Tales*, ed. Tyrwhitt, 1930-2.

"IN THE COUNTRY OF CANTERBURY" (*Ibid.*)—Robert of Gloucester's *Chronicle*, ed. Hearne, p. 6, lines 139-147. WILLIAM ALDIS WRIGHT.

Trinity College, Cambridge.

"AS LAZY AS LUDLAM'S DOG," &c. (4th S. xii. 187.)—Ray gives this as a proverb in his collection: see Bohn's *Handbook of Proverbs*, pp. 186, 189. Ludlam (according to Dr. Brewer) was the famous sorceress of Surrey, who lived in a cave near Farnham, called "Ludlam's Cave." She kept a dog, noted for its laziness, so that when the rustics came to consult the witch, it would hardly condescend to give notice of their approach even with the ghost of a bark. The dog of the proverbially "Lazy Lawrence" is also celebrated for a like habit. Sailors say, "As lazy as Joe the Marine, who laid down his musket to sneeze."

SPARKS H. WILLIAMS, F.R.H.S.

JACKSON FAMILY (4th S. xi. 424; xii. 71.)—Will you permit me to make a few corrections in my note on p. 71? Elizabeth Jackson was

married to Thomas Greer on 14th Aug. 1787, he died 26th Feb., not August, as is stated. "Ban bawn beg" should be "Baneen bawn." Abraham Jackson was a preacher of the Society of Friends. He married a Miss Plastead or Plasted, not *Plaskett*, and came to reside at his paternal residence of Tencurry, bringing with him Welch servants, a proceeding which so enraged his Tipperary tenantry, that they fired at him and his wife as they were driving in their carriage. The establishment at Tencurry was at once broken up, and Mr. Jackson and his wife returned to Wales, where they are buried. Joseph Jackson of Brookfield died in 1813; he married Sarah, second daughter of William Miller (not Joseph), the constructor of the curious clock, whose will in the Record Office, Four Courts, Dublin, was proved May, 1779. THENN-NE-CURRAGH.

Dundrum, co. Down.

Miscellaneous.

NOTES ON BOOKS, ETC.

On Personation and Disputed Identity, and their Tests. By Aubrey Moriarty, Esq., of the Inner Temple. (Stevens & Haynes.)

MR. MORIARTY need not have gone out of his way to modestly express his conviction that the subject of this interesting essay could have been illustrated by "abler hands." The subject could not be taken up by others more qualified to discuss it. In part, this work gives many and good reasons why trials involving identity are long, and are necessarily long, before coming to a conclusion. The author points out the difference between recognition and identity; and he makes a statement from which we must beg leave to dissent. "If," he says, "we can satisfy our minds that a man *remembers* any matter, however trifling, of an antecedent period, we must admit, and conclude irresistibly, that we have the man of that period before us." Among the very curious cases of mistaken recognition cited by Mr. Moriarty is that of Claudio Felix, in 1865. In this case we are told of a brother, the present Marquis de Fontenellas, being deceived by a man of low life and education, after taking him to his house and living with him, under the idea that he was his brother Claudio, who had lived with him in the same house for twenty-four years, and had been absent from 1845 to 1861. Referring to the absurdity of the public dogmatizing on either side of a question of identity, the author quotes a saying to this effect: "No explanation" (says Goldsmith) "so much contents us as that which confounds us." The foolish things uttered by able men would make a very large volume indeed.

Aftermath. By Henry Wadsworth Longfellow. (Routledge & Sons.)

Aftermath is a continuation of the *Tales of a Wayside Inn*, which Messrs. Routledge published in 1864. The sequel is of a more convenient form, and may be easily carried in the pocket, as such a book should be—a pleasant *vade mecum*. The best description and criticism are given by the poet himself. *Sua narret Ulysses*:—

"When the Summer fields are mown,
When the birds are fledged and flown,
And the dry leaves strew the path;
With the falling of the snow,
With the cawing of the crow,
Once again the fields we mow
And gather in the aftermath.

Not the sweet new grass with flowers
Is this harvesting of ours;
Not the upland clover bloom;
But the rowen mixed with weeds,
Tangled tufts from marsh and meads,
Where the poppy drops its seeds
In the silence and the gloom."

In the above lines the title of the book is interpreted, and the contents illustrated by two of the most graceful stanzas in this charming volume.

The Antiquities of Arran; with a Historical Sketch of the Island, embracing an Account of the Sudrejar under the Norsemen. By John M'Arthur. Illustrated by James Napier, Jun. (Edinburgh, A. & C. Black.)

If holiday travellers, instead of running half over Europe with a monthly ticket, would spend their vacation time in one spot, they would gather more knowledge and more than double their enjoyment. A sojourn in Arran with Mr. M'Arthur's book in hand, to enable the sojourner to explore the romantic island in the Frith of Clyde, may be recommended to any one in want of a new route and fresh objects. This pleasant volume is brim full of learning, instruction, and amusement. Even a tarry-at-home reader may catch something like a sea breeze in reading it. Besides history, natural, social, political, and religious, there are now and then some amusing traits of character. Among them is one of "a right, bold, fearless man," Patrick Hamilton, who, being troubled during a sitting in Parliament (1587) by a lawyer of "quirks and quibbles," one Bisset, on an Arran question, drew his sword and "cut off the hail fingers of his left hand." This, however, was considered rather unparliamentary, and Hamilton, scorned to be called to order or to account before the judges, was outlawed.

THE MAGAZINES yield some notes of a certain interest. In the *Month* there is an article, "From Antioch to Moscow in the Seventeenth Century," in which there is this curious trait of the Emperor Alexis: "When the English, sometime ago, rose against their king, and put him to death, the Emperor Alexis was enraged at them for their treason against their sovereign, and drove them out from every part of his dominions; until now that the new king (Charles II.) has sent to him a special ambassador to reconcile his heart, and we obtained a sight of him." An article on "The Dibdin," in *Temple Bar*, has the following singular reference to the Lorraine question in the last century. Dibdin saw the Emperor Joseph pass through Nancy, the capital of the province which had once belonged to the Dukes of Lorraine, of whom Joseph was the representative. "There was an outbreak of the old affection of the Lorrainers at the sight of the descendant of their old dukes"; and Dibdin states his conviction that, if the Emperor of Germany were resolved to relieve Lorraine from the French yoke, the inhabitants of the old duchy "would give him their enthusiastic support."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

JAMES BOYD'S LETTERS. 2 vols.

MILTON'S COMPLETE WORKS. 9 vols.

ANY WORK BY DAVID FISHER.

Wanted by W. C. Boddington, Notting Hill Gate, London, W.

ILLUSTRATED EARLY OR ENGLISH MANUSCRIPTS.

BOOKS OF EARLY PRINTS, ETCHINGS, OR DRAWINGS.

SPECIMENS OF ANCIENT BINDING.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amhurst Road, Hackney.

NOTICES TO CORRESPONDENTS.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

T. F. (Lerwick).—The post of Post-Laureate was refused by Gray, Hayley, Moore, and Scott. Campbell asked for it, for the sake of the honorarium, on Wordsworth's death, in 1850. It was not then offered to Leigh Hunt, who would not have declined it, and whose verses, written in return for the pension conferred on him, prove that he had qualities suitable to all Court requirements. A suggestion was made by the Athenæum, that a queen regnant might fittingly bestow the office on a lady, and Mrs. Browning was recommended; but Sir Robert Peel appointed Mr. Tennyson, who has now had nearly a quarter-of-a-century's tenure of the Laureateship.

M. A. C. M.—Westmacott's Letter to E. L. Bulwer (coarse and violent) was published in 1833.

C. DAVIS.—

"My soul's in arms and eager for the fray" is by Colley Cibber; introduced by him into his adaptation of Shakespeare's Richard III., Act. v. sc. 3.

W. J. P. (Dundrum) has our best thanks for his thoughtful kindness.

MARLBOROUGH.—In 1821, Mr. Murray published an English version of the poems of Catullus, by the Hon. George Lamb, afterwards Lord Melbourne. The lines to which you refer,—

"Mid vulgar fools, in tasteless days,

"Tis useless to be fair,"—

are a paraphrase rather than a translation of Catullus's exclamation,—

"Oh, animum insipiens et inficetum!"

J. F.—Mr. Henry Fawcett, banker (Stacey, Marsh & Fawcett), was hanged for forgery on the 30th October, 1824.

E. C. M. requires the name of some book which gives the arms of all the English monasteries. He only knows of Tanner's *Notitia Monastica*, which has about two hundred.

W. BATES.—The "Petition" had already appeared. See p. 139.

B. L.—Duly received.

R. CURTIS is referred to Lord St. Leonards' Handy-Book.

GERMAN has sent us a German version of Wolfe's "Not a drum was heard," with the warrant of the Leipzig "Europa," that it was originally written in honour of the Swedish general, Torstenson, who was killed at the siege of Dantzic!!

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, SEPTEMBER 27, 1873.

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Notes.

WERE PLAY-COPIES EVER FORMED ANEW FROM THE PLAYERS' PARTS?

When speeches in old plays have been found displaced, it has been suggested that the copy might have been made up from the parts originally distributed to the actors. That their parts were, as at present, thus written out and distributed, is sufficiently shown by Snug's request for that "of the lion at once, as he was slow of study," and by Quince's "Masters, here are your parts, and I am to entreat you, request you, and desire you to con them by to-morrow night." As a matter of course and necessity, the cues must have been added; and the numerous references to them prove this, as does also Quince's reproof to Flute, "You speak all your part at once, cues and all—Pyramus, enter, your cue is past it is, *never tire*." But printers' errors are many and manifold, and a collection of good instances in support of this part-piecing theory is still wanted. Meantime, in an instance of a different kind, I offer a strong argument in favour of this Humpty-Dumpty putting together again of the theatre copy of an old and to be revived play. The early written *A Larum for London*; or, *the Siege of Antwerp*, dealing as it does with the treachery, cruelty, and extortion of

the Spaniards in the Low Countries, was one which seems to have been revived when it fitted with the passions or policies of the times; and one of these resuscitations is proved by the substitutions now to be mentioned. With a very trifling and occasional intermixture of short, un-rhythmical exclamations, such as were sometimes allowed, the play was at first entirely in blank verse. But in the printed edition in 1602, there are three short portions of scenes by a markedly different pen, written in prose, and too short and too evidently interpolated to be the work of a co-adjutor or assistant.

The first is on page B₂, where the three citizens rail at Alva; and the rest of the play cannot be read without seeing that this is either the alteration of a dialogue, not sufficiently comic, or a substitute for a dialogue that had been lost. Three lines at the beginning and two at the close are, like the remainder of this scene, metrical; and as showing that there was some confusion and something lost, one of these lines—

"Tis *Dalvas* Body brought vnto the Castle"—

occurs as the second at the beginning, and is repeated at the close. The second substitution is on F. *vers.* and F₂. Vaughan, or Stump, the lame lieutenant, is a brave, rough old grumbler, but not a comic character, and, like the rest, speaks in blank verse. A few lines before this entrance he has a long set speech. But when he now enters to two soldiers, who also talk in verse, there is a sudden change to prose, and to prose of a different character from his or any other's verse, and which, for the time, makes a wholly different character of him. As, however, the soldiers, in the few words they utter, also come down to prose, I do not dwell either on this or the first passage further than as showing that some vamped up of the old play was at work.

In the third instance, the argument can be carried farther. Here (page F₂), the Captain enters to Stump and the soldiers, and speaks two sentences and two speeches—four in all—in blank verse, and at the close of the dialogue, that is, after about a page, Stump resumes his blank verse and his original character. But between the Captain's four, he speaks once shortly and twice at length in comic prose, the cobbler's cobblings. Yet there is not enough of it to make it a comic interlude, nor does the rest agree thereto; neither are they alterations adapted to the times. They are cobblings, and nothing more; and I do not see that a probable explanation can be offered other than that some of Stump's speeches, though none of the Captain's, had been lost, and been replaced by stop-gap words that bear the impress of having been written for the smallest possible pay, and in the crudest and most impromptu manner. If, too, the original theatre copy had been missing, and a new one made up from the collected parts of the

players, the very minor parts of the citizens and soldiers would be just such as might be expected to be lost or mutilated, given, as they would be, to men hired for the nonce. That is, there are two short substituted parts of scenes, whose interpolation admits of two or more explanations, and a third substitution which is almost crucial and admits of only one probable explanation, and that explanation gives the best and most probable explanation of the two other passages. The style of these changes resembles Dekker's.

BRINSLEY NICHOLSON.

ANCIENT CHORUSES.

In Boswell's *Life of Johnson* (chap. xxxix., A.D. 1773), the following passage occurs:—

"His notion (Johnson's) as to the poems published by Mr. Macpherson as the works of Ossian was not shaken here. Mr. Macqueen always evaded the point of authenticity, saying only that Mr. Macpherson's pieces fell far short of those he knew in Erse, which were said to be Ossian's. Johnson—'I hope they do. I am not disputing that you may have poetry of great merit, but that Macpherson is not a translation from ancient poetry. You do not believe it, I say before you. You do not believe, though you are very willing that the world should believe it.' Mr. Macqueen made no answer to this. Dr. Johnson proceeded:—'I look upon Macpherson's *Fingal* to be as gross an imposition as ever the world was troubled with. Had it been really an ancient work—a true specimen of how men thought at that time—it would have been a curiosity of the first rate; as a modern production, it is nothing.' He said he could never get the meaning of an Erse song explained to him. They told him the chorus was generally unmeaning. 'I take it,' said he, 'Erse songs are generally like a song which I remember: it was composed in Queen Elizabeth's time on the Earl of Essex, and the burden was—

"Radaratoo, raderate, radara tadara tandore."

'But surely,' said Mr. Macqueen, 'there were words to it which had meaning.' Johnson—'Why, yes, Sir, I recollect a stanza, and you shall have it—

"Oh! then bespoke the 'Prentices all,
Living in London, both proper and tall,
For Essex's sake they would fight all.
Radaratoo, raderate, radara tadara tandore."'"

To this Boswell subjoins a note:—

"This droll quotation I have since found was from a song in honour of the Earl of Essex, called 'Queen Elizabeth's Champion,' which is preserved in a collection of old ballads, in three volumes, published in London in different years, between 1720 and 1730. The full verse is as follows:—

'Oh! then bespoke the 'Prentices all,
Living in London, both proper and tall,
In a kind letter sent straight to the Queen,
For Essex's sake they would fight all.
Raderer too, tandaro te,
Raderer tandorer tan do re.'"

Dr. Charles Mackay has been asked by "Nether-Lochaber" (in the *Oban Times*) if he can interpret the apparently unintelligible words, and Dr. Mackay has courteously forwarded to us a copy of his reply:—

"That such words should occur in a popular street ballad in London, in the days of Queen Elizabeth, when English intercourse with the Gaelic-speaking population of the Highlands and of Ireland was infrequent, shows how long and how deeply the language of the aboriginal Celtic population of England remained upon the tongues, if not wholly in the mind of the English people. The chorus, misquoted by Johnson, and misprinted by Boswell, would read in English rhyme, rhythm, and orthography, as—

Radaratoo! Radaratee!
Radara! Tadara!
Tandoree!

"I have endeavoured to resolve these apparently senseless words into their original elements, and have come to the conclusion that the English people, who generally eliminate the 'g' in English words derived from the Gaelic (making, for instance, *tilt* out of the Gaelic *tilg*), dropped the 'g' in the very key-note of this chorus; and that it ought to read—

Grad orra, tu!
Grad orra, ti!
Grad orra!
Teth orra!
Teann do righe!

"If I am correct in this supposition, which I put forth with deference to Gaelic scholars of more experience than myself, the chorus would seem to be a warlike exhortation to a fighter about to fight, and to signify—

Quick on them, thou!
Quick on them, with a will!
Quick on them!
Hot on them!
Stretch forth thine arm!

"CHARLES MACKAY.

"Oban, September 3, 1873."

ANATOMIZING SUICIDES: CRUELTY TO CRIMINALS.

A correspondent of the *Gentleman's Magazine* (vol. xxi. p. 514, November, 1751) suggests that—

"The bodies of all self-murderers should be delivered to some surgeon, at the next market-town, who should be obliged (under a penalty for non-compliance) publicly to dissect all such bodies, upon a stage, to be erected for that purpose in the market-place; and that the bones of such should be formed into a skeleton, to be fixed up in some public room of the said town, for the use and benefit of all succeeding surgeons thereof."

It is probable that the preceding paragraph was the foundation on which rested the suggestion attributed to Mr. Wesley. Considering the feelings of abhorrence entertained, at the time the suggestion was made, as to the anatomizing of the dead, it manifests a shocking indifference for the unhappy surviving relations of the still more unfortunate suicides. It would, however, be gross flattery to compliment some of the old correspondents of the *Gentleman's Magazine* upon their "humanity." They seem to me to have exhausted their ingenuity in devising still more fearful punishments for criminals than were then in practice. Men, women, and even children, were hung for small violations of the laws of property, murderers

were gibbeted in chains, and women burned, not only for murder, but even for coining.

Here are specimens of the administration of the law in former times:—

"Saturday, May 1. Ended the sessions at the Old Bailey, on Middlesex side, when 9 persons received sentence of death, viz., James Berry, for horse-stealing John Peverly, a lad of 13, for stealing 48 guineas," &c.—*Gent. Mag.*, vol. i. p. 216, May, 1731.

"Tuesday, 16. The sessions ended at the Old Baily, when 13 persons received sentence of death, viz. Mary Wotton, a girl 10 years of age, for stealing 29l. out of the house of Mrs. Eason," &c.—*Id.*, vol. v. p. 538, September, 1735.

"Monday, 11. Were executed at Tyburn, Field, Parsons, Sullivan, Applegarth, Snuce, Vincent, Clements, and Westley, the 3 last mentioned were boys."—*Id.*, vol. xxi. p. 88. February, 1751.

"Wednesday, 19th November. Thirteen malefactors were executed at Tyburn. Amongst them were John Brown and Elizabeth Wright, for coining, who were drawn in a sledge. Brown being hanged, was slashed across the body, and Wright was chained to a stake, first strangled, and then burnt."—*Id.*, vol. iii. p. 661, December, 1733.

"On the 7th inst." (November) "were executed at Ely, Amy Hutchinson, about 17 years of age, for petty treason in poisoning her husband, and John Vicars for the murder of his wife. . . . He" (Vicars) "desired to see the woman first despatched, and accordingly *her face and hands were smeared with tar*, and having a garment *daubed with pitch*, after a short prayer, the executioner strangled her, and 20 minutes after the fire was kindled and burnt half an hour."—*Extract of a Letter from Wisbech, ib.*, vol. xix. pp. 486-488, November, 1749.

"Saturday, 9th. Ended the sessions at the Old Baily, when four persons received sentence of death, viz., James Gardiner, for stealing a gold watch, John Rigby, for the highway, Wm. Bolingbroke, for burglary, and Constantine Jones, for stealing four 30s. pieces.

"Tuesday, 21st. The malefactors before mentioned were executed at Tyburn."—*Id.*, vol. viii. p. 650, December, 1738. See vol. ix. pp. 270, 271.

If cruelty could deter men from the commission of crime, the experiment had been fully tried in England, and had failed. One correspondent of the *Gentleman's Magazine* suggests that punishments should be rendered still more cruel. He proposed burning murderers alive! These are his words:—

"A death without pain, or seeming pain, cannot be presumed to deter such people.

"All hopes of evasion would be taken away by the *awful stake*, a punishment known to our laws, and not thought too severe for the softer sex.

"But as I am no advocate for the equality of crimes, nor infected with a cruel piety, should I contend that thieves not embrued in blood *might be strangled at it*, I would not forbid the murderers of that class to *expiate their crimes in flames*."—*Id.*, vol. viii. p. 286, June, 1738.

A second correspondent of the *Gentleman's Magazine* suggests that murderers should neither be hung in chains nor anatomized, but kept alive, and be *bitten by mad dogs*, so as to enable doctors to discover if there could be found any cure for hydrophobia!

"Suppose" (says this philanthropist), "instead of

giving the murderer's body to the surgeons, when he is dead, he should be put into their hands a living subject, and subjected to such experiments as can only be made on a living subject. . . . What if the most notorious of these offenders should, *from time to time, suffer the bite of a mad dog*, that by the trial of various methods in all stages of the deplorable disease which it produces, some certain remedy may be found out."—*Id.*, vol. xxv. p. 295, July, 1755.

These correspondents, it will be observed, were particularly desirous of aggravating the sufferings of all persons convicted of murder; but a third correspondent wished to add a new penalty to those already inflicted upon all classes of criminals. It is difficult to describe in delicate phraseology his indelicate proposal. It is sufficient to say of it, that if adopted no male robber could ever be the father of a young thief.

The third correspondent's reasons and project will be sufficiently understood by the following extract:—

"Seventeen malefactors condemned for capital offences, and the gaols already crowded the more.

"As to executions, their frequency renders them familiar, and the mob seems no more affected by this scene than with a puppet shew. The terror is lessened, villainy increases, and the necessity for executions is augmented by their multiplicity.

"I am serious in proposing for the men whenever they commit a crime that by the present laws would entitle them to the gallows."

Look to the extract from *Gent. Mag.*, vol. viii. p. 650, cited above, and see how little deserving of death some of these crimes were.

The correspondent then continues:—

"Should a capital C be marked on each cheek, their contemptible, infamous circumstance would be known to every one they meet. Yet they would still be capable of labour, and in a condition of benefitting society by it, and example."—*Id.*, vol. xx. p. 533, December, 1750.

None of the suggestions here made were ever acted upon; but their appearance in a periodical which was at the same time the most ably conducted and the most popular of all published in London, is, in itself, a proof that the country in which they were promulgated had long lost its claim to its time-honoured title of "Merrie England." It is certain that the Gospel continued to be preached, but the spirit of Him who would not condemn the sinning woman, and promised paradise to a thief, was no longer discernible in its legislation nor in society itself. WM. B. MAC CABE.

SHAKSPEARIANA.

" . . . winking Mary-buds begin
To ope their golden eyes."

Cymbeline.

What is the flower intended under the name Mary-bud in the above quotation? Commentators, I believe without authority, say it is the marigold—to which opinion I demur.

In the first place, it is obvious that Shakspeare

must mean to point out some well-known sign of the return of day-light; it is, therefore, highly improbable (as well as unpoetical) that he should select the fact (if fact it be) of marigolds closing up at night, when it is not likely that one reader in ten thousand (gardeners excepted) would know whether such is the case or not. My own belief is that marigolds do not close at night, at least, I found the other night, at nine o'clock, on examining the only ones within my reach, that they remained as completely open as at mid-day. Secondly, when a flower is described as having a golden eye, the phrase implies that the rest of the flower is of a different colour; the words, therefore, do not suggest a flower such as the marigold, in which the outer florets are entirely golden coloured, and the eye almost always of a dark brown. Thirdly, the term *bud* seems to imply something diminutive, and is, therefore, scarcely appropriate to a broad parish flower like the marigold.

If, then, we reject the marigold, the common daisy appears to be the only well-known flower that will satisfy the conditions, viz., of being a small flower with a golden eye, of closing up at night, and of being so universally distributed that almost every one is cognizant of its habit of closing at night,* so that its opening becomes a most fit and natural sign of the return of day-light.

I will only add, that I have a vague impression of having somewhere read that the daisy was formerly considered sacred to the Virgin Mary.

P. P. C.

"ARJOINT THREE, WITCH" (4th S. xi. *passim*).—May not this be a corrupt reading of *A rowan-tree, Witch!* an exclamation which would, according to the once wide-spread superstition concerning the "rowan," or mountain-ash tree (Lancashire, *witchen*), suitably imply, both in the *Lear* and *Macbeth* line, a sovereign preservative against witchcraft?

This one allusion out of a hundred to its magical influence over witches and warlocks will suffice, perhaps, to support the hypothesis.

"Their spells were vain: the boys returned
To the queen in sorrowful mood,
Crying that witches have no power
Where there is a rowan-tree wood."

From an old song called *The Landley Worm of Spring-
dleston Heughs*

ROYLE ENTWISLE, F.R.H.S.
Parnworth, Bolton.

ANCIENT PROPHECY.—The following version of a prophecy said to have been spoken either by, or in the presence of, Cardinal Pole, is asserted to occur in one of the Harleian MSS. by a correspondent of the *Chelmsford Chronicle* for July 27, 1866—

* The name itself seems to allude to this familiar habit, if we may accept the usually assigned derivation—day's eye.

"Sixt Edward's masse three hundred yeres and moe
shall quiet bee,
But seven Edwards raigne anon restored it shall be."

Another version of the same prophetic utterance I found seven years ago in MS. on the fly-leaf of a Roman Catholic Book of Devotions (a MS. of the early part of the seventeenth century), upon which was written, "This Book belongs to the English nunnes of St. Dominicke's Order in Bruxelles"—

"Full three hundred yeres and moe
Edward's masse shall be layd lowe:
When Seventh Edwards him dothe raigne,
Sixt Edward's masse shall be said agayne."

When the fact is remembered that Petitions numerously signed have been presented to the late Archbishop Longley and to the present Archbishop of Canterbury (Tril) for the restoration of Edward VI.'s First Prayer Book, and that Great Britain may not improbably have a seventh Edward as her king, the above versions of an ancient prophecy become of interest.

FREDERICK GEORGE LEE, D.C.L.

6, Lambeth Terrace.

[See "N. & Q." 3rd S. xi. 24.]

THE ROYAL SAINTS OF FRANCE.—Perhaps at this moment the following list may not be unacceptable to the readers of "N. & Q."—

*Tableau des Saints et Saintes qu'ont produits les trois
maisons royales de France.* Died.

1. Sainte Clotilde, Femme de Clovis I ^{er}	545
2. St. Cloud, Fils de Clodomir, Roi d'Orléans	560
3. Sainte Radegonde, Femme de Clotaire I ^{er} , reli- gieuse à Poitiers	587
4. St. Gontran, Roi de Bourgogne	593
5. St. Sigebert, Roi d'Austrasie	656
6. Sainte Bathilde, Femme de Clovis II., fonda- trice de Corbie et de Chelles	680
7. Le B. Charlemagne, Roi de France et Empereur	814
8. St. Adelaire, Abbé de Corbie, cousin-germain de Charlemagne	827
9. Sainte Adelaide, Fille de Rodolphe II., Roi de Bourgogne, descendant de Louis-le-Débon- naire, Impératrice	999
10. St. Felix de Valois, Fondateur des Trinitaires, ou Mathurins	1212
11. St. Louis, Roi de France	1270
12. Sainte Isabelle, Sœur de St. Louis	1270
13. Sainte Jeanne de Valois, Fille de Louis XI., fon- datrice des Annonciades	1505
14. La Vénérable Marie Clotilde Reine de Sar- daigne et Sœur de Louis XVI	1802

RALPH N. JAMES.

Ashford, Kent.

LAURENCE STERNE.—The following is a cer-
tified copy of a letter addressed by Sterne to his
publisher, Becket. The handwriting is excellent,
but the orthography and composition are more
than usually careless:—

"Paris, Oct. 19, 1765.

"Dear Sir,—I had left a parcel of small draughts the
highest not above 50 p^{ts}, with Mr. Panchard when I rec^d
yrs, which I shew'd. he desired me to tell you He w^d
never send one of 'em except to Selvin—so they might

lay in his hands till you had time to pay 'em—it making no difference, as he w^d not negotiate them to any one else—as you will re^{ve} never have but one at a time, & that not often, drawn upon—you might be easy ab^o it.

"I have been considering the preface, & indeed have wrote it; but upon reflecting upon it more than when I saw you, I think tis better the Sermons go into the world without Apology—let them speak for themselves. If I change this opinion I will send it you in time—if not, go on without it.

"I got here in 5 days, much recovered by my Journey; and set out in few days for Italy. Mr. Wilks and Foot are here. I am, dear Sir, truly y^rs., L. STARRS."

"To Mr. Becket Bookseller in the Strand London."

C.

Inverness.

EPITAPH AT MANCETTER.—On the 26th of last July I copied the following singular epitaph from a small upright grave-stone on the N.E. side of the old churchyard of Mancetter, Warwickshire. The stone is of blue slate, and the inscription appears to be about a hundred years old. The clerk informed me that inquirers had frequently been made respecting it, and especially by the late vicar, the Rev. Benjamin Richings, M.A. (who died last year, over eighty years of age), but no clue to its history had been obtained. Perhaps some correspondent who has access to Benjamin Bartlett's *Mandussidum Romanorum*, Lond., 1791, will say whether it is referred to in that work:—

"HERE lieth Interr'd
the Bodys of

I
H. I. M.

What E're we was or am
it Matters not,
To whome related,
Or by whome begott,
We was but am not,
Ask no more of me,
T'is all we are,
And all that you must be."

V.H.I.L.I.C.I.V.

GRANTHAM CHURCHYARD: CIPHER INSCRIPTION.—In Grantham churchyard is a grave-stone, whose inscription is in cipher. March 24, 1871, I took a copy thereof; March 29, 1871, I accomplished its deciphering. I send, for the Editor's acceptance, a copy of the cipher, the literal rendering of which being

"Plus aloes quam mellis habuit,

"On the fourth day of the first month, 1834, of consumption, died Theresa Newham, born Clegg. Aged 25 years." It becomes sufficiently interesting for reference by preservation in "N & Q" J. BEALE.

THE SCAITH STANE OF KILBENNY.—A sculptured stone, so called, stands on a knoll, or considerable eminence, in the parish of Kilbenny, and eastern district of Fifeshire. The stone presents the figure of a wheel, with spokes or blade-like ornaments converging from the centre towards the circumference. A similar figure, the emblem of

the Sun,—or Baal, the ancient Celtic deity,—is common to the stone crosses, but the peculiarity of the *Scaith Stane* is that it is sculptured with the wheel emblem only. *Scaith* is said to signify, in Celtic, shelter or a shield.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham.

MYSTERIOUS REMOVAL OF THE SITE OF ST. MATTHEW'S CHURCH, WALSHALL, STAFFORDSHIRE.

The parish church of St. Matthew, at Walsall, is situated on a high hill above the town. The original intention was to build the church in a field a short distance from the town, and there it was begun; but at night all the previous day's work was carried away by witches in the shape of white pigs, and deposited where the church now stands.* This tradition corresponds in almost every particular with that of Winwick, in Lancashire, noticed by a correspondent in the fifth volume of "N. & Q." JAS. P. BRODHURST.

Walsall.

FLEET MARRIAGES.—These marriages occasionally, it appears, got into the public prints. In the *Gentleman's Magazine* for 1735 is the following announcement:—

"May 8. Married the Lord Robert Montagu to Mrs. Harriet Dunch, of Whitehall, with a fortune of 15,000*l*."—Vide "N & Q."

In the same magazine for 1731 is the following very extraordinary relation:—

"March 8. A poor man was found hanging in a barn at Bungay by a person who cut him down, and, running for help, left a penknife behind him. The man recovering, cut his throat with it; and a river being near, he jumped into it, but company coming, he was dragged out alive, and was like to remain so."

T. H. F.

THE NATIONAL REGISTERS.—The following cutting from the *Local Government Chronicle* of August 30 is worth embalming in the pages of "N. & Q.":

"The records of the Register Office of births, marriages, and deaths in England, begun in 1837, now contain nearly fifty million names. Each name is inscribed in an alphabetical index, prepared promptly quarter by quarter, and so arranged as to give the utmost facility for reference. All that is necessary to insure the immediate production of an entry of marriage, birth, or death is to give the year in which the event occurred, and the name of the person to whom it relates. Since the beginning of the year 1866 these indexes have been printed—an arrangement which causes an enormous saving in bulk, and is much more convenient for reference; besides which there is the diminished liability to errors in copying, and, six copies being produced at little more than the former cost of the one manuscript copy, the existence of such invaluable documents no longer depends on the preservation of one single copy. But only one copy exists of the alphabetical indexes for the period from 1837 to

* The field in which the church was to have been built was called the "church-acre" field, since corrupted into "Chuckery."

1865, and if any accident, by fire or otherwise, were to befall that copy, reference to the registers for all those years would virtually be suspended until, after a lapse of great time and at an enormous cost, fresh indexes were prepared. The Registrar-General reports that, besides the registers of births, marriages, and deaths since June, 1837, he has also in his custody registers of births and deaths at sea; Fleet and Mayfair registers of marriages; consular registers of births, marriages, and deaths of British subjects in foreign countries; registers of marriages in India; army chaplains' registers kept at military stations abroad; and non-parochial registers kept by congregations of Nonconformists prior to the general system of registration commenced in 1837 these last comprising the registers kept at Dr. Williams's library from 1742, at Bunhill Fields burial ground from 1713, the registers of French Protestant and other foreign churches in England, the registers of the Society of Friends, and various other registers."

K. P. D. E.

BACK LIKENESSES.—To recognize a man by his "back" may seem surprising, but it is a matter of fact that the back is not so inexpressive as might at first appear, and I know, strange to say, an instance where an album of caricatures, confined to "back likenesses," was well filled by an officer at Lahore in 1831-2, so that almost every European gentleman there was to be found in it, and I have rarely known such portraits, *en revers*, fail to be recognized. S.

SPOILIA OPIMA.—The church of St. Domingo in this city possesses four English flags taken from the unfortunate expedition of General Whitlocke in 1706. One of the towers of the same church has a number of round black marks, said to be the balls fired at it by the English fleet on the same occasion. The drum-major's staff of the 71st Regiment, taken at that time, was shown in the Cordoba Exhibition. FRANCIS N. LETT.

Buenos Ayres.

BALIZE: BELIZE: WALLICE.—As William is contracted to Will, and Will has been corrupted to Bill, it may serve some etymological purpose to note how the name Wallice has been corrupted to Balize or Belize.—

"The word Balize is a corrupt spelling of Waliz, the name given to this spot by the Spaniards in consequence of the harbour and river having been discovered and much resorted to by a practical Englishman named Wallice."—Knight's *National Cyclopædia*, vol. ii., Art. "Balize or Belize."

J. BEALE.

SALARIES, &c., AT COVENT GARDEN THEATRE.—A mass of the account-books of this theatre, extending from 1777 to 1825, having gone the way of nearly all paper, and having been sifted by an autograph collector (who doubtless found many delicious morsels there), has been looked through by myself. Many of the items are interesting. Among the "Salaries, 1780-81" the following are noteworthy:—Henderson, 388*l.* 10*s.*; Wroughton, 323*l.* 15*s.*; Lee Lewes, 277*l.* 10*s.*; Clarke,

246*l.* 13*s.* 4*d.*; Aickin, 262*l.* 1*s.* 8*d.*; Mattocks [Mr. probably], 246*l.* 13*s.* 4*d.*; Mattocks [Mrs. J] 308*l.* 6*s.* 8*d.*; Quick, 292*l.* 18*s.* 4*d.*; Edwin, 215*l.* 16*s.* 8*d.*; Hull, 185*l.* (he received 150*l.* under another heading); Yates, 800*l.*; Younge, 616*l.* 13*s.* 4*d.*; Catley, 525*l.*; Lessingham, 215*l.* 16*s.*; Wewitzer, 77*l.* 10*s.*; Martyr, 61*l.* 13*s.* 4*d.*; Inchbald, 76*l.* 13*s.*; Wilm. Brereton (whose widow married J. P. Kemble) received only 23*l.* 2*s.* 6*d.* In 1777 he earned only 17*l.* 14*s.*, and 6*l.* by the half value of tickets; and, in 1781, he received no more than 20*l.* 16*s.* 6*d.*, and 2*l.* 19*s.* 6*d.* by the half value of tickets. In 1780-81 Macklin's name appears thrice, the sums being 150*l.*, 100*l.*, and 50*l.*, probably for occasional performances. In 1790 there is a separate entry—"Mr. Charles Macklin, May 18th, to cash, 3*l.*" He left the stage in 1789. In 1780-81 Lewis receives 339*l.* 3*s.* 4*d.*; in 1801-2 he has in weekly salary from Sept. to June, 703*l.* 6*s.* 8*d.*, by part of management, 100*l.*; by full of management, 100*l.*; by benefit, 407*l.* 11*s.* In 1779 Mr. Joseph Vernon (Macheath) receives, May 24th, by his performance in full this season, 48*l.* 6*s.* 8*d.* Mr. Charles Farley, 1797-98, by performance 191 nights, 127*l.* 6*s.* 8*d.*; by assistance in y^e pantomime, 34*l.* Mr. Fawcett draws in 1801-2 422*l.*, his salary ranging irregularly from 6*l.* and 8*l.* to 10*l.* and 12*l.* a week. In 1801-2 Mr. Delpini (clown and pantaloen) draws 105*l.* 10*s.* in a weekly allowance ranging from 1*l.* 10*s.* to 3*l.*; and in "Benefit," 30*l.* 18*s.* In 1778 Mr. Samuel Reddish draws only 67*l.* 4*s.* for performances in October and November; and in 1771, May 5th, he receives, to the charge of the house, 106*l.* In 1801-2 Mrs. Powell has a weekly salary of from 1*l.* to 2*l.*, drawing a total of 70*l.* 6*s.* 8*d.*; and to "Benefit," 34*l.* 5*s.* 8*d.* In 1806-7 Bologna, junr., earns 64*l.* 13*s.* 4*d.* in an allowance of from 1*l.* to 2*l.* weekly. Mrs. Davenport received 67*l.* in 1794; 165*l.* in 1804; and in 1825-6, 400*l.* Between October, 1822, and June of the following year, Miss Foote (Lady Harrington) drew 353*l.* 6*s.* 8*d.* in weekly sums of from 6*l.* 13*s.* 4*d.* to 10*l.* These accounts show what the house paid in ground rent and taxes, in salaries to annuitants, for music and extra music, for scenemen; to a great variety of tradesmen, for coals (which in the summers of 1800 and 1801 cost 2*l.* 19*s.* 4*d.* and 2*l.* 14*s.* 6*d.* the chaldron), and for petty expenses, some of which are curious, such as in 1790,—Nov. 11, paid music for Captain Cook, 6*l.* 6*s.*; Sept. 29, to cash paid, Mr. Ireland, 21*l.*; Nov. 17, paid their Majesties' Servants, 3*l.* 9*s.*; paid the Yeoman of the Guard, 2*l.* 2*s.*; Nov. 30, paid do., 2*l.* 2*s.*; paid their Majesties' Servants again, 3*l.* 9*s.*; Dec. 21, for 19 dress swords at 12*s.* each, 11*l.* 8*s.* In 1791 Mr. Campbell for the band dinner, 20*l.*—this was a periodical charge. Feb. 9, for a lottery ticket, No. 24,731, 16*l.* 7*s.* 6*d.*; March 8, for a new herald's coat, 5*l.* 6*s.* I find

but few wardrobe items save in 1783—paid Mrs. Sestini for a dress for Artaxerxes, 12l. 4s. 8d. Mrs. Sargent for a thick embroidered waistcoat, 5l. 5s.; for a do. tambour do., 3l. 3s. In 1778 we have an entry of—Dr., the Prince of Wales to the box three times this season, 15l. We find in 1780 the items, Dibdin, 120l. and 70l.; and in 1800, Mr. Dibdin, as author, July 12, to cash in full for last season, 162l. In 1801, Jan. 31, to cash on account, 100l. To Mr. Reynolds, author, 1800, Nov. 29, to cash on account, 150l.; 1801, Mar. 3, to do. on account, 200l.; April 6, to do. in full, 248l. 8s.—by the *Comedy of Life*, 598l. 8s. CALCUTTENSIS.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"**MERCURIUS AULICUS**": **BATTLE OF NEWCASTLE EMLYN**, 1645.—In the "*Mercurius Aulicus*," communicating the Intelligence and affaires of the Court to the rest of the kingdome, from May 4 to May 11, 1645," under date "Wednesday, May 7," at p. 157B, is an account of the Battle of Newcastle Emlyn. The paper also gives an account of the taking of Haverfordwest, the abandonment of Cardigan Castle by the Rebels, and the taking of Picton Castle. Was this *Mercurius Aulicus* a regular newspaper, or merely a report, by authority, to the Royalists? The size of the printed page is only 6½ inches long by 3½ wide. As it is bound up, I cannot say what the precise size of the paper was. F.

[Anthony Wood (*Athenæ Oxon.*, iii. 1204, edit. 1817) informs us that the "*Mercurius Aulicus*" was first published on Jan. 1, 1642, and was carried on till about the end of 1645, after which time it was published but now and then. It was printed weekly in one sheet, and sometimes in more, in quarto, and contains a great deal of wit and buffoonery. *Mercurius Britannicus*, penned by foul-mouthed Nedham, tells us 'that the penning of these *Mercurii Aulici* was the act of many, viz., John Birkenhead, the scribe, secretary Nicholas, the informer, and George Digby, the contriver, also, that an assessment of wits was laid upon every college, and paid weekly for the communion of this thing called *Mercurius Aulicus*.' But let this liar say what he will, all that were then in Oxford knew well enough that John Birkenhead began and carried it on, and in his absence Peter Heylyn supplied his place and wrote many numbers.]"

SYMMONS'S EDITION OF "MILTON'S PROSE WORKS."—In the edition of *Milton's Prose Works*, published in 1806, and edited by Charles Symmons, D.D., of Jesus College, Oxford, under the title of "*Reformation in England*" (vol. i. p. 15), occurs the following passage. After giving his opinion of what bishops ought to be in their private lives, Milton concludes by saying—

"What a rich booty it would be, what a plump endowment to the many benefice-gaping mouth of a prelate, what a relish it would give to his canary-sucking and swan-eating palate, let old Bishop Mountain judge."

Can any of your readers give me a clue as to what bishop was here referred to under the nickname of *Mountain*? Is there not reason to suppose that Milton thus alluded to Bishop Hall, of Norwich, so much abused by the Nonconformists of those days? According to Blomfield, in his *History of Norwich* (vol. i. p. 576), Bishop Hall, after attending

"a National Synod at Dort, was presented by the 'States' with a gold medal, which on one side represented the Synod sitting, and round it *asseritæ religione*; on the other a high mountain or rock, with a church on the top, with the four winds blowing against it."

May not this device have originated the term used by Milton? H. STEVENSON.
Norwich.

CÆSAR'S BRIDGE OVER THE RHINE.—What say the commentators,—or do they say anything,—in explanation of the incredible statement that Cæsar finished this bridge in ten days? That he finished it at all, considering the width, depth, and force of the stream, all which difficulties he enumerates, is astonishing; but that piles were driven into the bed of the river from bank to bank, and connecting beams fixed to them, and a bridge, solid enough to bear a Roman army, with all its *impedimenta*, constructed within ten days, seems utterly impossible; ten months would be a more likely period.

Observe, it was no flying-bridge, but one founded on piles, "*tigna . . . paulum ab imo præacuta*." Trees had to be felled and trimmed into shape, beams to be sawn, *fibule* to be fastened. And yet this account of the bridge is as circumstantial as anything in the *Commentaries*. If we reject it, we may as well reject the voyage into Britain, or any other of Cæsar's exploits. "*Diebus decem*,"—there it stands; what are we to make of it? Will some engineer enlighten us?

J. DIXON.

A. F. FRIAR MINOR.—"A Liturgical Discourse of the Holy Sacrifice of the Mass, wherein is contained A Summary Explication of the several Parts, &c. Collected faithfully by A. F., the least of Friar Minours." The book is in two parts, dedicated to "The Lord Henry Arundel, Baron of Warwer," and printed A.D. 1669. I want to know, Who was A. F.? where was the book printed? if it is rare, and of value? H. A. W.

MONTROSE FAMILY.—James, second Marquis of Montrose, left three daughters, Lady Anne, married to Alexander, Earl of Callendar; Lady Jean, married to Sir Jonathan Urquhart of Cromarty; Lady Grisel, married to Mr. William Cochrane of Kilmaronock, son of William, Lord Cochrane.

Earl of Callendar died in 1694; Mr. William Cochrane was living, I think, in 1716. I wish to know whether any of these ladies survived their husbands and married again. M. A.

LADY ALICIA HILL.—In vol. ix. p. 25 of the *Sussex Archaeological Collections* is an account of the evidence taken at a visitation of the Benedictine Nunnery of Easeborne in 1524, which discloses some doubtful proceedings and the bickerings of the inmates. The sub-prioress was Lady Alicia Hill. Can any of your readers inform me to what family she belonged? Lady Elena Hill and "Elinora Hill, twelve years of age, not professed," are also mentioned.

CHARLES HILL, F.S.A.

Rockhurst, East Grinstead.

TIPULA AND WASP.—As all your readers are well acquainted with the insect known to us in our boyhood as Old Daddy Longlegs, otherwise Tom Spinner, Jenny Spinner, the Tailor, the Crane-fly, and, scientifically, the Tipula, I venture to put a query as to its habits and its relations with the wasp. Walking in my garden an evening or two since, I saw some object moving on the ground, and stooping to examine it more narrowly, I found it was a tipula in the deadly embrace of a wasp. The two were rapidly spinning about; but I am not prepared to say whether it was an uneven fierce battle, or whether it was merely the wasp operating on the insect with an active surgical skill. In a few minutes after I first noticed them, I saw the wasp rise heavily into the air, apparently burdened with something; and on looking down on the ground, I perceived the six long legs of the tipula, but no other relic of its existence. The wasp had evidently carried the body away. Now, had the insect thrown off its legs in the agonies of the struggle, or had the wasp cleverly amputated the limbs for the purpose of more easily carrying off the body? That the wasp does convey insects to its stores is, I believe, an undoubted fact.

A. E.

Almondbury.

CUMMERTREES.—This is the name of a parish in the south of Scotland, not far from the borders of Cumberland. I shall be obliged to any of your correspondents who can suggest what may have been the origin of the name. In the munificent grant of the five churches of Annandale by Robert de Brus, which must have been between 1141 and 1171, to the monks of Gyseburn, it appears as Cumbertres, and in a charter of William de Brus, which I gave some time ago (3rd S. xi. 460), it is Cummertaies. In a feu charter by James VI. (1610), among other grants, are the "quhyte fischings of Cumertreis." In the Presbytery Records, of a quite recent date, it is spelt Cumbertrees. Chalmers, in his *Caledonia* (vol. iii.

p. 190), derives it from Cum-ber-tres, which, according to him, means "the hamlet at the end of the short valley." Do these syllables, in any language, have such a meaning? Some of your correspondents, learned in etymology, may be able to resolve this question. Is it not more likely to be a remnant of the British Cymri, which gives names to the neighbouring county of Cumberland? We have also Cumbernauld, but I recollect no other place-names with the prefix *Cumber*. Are there any others?

I see in Wilhelm Obermüller's *Deutsches Kel-tisches Wörterbuch*, that he derives Cumberland from *cwm*, *cwmb*, valley, and *ire*, land. From the same word he derives Como on Lake Como, village in the valley. He says Northumberland is the same as Cumberland. What value is attached by Celtic scholars to Obermüller's work?

C. T. RAMAGE.

GEORGE BYNG, LORD TORRINGTON.—Who was the author of *A True Account of the Expedition of the British Fleet to Sicily in the Years 1718, 1719, and 1720*. 8°. London, 1740? The book is not uninteresting at the present moment, as it is not difficult to foresee how a somewhat similar state of political affairs to that which then existed in Europe might arise a few years hence. One extract from the book will be read with interest by all those who saw the terrible sufferings of the wounded during the late war, in despite of the great efforts made by the Germans themselves and other nations to lessen them. After the unsuccessful attack of the Germans, under Count Mercy, on the Spaniards, in the Valley of Franca Villa, in Sicily, Byng visited the German camp to consult with Count Mercy, who was himself wounded, as to what was to be done. The author then tells us—

"The conversation being ended, the Admiral (Byng) went to see his son, who was wounded in the action, and in a languishing condition that afforded small hopes of his recovery, not so much from the malignity of the wound as from the unskilfulness of the surgeons.

"It is a wonder the Emperor is served with such courageous troops, when so little care is taken to preserve them in wounds or sickness. Surgeons are few, and medicines bad in his armies, and the difference is little whether a man is killed or wounded, except that of a lingering or a sudden death. After the battle of Franca Villa, the wounded men were stretched on the ground with ammunition bread by them, and exposed to the sun and fortune; the general himself had nobody to dress his wound or attend him but his *valet de chambre*. It was a dismal spectacle to the Admiral to see poor creatures in the road to the camp crawling down to the sea-side, supported by their wives or comrades, in order to get a passage to the Hospital at Reggio; others unable to follow, falling upon the ground, and there suffered to expire. This is a great stain to their service, and seems to verify a saying fixed upon them, *That they reckon it cheaper to get a man than to cure one.*"

The italics are the author's, but it would not require any very deep research to prove that, in

that respect, other nations were then not far in advance of the Germans. They have certainly not been so since the ladies of Frankfort formed the "Frauenverein" in 1813, and the German Knights of St. John were actively employed in the Prussian army in 1864. RALPH N. JAMES.
Ashford, Kent.

DUKE OF LENNOX AND RICHMOND.—Where are the particulars recorded of the death, in 1655, of the above nobleman; and, in particular, the place where he died? J. E. B.

BOYER'S "DICTIONNAIRE ROYAL."—What is the history of this work? It (the edition at least which I possess, by Prieur, London, 1773) is remarkable for containing many uncommon words and phrases. As an instance of its fulness, which I happened to meet with lately, the word "guess-work" may be cited, which is not to be found in Johnson; and I have no doubt a large list of similar instances might be readily formed.

T. W. WEBB.

Replies.

THE DOUBLE GENITIVE.

(4th S. xii. 202, 230.)

LORD LYTTTELTON, who I am glad to see has, amidst his grave duties, some spare time for criticisms on language in general, ventures to say of "that dark and tempestuous life of Swift's," quoted from Thackeray, "I apprehend it is undeniably wrong."

Two eminent men, who in rare degree combined profundity of thought with ripeness of scholarship, Sir George Cornewall Lewis and Julius Charles Hare, have given their views on this subject.

The former, in *The Philological Museum*, vol. ii. p. 245, says:—

"A picture of the king is a representation of the king's person; a picture of the king's means a picture belonging to the king, i.e. one of his collection; in the same manner that a friend of mine means a friend of my friends."

On this Archd. Hare, p. 261, comments:—

"I confess that I feel some doubt whether this phrase is indeed to be regarded as elliptical; that is, whether the phrase in room of which it is said to stand was ever actually in use. It has sometimes struck me that this may be a relic of the old practice of using the genitive after nouns as well as before them, only with the insertion of the preposition *of*. One of the passages quoted above from Arnold's *Chronicle* [p. 254. The words are *the sister of the kyngys of England*] supplies an instance of a genitive so situated; and one cannot help thinking that it was the notion that *of* governed the genitive that led the old translators of Virgil to call his poem *the booke of Eneidos*, as it is termed by Phaer and Gawin Douglas, and in the translation printed by Caxton. . . . If we were asked whose castle Alnwick is, we should answer *the Duke of Northumberland's*; so we should also say, *what a grand castle that is of the Duke of Northumberland's!* without at all taking into account whether he had other

castles besides; and our expression would be equally appropriate whether he had or not."

Holding this explanation of the preposition *of* before the genitive to be reasonable, and concurring entirely with the opinion expressed in the last sentence, I crave leave to add a few words of mine.

I have always thought there was a considerable difference between this wording, "Strange woman Mrs. Brown—how she spoils her child!" or "Have you read Smith's sermon?" and "How she spoils that child of hers!" or "Have you read that sermon of Smith's?" I conceived that the latter mode of speech (whether laudatory or vituperative) gave an emphatic meaning which the other could not attempt to convey, and was applicable alike to *one child*, *one sermon*, as to more than one. Substitute for Othello's "Never more be officer of mine" this, "be my officer"—how tame in comparison the latter! The title of one of our novels, *That Boy of Norcott's*, conjures expectations which "Norcott's Boy" could not call up, while "That Boy of Norcott" would give an uncertain sound. Yet there is but *one* boy. "If I were to say all I know of that father of yours" bitterly asserts that in comparison with which "of your father" would fall weakly on the ear.

Devoutly praying that Endowed Schools, and Greek as an element of education, may prevail against LORD LYTTTELTON's onslaught on them, I, in all good humour, ask my noble friend (I think he will allow me to call him so), if the other wording, "that onslaught of Lord Lyttelton's," would not—I will not say convey, but, intend to convey, a sharper sting? CHARLES THIRIOLD.

Cambridge.

I have another view on this matter. Thackeray's expression, "that dark and tempestuous life of Swift's," is perfectly correct idiomatic English. In the first place, Thackeray is an English writer of such admirable purity and lucidity that he always will hold a place among our foremost classical authors; and it is no offence to any one of your correspondents to say that we may more safely trust Thackeray's usage than their criticisms. Let it be remarked that Thackeray uses the definite demonstrative pronoun *that* at the beginning of the phrase, and not the indefinite article *a*. Now, I am sure no one will deny that we can say, "that vicious horse of my brother's," even though "my brother" has but *one* horse. Nay, I would almost maintain that the phrase implies, though it does not assert, that "my brother" has *only one* horse, and that a vicious one. Now, Thackeray's phrase is precisely an equivalent case. But how is it that such a phrase can be used? I look upon it as an instance of what the Latin grammarians call *genitivus definitivus* or *epexegeticus*. Let me give an example or two. We say, "the city of London"; why *of*? We say, "a gentleman of the name of

Robert Lowe." Again I ask, why of? We say, "that rascal of a footman"; and the French also would say, "ce coquin de cuisinier." In all these cases, and many more that could be adduced, only one thing is implied, and in fact plurality is decidedly excluded. It is "the genitive of definition," and that is all that can be said about it. It is a kind of *apposition* expressed as a *dependence*. So when we say "that horse of my brother's," the particle *of* is virtually redundant; and the phrase means "that horse, my brother's horse." And Thackeray's phrase, "that tempestuous life of Swift's," is equivalent to "that tempestuous life, viz., Swift's life." How the genitive came to be used is another question; but I think I have shown that the idiom is not unknown, either in English or in other languages. G. R. K.

C. A. W. seems to be right as to the ellipsis involved in the case of the double genitive. It is the verbal noun, not the mere plural substantive, which has most often to be supplied. "That life of Swift's *living*," not of Swift's *lives*; "that will of my father's *willing*," not of my father's *wills*; "that favourite view of the general's *viewing*," not of the general's *views*,—such appear to be the completed phrases; and it is probable that, if we had our full store of verbal nouns, we might supply the ellipsis by their aid in nearly every case. "That friend of Lord Palmerston's *defriending*"; "that tenant of Mr. B.'s *tenanting*," and so on.

At any rate, if we have to complete the phrase "that son of my father's *sons*" we must remember that *of* does not here mean *among*, but the very opposite, viz., *from among*. The hasty character of your correspondent's criticism of so great a writer as Thackeray is indicated in the omission of an important word in the sentence, "A son of mine" should not properly be used [except] by a man who had more than one son, though very likely it is so. If the above remarks are correct, the propriety of this usage will not depend on the number of the sons, but on the father's intention to impress the fact of his causal relation to them. "This wife of mine" is correct and forcible even in the mouth of the strictest monogamist, because it really means "this wife of my *wiving*."

V.H.I.I.C.I.V.

Thackeray's "pure star in that dark and tempestuous life of Swift's" is to me now unquestionably right, and justified by both sense and analogy, notwithstanding its condemnation by LORD LYTTLETON, &c. I say "now," because the phrase "life of Swift" (or any one else) has become synonymous with "biography." "That admirable life of Swift" and "that abominable life of Swift" mean his "biography," just as the Duke of Wellington might have said "That *life of me* is a libel on me." But if he had spoken of his own life in the Peninsula, say, behind the lines of

Torres Vedras, he'd have said "That life of *mine*, or that life of *ours*, was a very pleasant one. We had a pack of fox-hounds out from England, and hunted three days a week." (I suppose the account an old officer gave me of the life was correct.) The *s* of "Swift's" shows it was his own life, not some other man's. F. J. FURNIVALL.

One of the great beauties of Thackeray's style is the abundance of idiom he uses; and in the phrase "that . . . life of Swift's" more is implied, and understood, than the words used actually convey. With regard to C. A. W.'s imputation of a want of earnestness in Thackeray, I have no doubt that most of your readers will be equally pained with myself at such a charge being made. If ever there was an earnest and sincere man and writer, I believe Thackeray to have been one. His is a name of which every Englishman may be proud, of which every cultivated Englishman ought to be proud. J. W. W.

W. M. T. will find this question treated in Latham's *English Language*. Latham maintains, if I remember rightly, that this construction serves at times to mark a difference of meaning. Thus, "a discovery of John" signifies that John was discovered; "a discovery of John's" that John discovered something. The phrase, without ellipse, would be "a discovery of (among) John's discoveries." "A tenant of Mr. Brown's" seems as defensible as "a tenant of his" or "a tenant of mine," &c. H. K.

It occurs to me that many of the expressions referred to in pp. 202 and 230 may be traced up to the old form of Elizabeth's time, when, in some senses, we should have had "Swift his life," "my father his will," "B., his favourite view," &c. "The pure star in that dark and tempestuous life of Swift's" can scarcely be more than saying, "The pure star in Swift his [or Swift's] dark and tempestuous life." And a man may have had many lives—that is, he may have led many. "The pure star in that dark and sunshiny life of Swift's father," or "of Swift's," that is, his own life, and not his father's. H. T.

The writers in "N. & Q." are somewhat hard on Thackeray. I heard a woman the other day say to her child, who was rather slack when wanted to be sent somewhere, "Yur aint coming, aint yur? Yur baint going, baint yur?" and the thought struck me that, through squeamishness, we had lost some things that made up the weight of tongue hurled by our forefathers. RALPH N. JAMES.
Ashford, Kent.

SOHO SQUARE.

(4th S. ix. 507; x. 36; xii. 93, 157.)

The varying accounts of the origin of this name, as applied to this locality, prove that nothing

certain is known about it. All being matter of speculation, it is open to conjecture that the name belongs to that primitive and natural system of nomenclature, according to which things were called what they really happened to be; in other words, a particular site was named after the physical feature which marked the spot. What that was in this case, is suggested in the extract given by MR. SOLLY from an old MS., in which the name occurs in the form of Sho-hoe. This, when traced to its source, will show that Soho, as a place-name, so far from being unique, as it might at first sight appear, occurs essentially in many other places, and in one, at least, actually, and is but one of a very numerous family. First let me point out that ho (=height) is itself not unknown in the neighbourhood of London, since it occurs in Bengeo (Herts)=Penge-ho, and again in Pimlico (=Pen-lac-ho). With respect to sho, it is well known that words and names now beginning with sh were written in Early English with sc. The word shire was written as scir, and shoe as sceo. "Sho-hoe," therefore, might formerly have been "Sco-hoe." We still find place-names in which the old form is retained, as Skomer and Skoholme Isles, near Milford Haven, Sco-Ruston, and Scaw Fell. But the name which seems best calculated to reveal the meaning of Sho-hoe is Shoeburyness. This name, which first occurs in the Anglo-Saxon Chronicle, under A.D. 894, as Sceobyrig, is found in MS. "C" as Sceabyrig, and in MS. "D," which is a Northumbrian one, as Sceorebyrig. From these variations, it seems a fair inference that the physical feature called sceo and scea in some dialects was named a sceore in the Northumbrian. What particular kind, then, of natural object was scor applied to? The word is found in many forms, of which the most familiar is, perhaps, scar. In Halliwell's *Archaic Dictionary*, it is contended that scar "must be interpreted a precipice." This, however, is not its meaning in place-names, and, like that of cliff, is but a secondary and derivative sense at all. In fact, scar is a Scandinavian form of car, the s being prefixed phonetically, through the partiality of the Scandinavian dialects for sibilants. Now, according to Halliwell, "any hollow place or marsh is called a car," and in Lincolnshire the word is used for "a gutter." It is these apparently exceptional senses, hollow and gutter, which express the primary idea of car. In Hebrew, which was largely Assyrian or Phœnician, the word קר, the root of which is קר kar, means to dig, cleave, make deep (Furst's *Lexicon*, p. 1231). Again, we have 'karah, a feminine of 'kar, signifying a meadow; and again, "the brook Cherith," from the same root, and signifying a ditch, water-trench (Furst, pp. 694, 697). We have, moreover, a reduplicated form, kar-kar, in Hebrew, and 'kar-'kar, the same word, in Arabic, and in each language having nearly the same meaning, that of deep-sunk

ground (Furst, p. 1261). Kar-kar, which would be pronounced as hor-hor in the west of Europe, I take to be the true origin of the English haw-haw (=a dry ditch). The word has been traced back as existing in France in the sixteenth century by MR. NORGATE (4th S. x. 216), and might easily have reached Europe through the Crusaders, or some Arabic work on fortification, for a knowledge of which, as well as other sciences, we were chiefly indebted to the Arabians and Turks (Robertson's *Charles V.*, Proofs 28, 45). It was from kar, in the sense of a deep-worn water-course, I apprehend that the river Kour got its name. In a letter in the *Times*, Oct. 12, 1872, headed "a railway in Transcaucasia," this river is described by Mr. Edward M. Young as flowing through a broad plain "as in a deep cutting." If car and scar be taken in the latter sense, the place-names involving them will be found in every instance to agree with the features of the locality with which they are connected. Viewing the site of "Sho-hoe Fields," as in Danish times it would be viewed, from the river, a spectator could not fail to observe the palpable hollow, which still exists, and the water-course which must formerly have existed there. This water-course and depression in the line of the upland would at once account for the name Sco-ho. Just as Scarborough, Shoebury, and Scaw Fell signify "the hill with the chasm or ravine," so Sco-ho = the upland which has the gap or hollow in it. This view of the name is confirmed by two other names of the locality. One of these is Dogfield (Cunningham's *Handbook*). Here, I believe, the word dog has no more reference to the canine genus than it has in Isle of Dogs, Dogmersfield, and Dogdyke. In each case dog=gully or creek. In the case of Dokkum (Friesland) and Docking (Norfolk), and in the word dock (=a cavity) g is sharpened into k, but the idea of excavation still holds. The other name is no other than Charing, which itself is but a modification of car. In many words the hard k-sound was softened into ch, as Chester from Ceaster, Chezy (France) from Cariei (Florence's *Chron.*, A.D. 887), and Chelsea from Cealchyth and Cerchede, where ceal and cer are both of them forms of car. As corroborative instances, we find Charing (Kent) standing near a water-course and at the mouth of a hollow on the edge of an upland. Again, the hollow between the two heights of Notting Hill, along which now runs the Uxbridge Road, and recently ran a stream, was formerly called Charcrofts. But I fear that I must not attempt, for the sake of space, to include the half of what ought to be said in illustration of car. This was not only changed into char, scar, shar, sar, and sal, but it also took the forms of cal and gal. Hence, Calton, Carlton, Charlton, and Gorleston, each = the town at the chasm, ravine, fissure, or gap, according to circumstances. Hence, also, Calton Hill and Salisbury Crags (Edinburgh)

are names not only synonymous, but in part radically identical.

Let me just point out that the name Soho, literally, again occurs at Birmingham; and if the name there be not autochthonous, it ought to have been according to the features of the spot. Let me also add that the root-words of Sho-hoe occur again in the same combination in Scartho (Linc.), and in Scottow (Scort-how, where *how*=*ho*), Norfolk, and that *car* turns up afresh in *Sir Darya*=the water-course of the Darya, which is the Persian word for *sea*. W. B.

"PIERS THE PLOWMAN" (4th S. xi. 500; xii. 11, 97.)—The note of MR. PURTON (June 21), on the subject of *Piers Ploughman*, induces me to comment on the general tendency of our literature to mistake the meanings of old language. As regards those opening verses of the *Vision*, I am surprised none of our Celtic or Saxon scholars could see that the line—

"I shope me into shroudes as I a shepe were," would mean, "I dressed myself in clothes as if I were a travelling poet," or minstrel. The minstrel, or patterer, was a well-known member of society in the Middle Ages—the *palwis* of the Lapps, the troubadour of the French, the *abraman* of the English, the *roke* and *chlobain* of the Irish; this last being at present pared down to the facetious "clown" of our stage. *Shepe* is, in fact, the Saxon *scop*, a poet of the family of the Irish *seaboc*, which term the native critics (who are no better than any other critics) translate "hawk-song," since *seaboc* is a kind of hawk in Irish, as it was in the Egyptian speech of three thousand years ago. One of Carolan's songs is called the "Hawk-song."

The term *shepe* is found in a hundred words:—in *gai saber*; in *shibei*, a Japanese place of recital, or theatre; and also (here I speak under great correction) in *Æsop* and *Sappho* (poets); so that Carolan's song might be considered a kind of Irish *sapphic*! The term is found in Hebrew, in the Coptic *sbo* (dialect), in the Persian *saban* (speech), in the Punic *sof-fetes* (parley-ment men), in the Norse *Voluspæ*, &c.; everywhere with the meaning of speech, science and poetry.

So much for *shepe*, or rather so little; for I have packed my meaning into as few words as an etymologist could bring himself to employ. But there is something more curious still to be noted—the meaning of *Piers Ploughman*, a term which, in my opinion, is undoubtedly Irish. It would represent *Forus Folamain* and *Fearsa Folamain*. *Forus* means dissertation or history, and *Folamain* means teacher, or preacher, or priest. *Forus Folamain* would mean something like Doctrine of the Teacher. As regards *Fearsa*, the term was applied in Irish history to an ancient law-maker, Fenius Fearsa; and this latter word is represented by our

own terms, phrase, verse, farce, prose, and parron—the *persoun* of Early English writers. "Is it a fancy which our reason scorns" that *Piers Ploughman* is really and truly an Irish title? I believe it is not such a fancy. I also believe that the other Old English title, *Orm-olum*, is just as Irish; and furthermore, and as a winding-up, that the Irish underlies a vast amount of the language, the literary traditions, and the folk-lore of Britain—little as we have been taught to suspect or credit such a thing.

From the foregoing I have left out a hundred interesting curiosities of etymology—the materials of a chapter; but there is one that I cannot help mentioning. The Irish *Folamain*, instructor or priest, was well known in Italy once upon a time by that title, and the name was written *Flamen*, as every student of the "humanities" is aware.

After all, those etymologies need not be the "fashionless" things they too often are, or seem to be. They can take the lights and shadows of the elder world, the colourings of old historic races, and even the warm hues of prophecy. 'There are a thousand reasons why those two mother-islands should remain for ever united; and I would here offer one of them, for what it is worth, one never offered before—in the Irish maternity of our language;—surely a touching consideration, such as will yet, I hope, change the minds of men in both countries, and bring them closer to one another in that bond of brotherly justice and amity which Nature herself seems to have intended from the first, when she made them such near neighbours in her powerful waters of "the cold North Sea."

WILLIAM DOWE.

Brooklyn, U.S.

MR. ADDIS says, "I confess that *shepe* for shepherd seems to me an unusual form." Is it not rather a question whether it is not perfectly unique? "John Schep" does not appear to me to touch the point.

J. PAYNE.

Kildare Gardens.

WILLIAM MARTIN (4th S. xii. 48, 133.)—This personage resided at Wallsend. All the brothers had great eccentricities, or, as the Scotch express it, "had a bee in their bonnets." William was an uneducated man, but notwithstanding his peculiarities and odd opinions on exploded old-world theories, he possessed much natural acuteness and ingenuity. He was encouraged and upheld in his eccentric ideas by a clique of wags, who laughed at his self-conceit, and who induced him to give lectures upon perpetual motion, and similar subjects, for their amusement. The coloured engraving inquired after may have been an allegory in illustration of one of those lectures, which he himself could only explain, and likely was sold in the room at the time. After his brother John had painted his great picture of *Belshazzar's Feast*,

William found fault with it, and produced a drawing, or painting, with the hand introduced, which he insisted ought to have been shown by his brother. This picture he exhibited for money. William followed no trade, and appeared to have had some small means; he was said to have been a non-commissioned officer in the Army or Militia, which his appearance indicated, being a stout, upright, broad-shouldered, good tempered man, and always carried a cane or stick. He often offered for sale, to his friends or persons he knew, printed copies of his lectures, sometimes in doggerel verse. At other times he carried a small box, containing models of his inventions, only one at a time, — which were shown to the curious for a small gratuity, which his friends well knew he expected; and he was often met by, "Well, Mr. Martin, what have you new?" I remember his invitation to show me two of his inventions, which I thought excellent. The first was an improvement upon the Davy lamp, which had a glass to protect the gauze wire from the effect of currents of air in the mine, and, if I recollect right, to put out the light if an attempt was made by the miner to open it for the purpose of lighting his pipe, — a dangerous custom, — the lock-key being held by the overseer. The second was an unproved lifeboat, — a kind of twin half-boat with air tubes, which could not be swamped, and required no baling, as any water shipped passed directly through the strong wire bottom, which was placed sufficiently high above the level of the sea so as to keep the people perfectly dry. About six years ago I saw a lifeboat upon this principle being tried at St. George's Pier, Liverpool. It might have been tried twenty-five years prior to this period had Martin's friends been amongst wealthy shipowners, or intelligent persons of sufficient influence, who could have appreciated and adopted his valuable invention, but unfortunately the time had not arrived, and the inventor and his invention were equally neglected.

J. B. P.

Barbourn, Worcester.

"WHOSE OWES IT?" (4th S. xii. 6, 36, 159, 217.)

Before this phrase is dismissed, permit me to remark that the form *owes* is grammatically correct, and that our modern "owcs" is a corruption, and "owns" a double corruption. There are a certain set of verbs, chiefly those called auxiliary, which present the same phenomenon as is observed in the Greek *oida*, i.e. they have a *past form*, but a *present signification*. Now the past tense, third person singular, of a strong verb, never ends in *-s*, but the third person is the same as the first. Thus, *he broke* is of the same form as *I broke*; we do not say *he broke*. It is just the same with other verbs which preserve the preterite form; we never use *he cans*, nor *he may*, nor *he wills* (unless we alter the sense of it), nor *he shall*, nor *he must*. Our

old authors never use *he wots*, but always *he wot*; in fact, *wot* is the very identical word which in Greek is spelt *oida*, as has been well ascertained. Just so with *owes*, if we trace it back. The A.S. is simply *ah* in the third person, as in the *Codex Exoniensis*, ed. Thorpe, p. 191: "*næfre hlisan ah meotud than maran*," — never *hath* the Creator greater fame. To *owe*, in Old English, often means to have or possess; and the third person was successively *he ah*, *he ote*, *he owes*, and, lastly, *he owns*. The word *own* is one of the very few instances in which the old *a* of the infinitive mood has been preserved, but it has been forgotten that this *n* belongs properly to the infinitive only. Another verb worth notice is *dare*. *He dare* is perfectly correct; it is the same as *he dear*, which occurs in *Beowulf*. But, perhaps, as people already say *he dares*, we shall some day arrive at *he cans*!

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

BUCHANAN'S LATIN PSALMS (4th S. xii. 60.) — In 1548 or 1549, George Buchanan, while confined in a monastery in Portugal by the officers of the Inquisition, translated the Psalms into Latin verse. They were afterwards printed, and went through many editions in the same and succeeding century. Copies command a very small price. I have several editions, all with the music, printed at various places. One, that interests me most, bears the imprint, "Londini, apud Edw. Griffinum, 1640." It is comparatively common. I have seen several copies sold for a few shillings each. The music to Buchanan's "twenty-nine" varieties of metre is devoid of interest, and the composer's name, but for the notice of him in the volume under consideration, would have been entirely unknown.

EDWARD F. RIMBAULT.

THE PLACE OF THE GOSPELLER (4th S. xii. 78.)

—The Gospel was not always read from the north side of the altar (see *Amalarinus de Off.*, l. iii. c. 18): so we read—

"Diaconus secundum ordinem se convertit ad austrum dum legit Evangelium quia in hac parte viri stare solent, nunc autem secundum inolitum (*sic*) morem se ad aquilonem vertit ubi femine stant. . . . Evangelium in alto loco legitur" (*Gemma Animæ*, c. xvi., de Pulpito).

Micrologus says—"Diaconus cum legit Evangelium juxta Romanum ordinem in ambone vertitur ad meridiem" (c. ix.). And he brands turning to the north as an innovation "contra ordinem et inhonestum." According to Durand, in France, — "Procedit diaconus ad pulpitem per dextram partem chori . . . ascendit ab australi parte. . . . In missis pro defunctis juxta altare evangelium legitur super aquilam . . . lectoris transit ad partem sinistram et opponit faciem suam aquiloni" (lib. iv. fo. xviii. b).

Hence the difference in position for a choir-pulpit (north) and the nave-pulpit (south). At Chichester (1127) the Statute requires "quod Crux feratur ante Evangelium quando in pulpito legatur." At

St. Goar, Ratisbon, and Verona the pulpit is on the south side of the nave.

At St. John's Priory Church, Brecon, the stairs for epistolar and gospeller remain on either side of the site of the rood-screen, the latter ascended from the western side of the pier, and the former from the north nave aisle. The pulpitum, or rood-loft (*Chron. de Evesham*, 283; *Matt. Par.*, 1054, A.S., i. 285), was used by preachers (the late Bishop of Winchester delivered his sermon from that of Christ Church, Hants, as a bishop did at Chichester in the fourteenth century), and also for giving out of ecclesiastical notices (*Annales de Omeru*, 215; *Ann. de Dunstaphia*, 110; *Chron. Cenob. Burg.*, 234). At Winchester its place is defined "in medio vultæ, in navi ecclesiæ, ad gradus pulpiti" (*Ang. Sac.*, i. 285). The Epistle and Gospel, after the Reformation, were read "from the pulpit, or some other meet place, so as the people may hear the same" (*Cranmer's Works*, ii. 156, 501, A.D. 1547; *Grindal's Remains*, 132—"in a decent low pulpit, to be erected and made out of hand in the body of the church"). Cranmer's pulpit was the rood-loft. At St. David's the Gospel and Epistle were read before the altar in the sixteenth century. At Lincoln, also, the Gospel was sometimes read "ad altare," and sometimes "in pulpito" (*Stat. Vicarior.*, 77). By the uses of Sarum and Bangor, "quandocunque legitur Epistola in pulpito, ibidem legatur et Evangelium." At Hereford it was read "super superiorem gradum," and to the north side. A lectern was placed in this position at Durham. At Salisbury and Bangor ordinarily the Gospel was read "ad gradum chori." The choir-pulpit in England naturally was placed on the north side. At Genoa the Canons Penitentiary, at Sunday Vespers, preached "in gradibus sanctuarii," as St. Ambrose did, "pro gradibus altaris intra cancellos" (see *Frances*, 299), thus preserving the old tradition of the Gospel being read in front of the altar.

MACKENZIE E. C. WALCOTT.

CHURCH NOTES IN ESSEX (4th S. xii. 188).—The inscription that formerly existed in Little Chesterford Church, Essex, to the memory of George Langham and Isabel his wife ran thus:—

"*Hic jacent Georgius Langham, armiger, quondam virus istius ville qui ob. xiii. die Septembris 1462. Et Isabel uxor ejus.*" . . .

The tomb was about two feet above the floor, and contained engraved effigies of both the man and his wife. Many years since it was ruthlessly desecrated, and one of the figures and part of the inscription torn away.

Paddington.

C. GOLDING.

P.S.—Lord C. A. Hervey (the rector) has since informed me that the slab, now containing the brass of the lady only, is placed on the level of the floor in the chancel.

BRADLEY FAMILY (4th S. xii. 207).—A Mr. and Mrs. Bradley were living in Jermyn Street, London, between the years 1730 and 1740, and until 1750, or even a later period. Mr. Bradley was a native of Lancashire. The pedigree of a family of the name, seated at Bryning, was entered up at Preston, Lancashire, on March 14, 1664, on the authority of James Bradley, at the visitation by Sir Wm. Dugdale. The arms assigned to this family were—Sable, a fess engrailed, in chief a mullet, between two crosses, pattées, fitchées, a border engrailed, argent (see vol. 84 of the Chetham Society Publications). Early in the eighteenth century a Mr. Thomas Bradley was living in Preston, whose son Thomas is said to have married at Keith's Chapel, Mayfair, Lucy North, an unacknowledged daughter of Francis, third Lord Guilford, and sister of the celebrated Lord Frederick North.

JAMES THOMPSON.

Leicester.

THE GULE, THE GORDON, AND THE HOODIE-CRAW (4th S. xii. 206).—The very interesting and conclusive explanation by X. X. of "The Gule of the Garioch," as being an enigma the solution of which is to be sought in nature rather than in tradition and history, tempts one to ask why X. X. did not apply a similar process of rational interpretation to the distich which he casually cites as affording another instance of the word *gule*. X. X. quotes the distich thus:—

"The gule, the Gordon, and the hoodie-craw
Are the three worst enemies Moray ever saw."

I have seen the first line so printed before, with historical confirmation derived from the hostile part played by the Gordons in Elgin, and this seemed to justify the use of the name of that clan in this connexion; but I have always suspected that the following reading gave the true meaning of the distich, which I have frequently heard thus repeated in Aberdeen:—

"The gule, the gordon, and the hoodie-craw
The three worst faes that Moray ever saw."

Jamieson's *Scottish Dictionary* gives *gordon* in the sense of *gorcock*, the moor-cock, a species of wild fowl. Ben Jonson, it will be remembered, uses *gorcrows* in the sense of carrion crow. Thus, all the three "faes" of the rhyme will be accounted for in the realm of nature, without the necessity of supposing an incongruous mixture of weed, clan, and crow in the enumeration of "the pests of an agricultural country."

V. H. I. L. I. C. I. V.

X. X.'s note is very interesting, and his explanation of the rhyme is probably correct. The *gule*, however, is not the wild mustard, but the corn marigold (*Chrysanthemum segetum*), according to Jamieson, Prior, and many MS. lists of names in my possession:—

"The old gool-ridings of Scotland were established for the purpose of exterminating this weed from the corn."

fields, and a penalty of a wether sheep was paid by the farmer whose field was found so neglected as to furnish a large crop of the gools. The practice is supposed to have originated with the Vice-Chancellor of Henry VI., who exercised great severity towards the farmers in his own lands, and established the gool-ridings in order to punish them for their omissions in not cleaning the corn of the 'carr-gulds.' In Denmark a law compels the extirpation of the corn marigold." — Anne Pratt's *Flowering Plants of Great Britain*, ii. 147.

JAMES BRITTEN.

THYME AS A SYMBOL OF THE REPUBLIC (4th S. xii. 178.)—Why was it so adopted?

JAMES BRITTEN.

British Museum.

"NEIGHBOUR" OR "FRIEND" (4th S. xii. 188.)—The word translated "neighbour" in Exod. xx. 16, 17, generally means "friend," and is so translated in Cant. v. 16. The root it is derived from signifies "to delight in." In the LXX. the usual rendering is ὁ πλησίον, whence τὸν πλησίον is used in the sense of "friend" in Matt. v. 43.

C. DAVIS.

BALDACHINO (4th S. xii. 189.)—The present agitation on this subject would render an enumeration of any post-Reformation examples in Protestant churches of interest; and "N. & Q." would be a fitter place for their record than the columns of a weekly newspaper. There is a structure, which, I think, may fairly be described as a baldachino in St. George's, Bloomsbury. In *Londinium Redivivum*, by J. P. Malcolm (1803, ii. 481), it is called an "altar-piece":—

"A pedestal, or basement, supports two fluted composite pillars, with an angular enriched pediment, surmounted by vases. The intercolumniation is a deep niche, beautifully inlaid, with a glory, cherubim, a large octagon filled with sexagons, and a border of scrolls."

This was erected about 1731; at least, this is the date of the appointment of the first rector, long before High Churchism, as now existing, was thought of. This is shown by the fact that the "Lord's table" is at the north end. There is a baldachino in the recently-erected church of St. Barnabas, Oxford.

JAMES BRITTEN.

HENRY HALLYWELL (4th S. xii. 209.)—Wood, in the very short reference he makes to this writer in his *Fast. Oxon.*, vol. ii. (p. 188, Bliss's Ed.), does not state where he was born, nor from what family of Hallywells he sprung. As, however, he was a Fellow of Christ's College, Camb., this information may, I suppose, be obtained from the admission-register there. He appears to have been vicar of Cowfold, in Sussex, from 1694, and perhaps earlier, to 1704, when, as a new vicar was appointed in that year, his living, in all probability, was vacated by his decease. To the works published by him, and mentioned by your correspondent, must be added—

1. "Deus Justificatus; or, the Divine Goodness Vindicated and Cleared against the Assertors of Absolute and Inconditionate Reprobation. Lond., 1668. 8vo."

This came out anonymously, and has frequently been ascribed to Cudworth; but there can be no doubt of its being written by Hallywell. I may refer to my communication on the subject ("N. & Q.," 1st S. iii. 195). It is a very interesting treatise, and by no means of common occurrence:—

2. "A Private Letter of Satisfaction to a Friend concerning—1. The Sleep of the Soul. 2. The State of the Soul after Death till the Resurrection. 3. The Reason of the Seldom Appearing of Separate Spirits. 4. Prayer for Departed Souls whether Lawful or no. Printed in the year 1667. 12mo."

This is likewise anonymous, and is not noticed by Wood any more than the preceding in his list of Hallywell's works. It is, however, indisputably by that author, and bears every mark of his style. See Archibald Campbell's *Doctrine of a Middle State*, Lond., 1721, fol. (p. 163), of which last work I may observe in passing, I have the author's own copy, with large MSS. additions prepared for a second edition.

3. "An Account of Familism. Lond., 1673. 8vo."

4. "Vindication of the Account of Familism. Lond., 8vo."

5. "The Remains of Bis^p. Rust. Collected and in part Translated by Hallywell. 1686. 4to."

That very curious anonymous treatise—

"The Doctrine of Devils proved to be the Grand Apostasy of these Later Times. An Essay tending to rectify those undue Notions and Apprehensions men have about Dæmons and Evil Spirits. Lond. Printed for the Author, and are to be sold at the King's Arms in the Poultry. 1676. 8vo."

and which is one of the most original and vigorous attacks ever made on the believers in witches and witchcraft, has been ascribed to Henry Hallywell; but any one who will take the trouble to compare it with his *Melampronæa; or, Discourses of the Polity and Kingdom of Darkness*, 1681, 12mo., will at once see that the two works could not have the same author, being in the views they contain, and in their style and character, essentially different.

Hallywell was an admirer and follower of Dr. Henry More, and was deeply imbued with the Platonism which entered so largely into the spirit of all the compositions of that super-celestial visionary. In Morg's MSS. Correspondence, which I possess, there are several letters to him from Hallywell on apparitions, pre-existence, the millennium, "plastic life," and other similar subjects, in which More was deeply interested. In one of them dated March 8, 1682/3, he observes:—

"Though my condition as to this world be not altogether such as I might reasonably desire, with submission to a higher providence in regard of my dependants (*sic*), yet I esteem myself happy in that pretiosissimum Divitiarum genus, as Boethius calls it, the free converse of my friends, by whom my mind may be improved and

bettered, in which you will always be esteemed the Principal."

JAS. CROSSLEY.

"ACHHEEN" OR "AKHEEN" (4th S. xii. 209.)—The name of the state is properly *Acheh*, which is alleged to be a Telegu word adopted into the Malay vocabulary, and signifying "a wood leech." This may fairly be coupled with that derivation of Sumatra from "a great ant"; but in the present case we are unable to offer a substitute. The Portuguese made Acheh into Achem, and we learned to call it *Achin*. This last must have been got from the Arabs or mariners of Western India, for we find it so written both in the *Aln Akbari* and in the Persian Geographical Tables of Sâdik Isfahâni. The form probably was suggested by a jingling analogy, such as Orientals love, with *Machin* (China). ["Northern Sumatra and especially *Achin*." Colonel H. Yule, *Ocean Highways*, August, 1873.]

CHARLES VIVIAN.

41, Eccleston Square, S.W.

Acheen, as in *cheese*, not Akhean; so it is pronounced in the Straits of Malacca, and all over the East.

W. T. M.

Shinfield Grove.

BARONETS TEMP. CHARLES II. (4th S. xii. 188.)—Appended to my copy of Guillim's *Display of Heraldry* (5th edition) is a treatise of *Honour, Military and Civil*, by Capt. John Logan, which gives a list of the baronets created by Charles II., from which it would appear that Richard Fanshawe, Esq., afterwards Master of Requests to His Majesty, was the only one created in 1650 (Sep. 2).

JOHN PARKIN.

Idridgehay, Wirksworth.

The roll of baronets created by Charles II., 1649–60, is given in Beaton's *Political Index*, i. 250, and also in Debrett's *Baronetage*. There are only ten recognized creations, which are now nearly all extinct. The only baronetcy created in 1650 was No. 462, that in favour of Richard Fanshawe, Esq., M.P. for the University of Cambridge, and bears date the 2nd September, 1650. According to Burke's *Extinct Baronetage*, this baronetcy became extinct on the death of Sir Richard's son, Richard, the second baronet, who it is said was deaf and dumb, and died unmarried in or about 1695. It is sometimes stated, as in the *Letters of Sir Richard Fanshawe during his Embassies in Spain and Portugal*, 8vo., 1702, that he was created a baronet by Charles I. at the siege of Oxford; this is evidently an error, and probably should be taken as the period of his knighthood.

EDWARD SOLLY.

Consult Dugdale's *Ancient Usage in bearing of such Ensigns of Honour as are commonly called Arms*, where, if I mistake not, the information required will be found.

H. FISHWICK.

I have a list of these baronets with the imprimatur of "Edward Walker, Garter," "Edward Byshe, Clarendieux," and "William Dugdale, Norroy." If D. S. will communicate with me, I will furnish him with such of these names as may be needful to his purpose. W. M. H. CHURCH.

Alvescott Rectory, Faringdon.

EDWARD AND CHARLES DILLEY (4th S. xii. 190.)—Information respecting the above will be found in Timperley's *Encyclopædia of Literary and Typographical Anecdotes*. London, H. G. Bohn, 1842. The book contains a mass of interesting facts connected with authors, bookbinders, printers, publishers, and stationers, well arranged and indexed. It is out of print and scarce. W. WRIGHT.

31, Pepler Road

"CASER WINE" (4th S. xii. 190.)—This is no doubt the same as what the Jews here and in Germany call *cosher*, that is, ceremonially pure. It is from the Hebrew *câsher*, which denotes that which is right or lawful, and is applied, among other things, to the flesh eaten by strict Jews, which is that of animals slain by a duly qualified butcher. WILLIAM ALDIS WRIGHT.

Trinity College, Cambridge.

This may refer to the ruin drunk at the time of the Passover. Query, the slang word *choea* and the Hebrew *חֶסֶד*?

R. S. CHARNOCK.

Gray's Inn.

"NOT A DRUM WAS HEARD" (4th S. xii. 147, 195, 240.)—A manuscript copy of this noble ode, and one in the handwriting of the author, before publication, is now in the possession of the Royal Irish Academy. It is contained in a letter from the Rev. C. Wolfe to one of his correspondents, of whose name I failed to take note. The letter is framed, and it hangs against one of the walls of the library in Kildare Street. My attention was drawn to it quite recently by the learned treasurer of the Academy, John Ribton Garstin, F.S.A. Having satisfied myself by reading the entire letter, I did not copy the post-script. I would, however, suggest that the permission of the Royal Irish Academy might be asked for the reproduction of the whole, *verbatim et literatim*, in the pages of "N. & Q."

W. CHAPPELL.

"LIEU" (4th S. xii. 208, 235.)—This word used by the Devonshire gardener, the sound of which is imitated by your correspondent by the French word "*lieu*," is spelt "*lew*" by Grose in his *Provincial Glossary*, who says "*lee*, or *lew*, calm, under the wind, shelter, in use in the south of England."

W. DILKE.

Chichester.

"I MAD THE CARLES LAIRDS," &c. (4th S. xi. *passim*; xii. 11, 26, 168, 191.)—W. M.'s argument (p. 191) is altogether aside, being based on the

misapplication of this term *Laird*, which is to be discovered sometimes, though not frequently, in modern times; and hence it would only be wearisome to confute such a view as that *Laird* at present is properly applied to the base-holding, or, indeed, any other owner or proprietor. The proper question is, at the time when the expression above quoted was used, which has been ascribed to one of the Jameses, kings of Scotland—who was, or might be, called a *Laird* in the proper sense of that term; or what is its meaning as it stands in that expression? This was the only question I attempted to consider. As I still contend, that meaning is as I stated it; and the latest authority on the point which has been observed, and, as I doubt not, will be held conclusive, is that of Professor C. Innes, in his *Scotch Legal Antiquities* (p. 37, note, 1872), citing charters, to which, as affording exact proof of the king having raised Carles, or Goodmen, to the status of *Lairds*, I would refer. Besides the remark of Sir George Mackenzie in his *Science of Heraldry* (p. 13), the same author's views may be considered as they appear in his separate work on *Precedency*, at pp. 49, 52, 55, 56 (edition 1680). The 25th Act of the 3rd Parl. of Chas. I., 24th July, 1644 (Sh. of Linark), and the 12th Act of same Parl. (5th Session., 2nd February, 1646 (Sh. of Renfrew), may also be perused with advantage. In both of these the distinction between *Laird* and *Goodman* is distinctly recognized—recognized, it will be observed, in Acts of Parliament. The lesser Barons were the *Lairds*; the greater ones, the *Lords* (Mackenzie, *Precedency*), and none were Barons, at least, lesser Barons, who held not their lands immediately under the Crown.

As to the misuse of this term *Laird* in modern times, I have nothing to advance, except to admit the occurrence of such misuse occasionally; being, at the same time, far from assenting to the proposition of W. M., that "usage had, or has, a complete power to extend or modify its application." On the same principle, usage only sanctioning, *black* might be denominated properly *white*, or a man a woman.

ESPEKARE.

DICK BARONETCY (4th S. xi. 403; xii. 86, 138.)—Sir Charles W. H. Dick was placed on the pay-sheet of the Brighton Pavilion accounts in 1859, as Custodian of the Museum, at 30s. per week; but some time prior to date he was paid from the Museum Fund.

Last year, on the removal of the contents of the Museum to the building arranged for their reception which is now open to the public, Sir Charles's services were dispensed with. At the present time, he and his family are entirely dependent on charity. The family have not resided at the so-called seat, "Port Hall," for many years. It was, and is, the property of the

Stanfords of Preston, and is now used as the laundry of the Grand Hotel. JNO. A. FOWLER.
London Road, Brighton.

"MANSIE WAUCH" (4th S. xii. 8, 93, 177.)—The mistake in the *Bodleian Catalogue*, by which D. M. Moir was described as a pseudonym for James Hogg, has long since been corrected in the Library itself; but O. H., who surmises that the book itself was never looked at, does not himself appear to have looked at the entry which he criticizes, as the Catalogue makes no mention of John Galt.

W. D. MACRAY.

MILITARY TOPOGRAPHY (4th S. xii. 110, 156.)—For plans of the battles and sieges of Belle-isle, Cherbourg, Fontenoy, and Rochelle, and drawings of Barcelona and Turin, see the *Field of Mars*, 2 vols. 4to. London, Macgowan, 1781.

E. E. STREET.

WENTWORTH HOUSE AND WENTWORTH CASTLE (4th S. xi. 152, 330.)—At each of the above places is a very striking picture of the great Strafford and his Secretary, and each House contends that the other is a copy. I believe with this, as with so many other mooted questions, *adhuc sub judice lis est*.

PELAGIUS.

BELL-RINGING (4th S. xii. 166.)—The chapel alluded to by G. H. A. is that of Holbeck Lunds, some five miles distant from Hardraw, and in the parish of Aysgarth, in Wensleydale, one of the largest in England. It is situated where Yorkshire joins Westmoreland, on the moorland, and a more primitive place it would be difficult to find in England. The legend runs, that some years ago, when the small bell in the little turret was either missing or broken, the clerk used to come down to the chapel on Sunday at the usual hour, and thrusting his head through the hole where the bell had hung, cry out lustily, "Bol-lol, bol-lol, bol-lol," in order to summon the parishioners to service.

Let me narrate even a more amusing story concerning Holbeck Lunds Chapel. Some years ago a clergyman, a stranger, going to officiate there on a lovely summer afternoon, on finding no kneeling hassock in the desk, desired the clerk to supply one, who, after a brief interval, appeared with one of a very primitive description, a sod freshly cut from the turf on the outside. For a short time this sufficed tolerably well; but soon the clergyman had to rise most abruptly, as the sod proved to have been cut from an ant-hill, and, as can easily be imagined, swarmed with thousands of its tenants.

Well do I recollect, on a visit to Wensleydale, one of the most beautiful districts in England, seeing Holbeck Lunds Chapel. At that time there was no burial-ground or wall surrounding it, the sheep grazed close to the building, and

to a certain extent, Southey's charming description of Chapel-le-Dale, in the *Doctor*, aptly applies to it—a passage which will bear quotation:—

"The turf was as soft and fine as that of the adjoining hills: it was seldom broken, so scanty was the population to which it was appropriated. Scarcely a thistle or a nettle deformed it, and the few tombstones which had been placed there were now themselves half buried. The sheep came over the wall when they listed, and sometimes took shelter in the porch from the storm. Their voices, and the cry of the kite wheeling above, were the only sounds which were heard there, except when the single bell which hung in its niche over the entrance tinkled for service on the Sabbath Day, or with a slower tongue gave notice that one of the children of the soil was returning to the earth whence he sprang."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

NICENE CREED (4th S. xi. 36, 183, 333, 412, 526; xii. 134).—What is the earliest known translation in English of the Nicene Creed? Does it give the word *Holy*? In a copy of *Our Lady's Mirror*, printed in 1530 (but doubtless there are many older editions than that), the sentence is thus translated: "And I byleue on holy comon and apostly chirche." Palmer's *Monumenta Rituala* gives no help. We may certainly infer that the English people knew the Creed with the insertion of the word *Holy*. Why do printers never give the word *One* a capital letter? it is as much entitled to it as the words *Catholick* and *Apostolick*.

H. A. W.

TOADS IN IRELAND (4th S. xii. 109, 192).—It may be inferred from your limitation of the replies to *toads*, that I adopt Shakspeare's belief in the poisonous nature of toads; but as my case is not quite that of the noble lord who knew no other history but Shakspeare, you will perhaps kindly allow me to explain that I used the generic term "*venomous reptiles*" to contradistinguish toads, which I knew were indigenous to Ireland, but perfectly harmless, and the only instance of an indigenous native reptile in that country.

Of course, as it is evident, from the frequency with which he introduces the image, that Shakspeare's belief in the venomous character of the toad was very strong, and toads were indigenous, it follows that the St. Patrick legend was his sole source of information when he wrote that those "*rug-headed kerns*"—the Irish soldiery—were the only venom in the island; and we convict the bard of two errors, one general and the other local.

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton.

SIR RICHARD STEELE (4th S. xii. 129, 175).—I am much obliged for the information already given, but should be most glad of more, and especially as to the dates and other facts not yet supplied. I find that Governor Trant (Trant of Doves, co. Tipperary) married a sister of Sir

Richard Steele, and had a daughter, who became the wife of Richard, fourth Earl of Cavan. I do not think this sister—her Christian names are not mentioned—has been referred to yet in "*N. & Q.*" I have yet to learn the maiden name of Sir Richard Steele's mother, and whether she had more than two children.

REGINALD STEWART BODDINGTON.

15, Markham Square, S.W.

"MUNERARI" OR "NUMERARI": THE "*TE DEUM*" (4th S. xii. 84, 155, 194).—It is scarcely doubtful that the ancient reading is *munerari*. The earliest copy in the British Museum, Gallia, A. xviii., of the ninth century, has it distinctly: so has an early thirteenth-century copy, written in England, and also a fourteenth-century *Horæ*, entirely in English, which I once possessed, now in the British Museum.

J. C. J.

CROXTON FAMILY (4th S. xii. 159, 213).—I am much obliged to MR. ROYCE for his communication respecting the marriage of Croxton with Fettyplace, which is new to me. The arms of Croxton are: Sable, a lion rampant argent, debursed by a bend componée, or and gules; which arms have been used by the family for nearly 700 years. Another coat, sometimes borne, is: Argent, on a fesse azure, between three cross-crosslets fitchée sable, two tuns or. Does either of these coats occur on the slab of which MR. ROYCE speaks? It would be interesting to establish the identity of Croxton and Croxton.

R. R. R.

RED AND WHITE ROSES (4th S. xii. 4, 179, 217).—I am obliged to DR. BREWER for his answer. Withering is scarcely to be relied on in such matters, and in this instance is, as MEDWIG says, in error. I do not find the extract in the original edition: it is an addition of the editor (a son of the author) in ed. vii. Lindley and other later writers do not mention any such difference between the two roses, which is improbable on *prima facie* grounds.

JAMES BRITTON.

MEDWIG denies the accuracy of the foot-note appended to the article "*Brain Leechdom*," respecting the white and red roses. To his first allegation, I presume that the letter preceding the one so signed will be a sufficient reply. To his second allegation an answer is in courtesy required. He says, "Equally incorrect [to the statement that red roses are tonic and white ones laxative] is the statement that the red rose is the basis of several pharmaceutical preparations of an astringent nature."

All your readers know *The Cyclopædia of Practical Receipts*, by Arnold J. Cooley and J. C. Brough. This book, I fancy, will be deemed both modern enough and authority enough to carry weight with it. On p. 1175, col. 1 (Fourth Ed.),

under the word Rose, we have this paragraph: "Uses.—The red rose is an elegant astringent and tonic, and as such is used as the basis of several pharmaceutical preparations." From the Pharmacopœias, &c., we have the following:—

"The syrup of Red Roses (*Syrupus rosæ Gallicæ*) is astringent and stomachic." [Ph. Dub. & Edin.]

"Confection of Red Roses (*Confectio rosæ Gallicæ*) is an elegant astringent and tonic." [Ph. Lond.]

Chamber's *Encyclopædia*, art. Rose. "A mildly astringent and agreeable syrup is made from the dried petals . . . of the French rose (*Rosæ Gallicæ*)."

The French Pharmacopœia:—

"Parmi les variétés employées en médecine, on connaît surtout la Rose de Provins, vulgairement Rose rouge. Elle fait la base de plusieurs préparations astringentes fort usitées."

Need I add more? I could fill a column with similar quotations, so that "my authority [at least] bears a credent bulk, that no particular scandal once can touch, but it confounds the breather." If I am incorrect, as your correspondent asserts, to err in such goodly company is enough "to make us adore our errors." I am quite willing to leave the matter to your readers, with whom "ever the justice and the truth o' the question carries the due o' the verdict with it."

E. COBHAM BREWER.

Lavant, Chichester.

"SERENDIBLE" (4th S. xii. 208.)—I have not heard this word as spelt above; but "sevendible" is, I believe, in common use in Ulster as an adjective of intensity. A north of Ireland divine ascribed its etymology to "seven devil": *ergo*, of *sevendible* power; but this is perhaps fanciful.

W. C. J.

Miscellaneous.

NOTES ON BOOKS, ETC.

Sussex Archaeological Collections relating to the History and Antiquities of the County. Published by the Sussex Archaeological Society. Vol. XXV. (Lewes, G. P. Bacon.)

THE volumes published by the Sussex Archaeological Society are always pleasant and instructive. They are convenient in form, important in their contents, and invariably praiseworthy for the good taste and feeling of the various papers. In an article on the house at Parham, Mr. Durrant Cooper says of the armoury there, that it contains "more specimens of defensive armour anterior to the year 1450 than in all the other collections in Europe put together, with the exception of the curious helmets now at Athens." The "Marchant Diary," a record kept by a gentleman farmer of 160 years ago, is very amusing. Among other instances, we have Mr. Marchant, after afternoon service, going with four or five others, including the parson, to a tavern, "where we drank 3 bottles of beer and a small bowl of punch!" "Stay'd late and drank too much" often occurs. On "King Charles's Martyrdom," "my wife, Willy, and I went to Church." We learn that bohea was 18s. a pound; and we are told that "John Parsons is to shave my face twice a week, and my head once a

fortnight, and I am to give him 100 faggots per annum." This volume is one of the best of a very good series.

Our Public Records. A Brief Handbook to the National Archives. By A. C. Ewald, F.S.A. (Pickering.)

ONE would hardly have thought that a handbook to our national archives would be rendered interesting to general readers, or that there was anything left to say about them. Mr. Ewald has shown that there was much left worth the telling, and that he is qualified to tell it worthily. That any of our public records have come down to us safely, is a matter for especial wonder. All that could be done to destroy them,—done through ignorance, which is quite as destructive as deliberate malevolence,—has been so done to the destruction of many valuable documents. The salvage, however, is great; but that would have been worthless without such arrangement, chronicling, calendaring, and describing, as it has undergone at the hands of earnest scholars. Mr. Ewald does justice to our kings who have been desirous to preserve the records of England, and he justly pillories Richard II. for "defacing such as related to the state and government of the kingdom."

THE first portion of Mr. R. W. Dixon's compilation of the "Pedigrees of the Dixons who have borne and bear for Arms a f. d. l. or, and a ch. erm." is ready for the press, and will appear in the next part of Dr. Howard's *Miscellanea Genealogica et Heraldica*. Eventually, the work will come out in a separate and independent form.

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Notices to Correspondents.

F. F. F.—"Pigeons of Paul's" had a certain reference to birds about the Cathedral. It was the London slang of the Plantagenet times for the "scholars of Paul's." These boys, in return, called the scholars of St. Anthony's Hospital "Anthony pigs."

F. L. (Dromore).—The lines occur in no other prologue that we know of. They are in Dryden's prologue to *All for Love*:—

—"a tale which often has been told,
As sad as Dido's, and almost as old."

There is a line in the play itself which is to be found also in Fielding's *Tom Thumb*:—

"Give me some Musick! look that it be sad!"

J. W. B.—The lines are probably not intended to rhyme.

X. M.—It is to be remembered that the lines are said to have appeared in the *Greenwich Magazine* for "Marines"; and that "tell that to the marines" is equivalent to disbelief in the thing told.

G. E. B.—The story is simply absurd.

LERWICK.—Hallam states that Jeremy Taylor's *Liberty of Prophecy* (1647) contained the first claim for liberty of conscience. The *Examiner* of the 20th inst. finds the first claim for such liberty in the Declaration of Faith put forth by the English Baptists in Amsterdam (1611), and its first proclamation in England in Leonard Busher's *Religious Peace*; or, a Plea for Liberty of Conscience

(1614). *Busher was a Baptist. The Examiner adds that "toleration was advocated, in a more or less complete form, by Hales, Chillingworth, and many others before 1647."*

"ORPHEUS AND MOSES."—*We regret that the course taken by us in the above controversy has seriously displeased MR. STRINMETZ. With this expression of regret, we must add the assurance that he is quite mistaken in attributing any motive to us than that of becomingly closing the dispute.*

R. & M.—*Next week.*

"CEROICIARIUS" (p. 208) becomes intelligible in its proper form, "*Cerviciarius*" or "*Cerevisiarius*." Prof. Stubbs gives Pliny as the authority for stating that "*Cerevisia*"=beer was a Gaulish name; but it seems to be in intimate connexion with "*Cereris vis*." "*Cerviciarius*" is translated "*brewer or ale-seller*" in various dictionaries. In the *Liber Albus* and similar Chronicles, "*Braceator*," with many changes in the spelling, is the term by which a brewer is designated.

J. E. B. will oblige us by forwarding the note.

C. T. (Cambridge) is cordially thanked for his hint.

J. P. (Rockville, Edinburgh).—*We should advise that the work to which J. P. refers should be published in Edinburgh.*

W. T. S.—*We shall be glad to insert, from time to time, such illustrations as our correspondent may kindly send to us.*

R. W. DIXON.—*Your proposal could not do otherwise than gratify the contributors to, and the editor of, "N. & Q."*

AUSTRALASIA.—*Full information can be obtained at the Royal College of Surgeons and Apothecaries' Hall.*

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Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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LONDON, SATURDAY, OCTOBER 4, 1873.

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Notes.

ULTRA CENTENARIANISM. No. III.

CENTENARIANS IN REGISTRAR-GENERAL'S 34TH REPORT FOR 1871.

(4th S. XII. 63, 221.)

While waiting the result of the inquiries into the case of Phoebe Hessel which I am prosecuting, I will, with your permission, call the attention of your readers interested in Ultra-centenarianism to the interesting 34th Report of the Registrar-General of Births, Deaths, and Marriages for 1871.

Those who are aware that I have shown, on the highest authority, that among the lives on which assurances have been effected during the long period which has elapsed since offices for that purpose have been instituted in this country, ONLY ONE has exceeded a century, while the National Debt Office has had to record ONLY TWO, will be startled at learning, as they will from this Report, that during the year 1871 the deaths of sixty-nine persons were registered in England as dying at the age of 100 years and upwards.

But the explanation is very simple; the ages referred to are not ages which have been proved, but ages reported and reported; and on this point I must be permitted to print an extract from the Report in question, even though there will be found in it a complimentary allusion to myself:—

"The interest which attaches to cases of reputed centenarianism has induced me to bring together into one view the particulars of such cases as were recorded in the death registers of 1871, and these will be found in Table 18 (p. lxxvii.) localized so as to admit of their being easily traced by any one who may be desirous of making inquiry respecting them. From time to time I have to announce in my Weekly, Quarterly, and Annual Reports the deaths of persons whose ages as stated in the registers amount to or exceed 100 years. It will not be deemed superfluous by those who take note of the newspaper correspondence which so frequently follows the announcement of a case of extreme longevity, for me to remind the public that the district registrars have no authority, even if they had the means and the leisure for so doing, to investigate the truth or otherwise of the statements as to ages made by the legal informant of deaths, the informants are alone responsible for the correctness of those statements. As a most able and painstaking writer upon this subject, in his recent work, remarks: 'The Registrar-General has no alternative but to tell the tale as it is told to him.' In 1871, the deaths of 89 persons were registered at the following ages, as stated by the informants, 27 at 100, 17 at 101, 10 at 102, 5 at 103, 3 at 104, 2 at 105, 2 at 106, 1 at 107, 1 at 108, and 1 at 109 years. Of these reputed centenarians 25 were males and 44 females. From 1861 to 1871 inclusive the registered deaths at 100 years of age and upwards have amounted to 856, namely, 231 males, and 625 females, so that on an average 21 men and 57 women go to their graves every year with the renown of centenarianism attaching to their memories."—P. xviii.

Consideration for your space compels me to omit the remainder of the Registrar-General's remarks upon this point, as also to refrain from asking you to reprint the table. But I the less regret the latter, inasmuch as it only reports the localities in which the several deaths took place, but does not give the names of the supposed centenarians. If there do not exist very substantial reasons for official reserve in this respect, I think the wish that the cases may be investigated would be more likely to be realized if those disposed to make such inquiries had the names before them.

As I cast my eyes over the table, I can recognize from the localities and ages many cases out of the sixty-nine which I have already investigated and shown, either in my *Longevity of Man* or elsewhere, to be utterly unfounded.

Thus I find at Brighton the death of a man from "paralysis" is registered as having taken place at 105. This is no less a personage than the notorious Thomas Geeran. Those who remember the correspondence respecting him in the *Times* and the exposure of his falsehoods in this journal, will, I am sure, agree that I was fully justified in summing up my history of his case by declaring that "a grosser imposter than the old man Geeran or Geeryn, who CALLED HIMSELF 105, but really was not 85, never existed."

In the "male" who died at "Portsea" of "bronchitis," aged 106, I at once recognized my old friend George Brewer, whose death was duly chronicled at the time in the *Hampshire Telegraph*, where it was stated he was born 7th Aug., 1785,

and was, consequently, 106 when he died. No baptismal certificate was produced; but, as he stated, he was twenty when he entered the Navy; and a search in the records of the Admiralty showed that when he did so join in 1793 he gave his age as twenty; thus proving that the old salt was born, not in 1765, but in 1773, and was, consequently, 98, and not 106, at the time of his death.

The female who died in the Chester District of "old age," at the reputed age of 109, is doubtless Sally Clarke of Hawarden, with whose name the readers of this journal must be familiar. She is one of the cases which in my book I have characterized as "doubtful," and to which I propose referring again shortly in this journal. Whatever her age may have been, she certainly was not 109. That statement is based on the supposition that she was the child "Sarah," daughter of John and Rose Davies, baptized in 1762, whereas another Sarah, daughter of the same parents, was baptized in 1767, showing the death of the elder sister of that name, and reducing the age of the second Sarah to 104; but there are some reasons for supposing there was a third Sarah but more of this hereafter.

The "male" whose death at "108" from "old age" was registered at Ledbury was no doubt the hero of the following cutting from the *Standard* of 4th April, 1871:—

"DEATH OF A MAN AGED 107.—In our obituary we record the death, on the 25th ult., of John Jenkins, of Coddington, near Ledbury, Herefordshire, at the extraordinary age of 107 years. The deceased lived with his daughter, who is now about 85 years of age, in a small mud hut near Coddington Cross, and was formerly a farm labourer of very industrious habits. For many years, however, he has been supported by parochial relief. Some few years ago, Mr Treherne and Mr. Andrews, of Bosbury, visited the old man, and were surprised to find him in want of many necessary articles, such as bed clothing, &c., whereupon they made an appeal to the inhabitants on his behalf, and sufficient money was raised to buy such necessities as he stood in need of. The deceased was in possession of all his faculties up to the time of his death. He freely indulged in the habit of smoking."

I am indebted to a lady (whose husband is a frequent and valued contributor to these columns) for two photographs of this old man, together with some additional particulars respecting him; but inasmuch as no baptismal certificate of Jenkins is to be found, few will, I think, be disposed to believe he had reached the exceptional age of 106 or 107.

I will only mention, and that very briefly, one other case which I recognize in the Registrar-General's list.

The "male" registered as dying at "107" of "old age," at Sevenoaks, was doubtless John Riddock, whose case was brought under my notice by Lord Amberst, who had long known him as a very old man; but, without now entering into

details, I may state that I have ascertained beyond doubt that he was only in his ninety-sixth year at the time of his death.

These instances will suffice to show how well founded is the caution given by the Registrar-General, that the district registrars are not responsible for the accuracy of the returns, but that "THE INFORMANTS ARE ALONE RESPONSIBLE FOR THE CORRECTNESS OF THOSE STATEMENTS"; and I trust all future writers on the Duration of Human Life will bear this fact in mind.

After this illustration of how the number of reputed Centenarians in 1871 has been swollen to 69, we may look forward with confidence to the same process in the following year; and feel pretty sure that Anne Elling's 102 years, unsupported, as they are, by the slightest evidence, will contribute to enlarge the list for 1872. Before that list appears, I hope to be in possession of some more precise information respecting her. In the meantime a little matter connected with her, which came under my notice a short time since, on which I may have something to say hereafter, drove me into rhyme, "*facit indignatio versum*"; and, perhaps, you will permit me to present to your readers the following

Directions how to Write the Biography of a Centenarian.

Find a very old woman, both hearty and shrewd;
Well stuffed with good texts; with self interest imbued;
With a memory for things that have never occurred;
And a tongue ever ready to cry, "Praise the Lord!"
Let her say she's a hundred, and stoutly declare it;
And you, if need be, be quite ready to swear it.
If challenged for proof, put yourself in a huff;
Say you know she's a hundred, and that is enough.
If the sceptical doct further proof still require,
Stop his mouth by such terms as Knave, Fool, and Liar;
He will soon from the contest unequal retire.
Print the twaddle she utters in a pamphlet; the which
You may with a little "tall talk" so enrich,
It will readily rival, in merit and selling,
The dear little ninepenny * *Life of Anne Elling*.

WILLIAM J. THOMS.

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CONTEMPT OF COURT.

What is contempt of court? The Tichborne case, which has raised all sorts of curious questions, has raised this, and it is one of the most curious of all. It is one of the most ancient heads of our law, and is to be found in the oldest collection of them in our language, the laws of Henry I. It is there called *contemptus brevium*, or contempt of the king's legal writs—the writs issued in his courts of law. So early as the reign of Henry I. we find that con-

* Note to reader:—

If "ninepenny" too vulgar is
For your fine ear and taste,
Read "trumpety"; 'tis rhythmical,
And not at all misplaced.

temptus brevium was an offence for which the party guilty of it could be fined (L. Hen. I. 14). So *contemptus justitiæ*, which was in effect the same thing. Mere disrespect, or disturbance of a court, was not a contempt summarily punished, for when a man insulted the king's judge in the reign of Henry II. we find he was not summarily fined or imprisoned, but *indicted*. It was only a disregard of, or a resistance to, the legal writs of a court which was regarded as a contempt. Thus, in the reign of Edward III., a bishop who disobeyed a writ issued by a court was held guilty of contempt (*Year Book*, 38 Edward III. 12), as in any case of disobedience to a writ (*Year Book*, 21 Henry VII. 31), and hence our modern practice of attachment or arrest for such offences. In course of time it was found necessary, to secure the members or ministers of a court from actual violence and molestation, to hold it a contempt, as if a party struck a juror (*Liber Assesarum*, 39). In any case of contempt the court inflicted fine or imprisonment arbitrarily, without a jury, and hence the power was very strictly limited to these cases of absolute necessity—the necessity of enforcing the writs of the court, or protecting it while sitting from interruption or violence. When, for instance, one beat another in Westminster Hall, where the courts were sitting, at that time in the open court, it was held a contempt. And there are cases in the old books of blows or insults to judges treated as contempt. The well-known story of Gascoigne, Chief Justice under Henry IV., committing the Prince of Wales, although apocryphal, very well illustrates this head of the law. Our ancestors confined it to such acts of violence as were aimed at or directly affected the court, its members or ministers. Mere endeavours to influence jurors were never held in any court of law contempt of court, but were indictable as the old common law offence called “embracery of jurors” (see “Treatise on the Star Chamber,” *Collectanea Juridica*, vol. ii. p. 92). It was only in the Star Chamber that such offences were punishable summarily, that is, by information upon affidavit, without a trial by jury (*Ibid.*, 124). And these “informations” were so illegal that they were vehemently denounced by Lord Coke; and even when, after the abolition of the Star Chamber, criminal informations became used in the Court of King's Bench, Lord Hale regarded them as unconstitutional. They were, however, impliedly recognized by a statute of William III., but then, though *issued* by the court, they have always, since the abolition of the Star Chamber, been tried by a jury, as in cases of criminal information for libel, or for attempts to insult or coerce judges or jurors. In such offences, criminal information was regarded as the proper course; and during the last century it was never held that they could be treated summarily as “contempts.” In 1758, indeed, the attempt was

made to establish the doctrine, but it failed. A printer published a scandalous libel on Lord Mansfield, reflecting on his conduct in a suit then pending, accusing him of tampering with the record. The printer was brought up for contempt, and Sir Eardley Wilmot composed an elaborate judgment to vindicate the proceeding. But there was an utter absence of authority, and the reasoning did not satisfy the clear intellect of Lord Mansfield. The proceeding was abandoned, and the printer was discharged. Nor was the attempt ever repeated until our own time. It often happened that parties put forth papers to prejudice trials, but such acts were never punished as contempts. These publications, if defamatory, were punishable as libels; and if not libellous, were not punishable at all. If they were libels, Fox's Libel Act required that there should be trial by jury; if not libellous, they were perfectly legal. At the end of the last century it was held that proceedings in the courts of law which are open and public were public property, because the public had an interest in them; and this implied that they were subjects for public discussion. Nor was the discussion of them while proceedings were pending ever held a contempt. It was only direct appeals to the jury which were so treated, not discussions among the public. The distribution of papers among a jury with a view to influence them was an offence, but an offence which, like any other, required a regular indictment and trial. The case repeatedly arose, and was always treated in that way, and never in any other. Lord Hardwicke, indeed, committed parties who published libels or attacks on suitors in Chancery, where the proceedings were secret and the suits were private; and the practice, though of doubtful legality, has continued in that court. But in courts of law the proceedings are open and public; and these summary proceedings have never, until recently, been adopted.

During the present century, the practice arose of reporting cases while the trial was proceeding, the legality of which has long been established. Before it was established, half a century ago, one of the judges of the Court of King's Bench, in trying a case, made an order in a particular case against publication, and fined a printer for disregard of it as guilty of contempt. But the legality of the proceeding was left doubtful; all that the court said was, that they could not set it aside, as the fine belonged to the Court of Exchequer; and that court was not applied to, perhaps because the fine was remitted. The order was absurd, and has never been repeated. Lord Brougham, indeed, sent a gentleman to prison who forcibly dragged away a ward of court, and Lord Cottenham took the same course with a gentleman who sent a threatening letter to a master while sitting as a judge in his case. But these were cases of *actual* interference with the proceedings of the court, and came clearly within the

principle of the old law. That principle was well stated by Lord Denman, when he said that nothing could be punished as a contempt, except either an insult to the court, when sitting, or an actual obstruction of its proceedings. An insult can only be in the *face* of the court, and its proceedings can only be obstructed either by the disturbance of its proceedings or disregard of its writs. The idea of treating as contempt words said or published at a distance from the court would have astounded our ancestors.

W. F. F.

HUME AND SIR G. C. LEWIS.

Sir G. C. Lewis is reported to have said, "Life would be tolerable were it not for its amusements." I think we may see an analogous opinion in Hume's *Dialogues Concerning Natural Religion*, vol. ii., p. 502, of the edition of his *Essays and Treatises*. Hume imagines a stranger dropped on a sudden into this world, and the miseries of this life shown to him in a hospital, a prison, a field of battle, a fleet foundering, a nation languishing under tyranny, famine, pestilence. Hume then adds:—

"To turn the gay side of life to him, and give him a notion of its pleasures, whither should I conduct him, to a ball, to an opera, to Court? He might justly think I was only showing him a diversity of distress and sorrow."

I do not see much difference between Hume and Sir G. C. Lewis as to the final conclusion to which they come. The only difference seems to be in their degrees of comparison. Hume has a much worse estimate than Sir G. C. Lewis of both ends of human existence. Hume compares the miseries with the amusements of life as no better. Sir G. C. Lewis represents the amusements as the drawback to the endurance of ordinary existence.

I have heard it said there was nothing new in the sentiment of Sir G. C. Lewis; it had been uttered before. However, challenged to show cause, no similar passage could be produced in any other author; and I leave it to your readers to say if a parallel could be found.

In a general way, it might be said that the *Ecclesiastes* of Solomon has a similar thesis: life would be good and enjoyable if used for the proper purposes of existence, and mankind were not led away from them by vain pre-occupations, which constitute the principal business of their passage upon earth, and not the satisfaction of domestic enjoyments, which Solomon seems to think, from experience of other pursuits, are the objects of existence in which humanity would find their happiness.

The *Odes* of Horace, the *Satires* of Juvenal, Johnson's *Vanity of Human Wishes*, may perhaps equally be said to exhibit the sentiment which Sir G. C. Lewis has concentrated in a sentence which has become proverbial.

W. J. BIRCH.

THE FANQUEI AND THE HUELI-TSE.

We English-speaking people say that *fanquei*, a name given to the Westerns in China, means "foreign devils," and is employed to express the national detestation of all strangers. This is a great Western mistake. *Fanquei* means simply "far-enders," or "foreigners"—two words having the same meaning, and nearly alike in construction. In beginning my explanation I must make an assertion, which will yet have its proof, that every language in the world is a dialect of a common, original speech; and that the Chinese short phonetics, or radicles, are represented in the Celtic as well and truly as in all other shapes of language in the world. *Cing*, for instance, means "book" in Irish and Chinese: it means "chieftain" also in the same languages. A hundred other instances of the sort could be mentioned here. *Fanquei*, however spelled, is actually the term *Punic*, holding the radicles, *fin* and *eag*, each signifying, in the Celtic, "terminus," or far end, or lower end, or coast. Phœnicia was also called *Paralia*—*par* and *al*, or *ol*, having each the same meaning of "far" and "end"—"extreme end," or "coast-country." *Pine* was "end" in Early English; and the word, however spelled, has that meaning all over the world. The Chinese call that Syrian region *Tsin*, giving it their own *desin*-ating term. *Sin*, or *sen*, is a general word for "terminus," as in *horizon*—"extreme end." This is proved conclusively by no less a wordmonger than Cicero himself, who says somewhere that the Romans, instead of writing "horizon," should use the word *finiens*. Syria is a shape of *Surige*, an old name for Scandinavia; and this was also the name of China—sometimes spelled *Serica* (the "end country"); whence that ancient punning blunder about the woven textures, whether silk or cotton. So much to show how the radicles of speech make themselves at home, and *prove* themselves everywhere, from Connemara to Aurora and the Ganges, and why the Chinese should know the meaning of the agglutinated word *finig*.

Then why do the common people of China use the word as a term of reproach? Because they love that most ancient figure of speech called a *pun*, like all other peoples of intelligence. *Fanquei* does mean "devils." And here another curious rule of language, not yet laid down, must be mentioned, viz., that in all the dialects of the world the terms for devil, fiend, *deev*, *jinn*, &c., have the meaning of "lower end," or "far end," or "pit." *Teavol* (Devil), in Irish, means "lower end." *Ev-ol-es* has, in Celtic, a like meaning; and it is the Semitic *eblis*. *Teavolas* was a name for Erin, meaning "far west end." *Ev-ol* originated our word "evil"; and *ev-end* ("extreme end," or event) is the term "fiend." The Irish *teav* means "end" and "coast." It is the Oriental *dwipa*—"far end," or "coast," or "going down." It is also our

word "deep," and the Persian *deev*, a "devil." *Sidon* holds the word "Satan," and it means "going down," or "coast," or "far end." It forms part of *Lu-sitania*, an "end country." *Tsin*, or *jinn*, means also both "far country" and "devil." I must not forget one more notable instance in point. *Beng* is the Gipsy word for "devil," and in all probability *fanquei* is the plural shape of it. In the Celtic *beng* meant "far end." It is visible in "fence," and the "bank" of a river; also in "pink," an extreme point, or edge.

There is a corroboration of the foregoing which must not be omitted. The Chinese *kueli-tse* has the meaning of *fanquei*, being applied to foreigners. It is evidently the *ual-es* of Celtica = "extreme end"—a term found in ten places on the map of the world, and marking a littoral region of the west ends. One of these terms is the familiar word "Wales"—a name found also in Connaught, and spelled *Owles*, a "coast end," or "far end." It is also the classic word *elyse*, the "lower place," or elysium. *Had-es* is Celtic, and has the meaning of *Wal-es*, "lower end," or "far end." That Chinese *hueli-tse* represents also the term *Eblis*, a "lower place," or *hades*, or "devil."

In looking over the foregoing, I find that in labouring to be brief I have been, if not obscure, forgetful of my best and most striking facts. No doubt somebody else will yet note and present them. From what has been written any one may suspect that we are very apt to blunder about the Chinese, and, in particular, misrepresent their feelings as regards foreigners. If some of the common people call the English "devils," it is because, like all other smart peoples, they love a *pun*. The educated classes use the word *fanquei* in its proper sense of "foreigners," or "Westerns." So that, everything considered, I hope the Editor of "N. & Q." will not think I have taken up too much space in doing a little etymological justice to the Sericans, or the *Celestials*, as we may call them by paronomasia, since the word *Suerga* is a well-known Oriental term for Heaven.

WILLIAM DOWE.

Brooklyn, L. I.

CURIOUS CARDS.—At a sale of the effects of an eccentric old gentleman and a collector of curiosities, at Pembury, Kent, some twenty-five years ago, a friend of mine purchased a box of cards, divided into three compartments, the centre one containing counters, and the side ones each a pack of curious-looking cards. One is an ordinary pack of fifty-two cards, having the club and heart aces stamped with a crown over a shield, bearing two lions and other devices, surrounded by a circle. In the other pack there are no tens, and the suits are clubs, swords (or daggers), goblets, and platters, pictorially represented, and mostly coloured red and green. The two of goblets—as I shall call

them—bears the superscription, "Real Fabrica De Lisboa"; and the four of the same suit has an armorial device in the centre, surrounded by a coronet. The ace of platters is distinguished by a spread eagle, bearing a shield, with a variety of armorial devices in the centre of the platter. The four has two triangles interwoven in addition to the four platters; in the five, the heads of a king and knave are depicted in the centre platter; and there is a cross on each platter throughout the suit. There are no peculiarities in the remaining suits. The knaves in each suit are full-length young fellows bearing the sword, club, goblet, or platter, as the case may be; the queens are portly matrons, in flowing robes; and the kings are depicted riding on high-stepping chargers.

Can you, or any of your numerous correspondents, throw any light on the game, or the mode of playing it? I shall be glad to supply any further information to any of your readers who may wish for it.

R. LUCK.

3, Hare Court, Temple.

DR. WM. CUNNINGHAM.—In a manuscript book in my possession (date 1624), this gentleman is said to have been the author of a work called *The Cosmographical Glasse*, wherein he assigns a high antiquity to the City of London. I should be glad to learn if anything is at present known of the author or his work.

He says, "London was built 420 years before Rome, or 1136 years before the Christian era," and, therefore, before the reigns of David or Solomon. The quotation in my manuscript is only brief, but there may be some foundation for this assertion, as tin is named amongst the spoils which came into the possession of Joshua on his occupation of Canaan, 1451 B.C.; and as the Phœnicians traded very early with Cornwall, is it not possible that the tin here named was really the product of Britain. Strabo and other old authors write of the Cassiterides or tin islands, which term probably included Great Britain and Ireland instead of Cornwall alone, which in the old British tongue was named *Kernaw*; for, according to *Camden*, the Britons called a horn *corn*; in the plural, *kern*. In confirmation of Derbyshire and North Wales being known to the Phœnicians, there are many places with Phœnician names in the former, and in the latter, within the last thirty years, bronze mining tools have been found in ancient lead-mines amongst the hills near Abergele, which might be of Phœnician origin, as bronze mining tools have also been discovered in the tombs and mummy caves of Egypt.

That the ancient Britons, before the advent of the Romans, were so far advanced in metallurgy as to manufacture golden ornaments and work iron has been sufficiently proved: within a recent period a valuable gold tiara was found near the ancient

British camp, Malvern Hills, and iron scythes were used against the Romans. It would, therefore, appear that Cæsar's statement as to the inhabitants of Ancient Britain can only be partially received, as intercourse with the Phœnicians, and the knowledge of the manufacture of metallic products, must have given an amount of civilization far beyond the savage state.

J. B. P.

Barbourne, Worcester.

[A notice of Dr. Wm. Cunningham's learned old treatise, so remarkable both for beauty of the print and ornaments, and rarity of the subject, will be found in Oldys's *British Librarian*, pp. 26-32.]

MONKISH CANTICLE.—Is the author of the subjoined "black sanctus" known? From its identity with the metre and rhythm of the old Latin hymns, I presume it to be of monkish origin:—

"Ave ! color vini clari,
Dulcis potus non amari,
Tuâ nos inebriari
Digneris potentiâ.

O ! quam felix creatura
Quam produxit vitis pura,
Omnis mensa sit secura
In tuâ presentia.

O ! quam placens in colore,
O ! quam fragrans in odore,
O ! quam sapidus in ore
Dulce linguæ vinculum.

Felix venter quem intrabis,
Felix guttur quod rigabis;
Felix os quod tu lavabis,
Et beata labia.

Ergo vinum collaudemus
Potatores exaltemus
Non potantes confundamus
In eterna supplicia."

H. A. KENNEDY.

Waterloo Lodge, Reading.

"VARIOUS READINGS."—Although these are recognized as legitimate subjects for the learning and ingenuity of critics, as regards the older poets, and some few of more recent times, the editors of "Selections" seem occasionally to exceed their license with certain poems. Gray's *Elegy in a Country Churchyard* has had a marvellous escape, for we find very rarely, indeed, an editor bold enough to interfere with the original text. *Hohenlinden* and Logan's *Cuckoo*, however, have suffered severely; and even *The Burial of Sir John Moore* seems likely to come into the latter category. The other day I picked up *Poetry, Ancient and Modern*, selected by Anne Bowman, in which I noticed some variations that seem scarcely improvements on the original poems. In quoting the originals, I go by memory, and may, therefore, not be perfectly accurate.

In the selection referred to, we find in *The Cuckoo* "Attendant on the spring" substituted for "Thou harbinger of spring"; "To pull the flowers

so gay" for "To pluck the primrose gay"; "We'd make with social wing" for "On joyous wing."

"When heaven is filled with music sweet
Of birds among the bowers."

Again, in Wolfe's fine poem, we have "*Of the enemy sullenly firing*" for "That the foe was";* "*Not in sheet nor in shroud*" for "*Nor in sheet nor.*"

Probably few simple poems have had more liberties taken with them than *The Cuckoo*, and, therefore, some excuse may be made for the editor in this instance; but, at the same time, such errors should not be allowed to pass unnoticed, as they are of the nature of libels on those gifted bards who have passed away. Even in a poet's *lifetime* it is sometimes painful to read the laborious disquisitions on his possible *hidden meanings*, the *sources* of happy expressions, his (sometimes obscure) sublimities, and so forth. The unfortunate genius seems the victim of essayists, &c., ever anxious to take a slice out of him for their own benefit, like Bruce's Abyssinian with the cow. It seems to me that a reasonable poet should prefer a little bitterness to this style of extravagant laudation; and even the editor of a "Selection" need not be offended at a little carping. S.

OLD JOKES.—Last year I pointed out that some French journals of the first class were in the practice of reviving the oldest jokes with new names. They persist; and it is not unusual to see, between articles on politics or literature of which any paper might be proud, a column, one-half of which consists of stale *facetiae*, of which our worst comic periodicals ought to be ashamed. I cannot find any modern *Joe Miller*. If there were one, these *réchauffés* would hardly be ventured upon:—

"C'est le cas ou jamais, puisque les alarmistes parlent de choléra, de rappeler un mot charmant d'Alexandre Dumas père.

"Comme on lui disait en 1848 que le choléra pouvait bien venir en France.

"'Oh ! non,' dit-il, avec bonhomie, 'il aurait trop peur d'attraper la République.'"—*Le Figaro*, 27 août, 1873.

The thought is in the Greek Anthology, which I have not here, but it has been repeated over and over again to our time. Peter Pindar wrote:—

"On a Stone thrown at a Great Personage, which missed him.

"Talk no more of the lucky escape of the head
From a flint so unhappily thrown,
I think, very different from thousands indeed,
'Twas a lucky escape for the stone."

"Curran, on being told that Flood had caught small-pox, said, 'Well ! I'm sorry for the small-pox.

Here is one more, which is served up without even the garnish of a new name:—

"Un petit avocat vient de mourir. Les héritiers se ruent sur la succession—bien peu de chose.

* I am not certain about the correction of this line.

"On parcourt l'appartement du défunt, on vide les armoires.

"Comment!" s'écrie quelqu'un en examinant les habits, 'ce pauvre cousin n'avait que cela d'effeta.'

"Dame!" réplique un héritier philosophe, 'il avait si peu de causes!'—*Le Figaro*, 3 septembre, 1873.

M. Villemessant is a wit and a critic of a very high order, yet day after day he allows such matter to appear in his paper, and no doubt pays for it. Why?

FITZHOPKINS.

Amiens.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE ENGLISH AND SCOTISH OFFICERS WITH GUSTAVUS ADOLPHUS.—I have long wished to know where I can find some account of the Englishmen and Scotchmen who served with Gustavus Adolphus, either already compiled or to be gleaned by the perusal of an authentic narrative. Sir James King of Barra, co. Aberdeen, who was created Baron Eythin in the same county for his services to Charles I., had afterwards, in 1644, the title of Baron Sanshult of Doderhalts, in the district of Colmar, conferred on him by Queen Christina of Sweden. Were his first campaigns with the great Gustavus? The name of Albert Gledstones has occurred to me as a colonel in the service of Gustavus Adolphus, besides others which I do not now recall to memory. But I am more particularly desirous to ascertain the identity of a remarkable portrait that was placed in the first National Portrait Loan Exhibition at South Kensington, the subject of which wears, over an expansive buff coat, a chain and medal of Gustavus Adolphus. I had it from Aston Hall, near Birmingham. It represents (as shown by a shield of arms) either John Berkeley, first Lord Berkeley of Stratton, afterwards Lord Lieutenant of Ireland; or his brother, Sir William Berkeley; and my wish is to verify the early military careers of those two brothers.

JOHN GOUGH NICHOLS.

"BROLETTO."—What is the meaning of this word, which is used to designate the town-hall at Como, as well as those of other towns in the north of Italy? Mr. Fergusson, in his *Handbook of Architecture*, mentions "the town-halls or brolettos,"* and Mr. Street (*Brick and Marble of the Middle Ages*) uses the same word; but neither, I believe, gives its derivation. Is it not connected with the Low Latin word "Broletum,—platea, locus publicus arboribus consitus" (Du Cange)?—the name passing from the place to the town-hall built on, or next to, it. *Broletum* itself is probably derived from "Brolium—silva muris aut

sepibus cincta." The latter word, in its Italian form, gave a name to St. Mark's Place, Venice. Mr. Ruskin, translating apparently from Galliccioli (*Delle Memorie Venete*, Venice, 1795, lib. i. cap. viii.), has the following passage:—

"St. Mark's Place, partly covered by turf, and planted with a few trees; and, on account of its pleasant aspect, called *Brollo* or *Broglia*, that is to say, Garden."—Ruskin, *The Stones of Venice*, vol. ii., 2nd Ed., 1867, p. 57 (note).

J. MILNER BARRY, M.D.

Tunbridge Wells.

"SINOLOGUE."—

"The *Times*, with, we confess, every sinologue at its back, makes much of the personal reception of the European and Japanese Ambassadors by the Emperor."—*Spectator*, Sept. 6, 1873, p. 1115.

Query, the meaning of the word *sinologue*?

"HOEY."—This word has occurred frequently of late in letters from San Francisco, in the sense of a secret-trading society. Is the word an Americanism; and if so, whence is it derived?

A. L. MAYHEW.

Stratford-on-Avon.

"VADE MECUM SERMONU."—Possibly some of your numerous readers can afford me information respecting this early printed octavo volume. The title-page is lost, and there is no date or name of printer or author. The type is early German, the small capitals are rubricated by a red line being drawn through them; the large capitals are MS. in red. The Duke of Sussex's book-mark is on the cover. Also another, a very small volume, *Summa Joannis Andree, super quarto decretalium*, Colonia. Also another volume, *Vocabularius Variorum Terminorum*, Argentinensem, Anno M.CCCCII., xvij. Kal. Febr.

R. W. BINNS.

SIR HENRY NOTTINGHAM.—Can any one give me information concerning him? I believe he was a collector of books, and died some years ago, when his library was dispersed.

VIGORN.

AUTHORS WANTED.—Can anybody name the authors of these?—

1. "The Queen's Choir: a Revery n^r Roslin Wood. 4to., pp. 24. 30 Copies, Edin., 1853. The Poetical Execration of an Antiquary (B. B.) against the Authorities for permitting the North British Railway Co. to demolish the Cross Church to provide a Siding for their Trucks!"

2. "Stray Leaves from a Rhymester's Album. 8vo., pp. 57. Privately Printed by W. M. at St. John's, Antigua, 1846. Reprinted Edin., for Author, 1847."

The author says he conducted (*sub rosa*) the *Bahama Argus* during a somewhat stormy season of local politics.

A. G.

GUNFRESTON CHURCH.—The interesting old church of Gunfreston, near Tenby, retains the lower portion of a mural painting, representing two naked feet surrounded by miscellaneous articles,

* P. 791, 2nd Ed., 1850.

such as what look like a purse or pouch, a comb, two knives, and a shovel or brush, and other doubtful implements, apparently not pertaining exclusively to either sex. I have heard that part of the ceremony at the profession of a nun consists in trampling jewellery, &c., under foot, as an emblem of renouncing the world. Can this painting represent such a scene, or is any particular saint usually so depicted? Jameson's *Sacred and Legendary Art* gives no such representation, and the subject remains a mystery. The knives, &c., bear no resemblance to red-hot ploughshares. The upper part of the figure is lost.

P. P.

HOUSES OF ANJOU.—1. What arms were borne by the ancient Counts of Anjou (the Fulkcs, &c.)?

2. What arms were borne by Ivo de Tailleboys, Count of Anjou and Baron of Kendal?

3. Who were his father and mother, whom did he marry, what children had he, when did he die?

4. Was there any connexion between this line of the Counts of Anjou and Charles of Anjou, brother of St. Louis?

5. Whom did Charles of Anjou I., King of Naples and Sicily, marry, and who were his daughters?

HISTORIAN.

THE SURGEON'S DAUGHTER.—What was Scott's authority for the shocking description (hardly, I think, worthy of so great a genius) in the sixth chapter of *The Surgeon's Daughter*, of the military hospital at Ryde? There was, I know, little care taken, either of invalids or lunatics before the present century; but surely such a hell upon earth as Scott depicts could hardly have existed in a civilized country, even in the century when children were hanged and women flogged. The period of the tale, as I learn from the Centenary Edition of the Waverley Novels, is 1755.

JONATHAN BOUCHIER.

LANNA ILDUTI.—From "Vita Gildæ" (Giles's *History of Ancient Britain*, vol. ii. p. 431) I find this place was once an island:—"Quæ insula usque in hodiernum diem Lanna Hilduti vocitatur." To those acquainted with the present *Lanillyd* this will appear extremely improbable. Some light on the subject would be acceptable.

T. C. U.

"TOUT VIENT A POINT POUR CELUI QUI SAIT ATTENDRE."—Is there a corresponding proverb in our language to this?

R. S.

"LOVE."—Whence the origin of this word as applied to scoring? e.g., at billiards we say "ten love," or ten to none.

FREDK. RULE.

NOBILITY GRANTED FOR SO MANY YEARS.—In Basan's *Dictionnaire des Graveurs*, Paris, 1767, under "Nasini," is the following information:—

"L'Empereur Léopold lui accorda, ainsi qu'à ses descendants, un Diplôme de 400 ans de noblesse, avec le privilège de posséder en Allemagne toutes sortes de Dignités Ecclésiastiques."

Were such grants frequently made in Germany? Nasini died in 1736.

RALPH N. JAMES.

Ashford, Kent.

VACCINATION PAMPHLET.—Who is the author of a little work of which it is necessary for me to give the full title, viz. :—

"An address to parents on the present state of Vaccination in this country; with an impartial estimate of the protection which it is calculated to afford against small-pox, by a candid observer. London, printed for Longman, 1822, 8vo., pp. 67."

Perhaps I had better add that the press-mark in the British Museum Catalogue is T. 957, for I really do not believe any one would ever guess where to find it in the Catalogue: it is under "Great Britain and Ireland"; the words "in this country," I suppose, making every other word in the title subordinate. This may probably be a reasonable rule, but as many with myself will not be able to see it, perhaps some of your correspondents will kindly explain it to us; it seems to me to be just a case in which an exception to the rule would have been more reasonable. It is quite clear that an ignorant person would never find it, because he would not know whether "this country" was England or Scotland, or Wales or (for it does not follow because it is published in London that it must refer to England) Great Britain, or Great Britain and Ireland.

I do not wish it to be inferred that my admiration for the British Museum Catalogue is any the less; I am only asking for an interpretation of what seems to me a difficult point.

OLIPHAR HAMST.

DISPUTATIOUSNESS OF THE PEOPLE OF EDINBURGH.—Dr. Franklin, in his *Autobiography* (Bohn's edition), p. 13, speaking of the unpleasantness created by a disputatious person in company, says:—

"Persons of good sense, I have since observed, seldom fall into it, except lawyers, university men, and generally men of all sorts, who have been bred at Edinburgh."

Is the character here given of the Edinburghers commonly proverbial of them, or is it an observation of Franklin's own?

PRO PATRIÆ PAPER.—In the same interesting little work, Franklin speaks of the printing of a certain book in "folio, *pro patriæ* size." What is the size of the paper he alludes to? I have never met with the name elsewhere.

JAMES T. PRESLEY.

"KITTY DAVIS": "DOLLY KINGDOM."—I extract the following from the *European Magazine* for 1796. The "Table Talk" and other occasional papers in that monthly were, I believe, contributed by Baretti, who had lived in Johnson's circle, and

had a good deal of the gossip of the day at his command. The passage occurs in a notice of the death of Lady Bridget Tolleraniche:—

"Since the days of Queen Anne, the Court has not been without a female wit, who in a great measure relieved that gravity which is too frequently the result of forms and ceremonies. Dolly Kingdom was the acknowledged wit of the Augustan age. She was succeeded by Kitty Davis, who was one of the maids of honour to the late Queen. Lady Dowager Townsend succeeded Kitty Davis, and Lady Bridget took the chair some years before the decease of her predecessor. But who will succeed Lady Bridget? Time alone will determine, as at present there seem to be no candidates, nor even one in training."

Lady Bridget and Lady Townsend are familiar names to readers of old memoirs, and both are remembered yet for witticisms of a somewhat "hasarde" order. But who was Kitty Davis? "Dolly" Kingdom I take to be a misnomer for Jenny, the maid of honour to Queen Anne, of whom it was said, according to Swift, that "since she could not get a husband, the Queen should give her a brevet to act as a married woman," a joke often repeated since. Can any of your readers help me to further acquaintance with either of these two fair wits of past generations?

JEAN LE TROUVEUR.

VALUE OF MONEY, TEMP. EDWARD VI.—In an account of the churchwardens of a parish in Norfolk for the year 1551-2, after entries of the receipts, consisting chiefly of rents derived from the farm of lands belonging to the township, occurs the following memorandum:—

"The sum of the loss of the receipts aforesaid by the fall of the money that year [viz., 9. 13. 7] is 2. xj."

And that amount is allowed to the churchwardens.

What was the cause of the depreciation in the value of the currency to such an extent at that particular time? Did it arise from the working of the Act against Usury, 5 & 6 Edw. VI., c. 20? I shall be thankful for an answer. G. A. C.

Replied.

THE DE QUINCYS, EARLS OF WINTON.

(4th S. x. xi. *passim*; xii. 57, 132.)

I am much indebted to ANGLO-SCOTUS for his note, p. 132, and the analysis therein given of the four charters of the Cambuskenneth Chartulary, and will now endeavour to proceed with this subject, which I find has been much obscured and complicated by the carelessness with which the English chroniclers have been content to deal with authentic materials abundantly within their reach, and which, if error could unseat enthroned truth by a majority of sheer assertions, certainly pointed to the absolute conclusion that Seher de Quincy,

Earl of Winchester, could not possibly be the son of Robert and Orabile.

That there were four Seher de Quincy, in four successive generations, appears to be clear beyond dispute on the intrinsic evidence of the various charters and other records, although the chroniclers seem able to distinguish only two. The first of the family, who came over to England with the Conqueror, appears to have been Robert de Quincy, and his son was the first Seher de Quincy, who married Maud de St. Liz, widow of Robert Fitz Richard de Tonnebrigge, and daughter of Queen Maud of Scotland by her first marriage with the first Simon de St. Liz. This Seher the first must have predeceased his wife Maud de St. Liz, according to the Daventry Charters (p. 446, vol. xi.), leaving by her a son, Seher de Quincy the second (the *Saher filii mei* of the Dunmow Charter, p. 446), who became Lord of Buckby in the reign of Hen. II., and, in the second year of Richard I. (1191), paid into the exchequer his fees for seisin of that lordship, as stated in the same page in my quotation from Bridges, it being impossible that Seher the first and Maud de St. Liz his wife (who was first married to Robert Fitz Richard in 1112) could be both then living according to the evidence. This Seher the second was not the father of the Earl of Winchester, as stated by Bridges in that quotation, but the father of two sons, Robert, the elder, and Seher de Quincy the third, who appears to have become second Lord Buckby. The family, we are informed, received large possessions from the Conqueror, though it does not appear that prior to this time they had any title but that of Lords de Quincy. The elder son, Robert, doubtless inherited the larger possessions of his father, and especially the possessions in Scotland, which from his proximity to the Scottish royal family (being great-grandson to Queen Matilda), naturally accounts for his meeting with Orabile, Countess of Mar, by his marriage with whom he became father of the fourth Seher de Quincy, first Earl of Winchester, and so son of Robert and Orabile, daughter of *Nesua filius Willicmi*, according to the Cambuskenneth Chartulary; for the *avis meus* of three of the charters there given is conclusive as to this relationship. These facts are fortified by the following, so far verified, details of chronology.

Macbeth was slain in 1054; for, as most of the chroniclers concur in recording, Siward died the year after; and he was buried in 1055, in the cloister of St. Mary's Monastery, outside the walls of York, also called the monastery of Galmanho, which he built. These dates, it appears to me, are authoritatively settled by the *Chronicle of Melros*, which places Siward's expedition into Scotland in 1054, and his death in 1055; for, as pointed out at p. 445, vol. xi., the second Abbot of Melrose was Waltheof, a great-grandson of Earl Siward, who, being born within half a century of the event, could not possibly be

mistaken about so important an historical fact. Siward's son, Earl Waltheof, the grandfather of this Abbot of Melrose, was beheaded at Winchester in 1075, and buried under the scaffold, but subsequently removed and interred in Croyland Abbey, and canonized; so that facts relating to him and his parentage were not likely to be lost sight of. He was too young at the time of Siward's death to be made his successor in the exposed Earldom of Northumberland, the landing-place of Danish invasion, but received from Edward the Confessor the Earldoms of Northampton and Huntingdon in compensation. He may, therefore, have been about sixteen in 1055, and about thirty-six at the time of his death. It appears to have been by the Conqueror that he was restored to the Earldom of Northumberland, on his marriage with the Countess Judith. His daughter Maud, afterwards Queen Matilda of Scotland, the mother of Waltheof, Abbot of Melrose, must have been born as early as 1074, the year before her father's death; for as her first husband, Simon de St. Liz the first, died in the Abbey of Charite, or Caritate, in France, in 1115 (15 Henry I.), she would not be married to her second husband, Prince David of Scotland (David I.), before the following year, 1116, when she would be about forty-two years of age; and she had issue by David I. But she could not have been born much earlier than 1074; for Earl Waltheof was not married to the Countess Judith till 1071, after William the Conqueror had besieged him in the city of York, as it was William's admiration of his heroic defence against himself that led to the marriage; so that she was, in any case, a mere infant when her father was beheaded. She appears to have been merely betrothed to her first husband, Simon de St. Liz, in the first instance, being too young to be married immediately on the Conqueror's expulsion of her mother from the Court. But Simon St. Liz had possession immediately of the Earldoms of Northampton and Huntingdon in right of this betrothal, for we find him at church-building from his wife's resources as early as 1084, when she could by no possibility be more than twelve years of age. Her daughter, Maud de St. Liz, was married in 1112 to Robert Fitz Richard de Tonnebrigge, who died in 1134, and was buried at St. Neots, in Kent; and she could not have been under sixteen years of age when first married, nor married to Seher de Quincy, her second husband, earlier than 1135, when she was at least in her thirty-ninth year. She was the mother of Seher de Quincy *the second*, and would be probably not more than forty-one when he was born; which would, therefore, fix his birth *circa* 1137. Seher de Quincy *the first* predeceased his wife Maud St. Liz, on the evidence of the Daventry Charters; and the probability is, from her age at her second marriage, that she had but one child by him, Seher *the second*, who was made Lord of

Buckby, in the reign of Henry II. (1154–1189), and paid for his seisin of that lordship in 1191, at which time he would be about the age of fifty-four. He appears to have had two sons, Robert, the elder, the heir to his larger possessions in England and Scotland, and Seher, the younger, who, if it be true as stated, succeeded him in the lordship of Buckby. Robert, Lord Quincy, his eldest son, therefore, might well enough be at a marriageable age at the period when the second marriage of Orabile, Countess of Mar, took place; for, if born when his father was at the age of twenty, he would be aged thirty-four in 1191; and if Orabile's first husband died early, as is not improbable, she might have been married a second time to Robert de Quincy when he was not more than twenty—giving to her second marriage the date of 1177; and the offspring of that marriage, *the fourth* Seher de Quincy, Earl of Winchester, if born in the following year, would be about twenty-two at the end of the century, and twenty-nine when made Earl of Winchester; and this perfectly synchronizes with the dates with which A. L. has favoured us (p. 239).

Still there is a difficulty suggested by the Cambuskenneth Charters as to *how* and *why* Seher de Quincy in 1207, when he became Earl of Winchester, came to be granting charters in Scotland, "*Concessione et assensu Roberti filii mei*," as pointed out by ANGLO-SCOTUS, who fixes very proximately the date, according to the possibilities, of the first Cambuskenneth Charter, as previous to the 5th of the ides of December, 1207. If the date could not be later, for the reasons pointed out by ANGLO-SCOTUS, it could not be a great deal earlier, for the equally cogent reason that Seher de Quincy only received the designation "*Comes Wintonie*," given him in the Charter, on the 13th of March in that year. (These dateless charters give great trouble, but here we have, happily, one of them assigned its true place in chronology with exceptionally approximate precision.) But there is another difficulty connected with this *Roberti filii mei*, and it may be as well, if possible, to eliminate both difficulties at once.

This Robert, the eldest son of Seher, Earl of Winchester, accompanied his father to the fifth Crusade, in which the Earl died in 1219; whereupon his second son, Roger, afterwards Constable of Scotland, assumed the title and name of Earl of Winchester, for which, it is said by Brookes and others, Robert, on his return, brought an assize for entering upon and using that title, "which, being come to be tried before the King at Westminster, the King, being there in person, gave judgment for Roger, the second son, by reason he had been invested in the said Earldom, and had place and voice in the High Court of Parliament and elsewhere as Earl of Winchester." Vincent, in his correction of Brookes (*Vincent's Discoveries of*

Errors in Brookes's Catalogue of the Nobility), challenges the accuracy of all this, and says there is no record to be found of that assize. The statement is, no doubt, very open to challenge for widely different reasons than Vincent seems to have hit on; for when the whole facts are taken into consideration, it does not appear to me impossible to remove both difficulties from the subject. Seher de Quincy, Earl of Winchester, at the date of the first Cambuskenneth Charter, could not himself, compatibly with the other dates before stated, be much more than twenty-nine years of age, and his son Robert, the consenter to the Charter, could not then be much above the age of nine. But this rather suggests the reason *why* the consent of Robert was necessary to the act of the Earl; for this Robert was the Earl's son by his *first* marriage with Hawise, sister and co-heiress of Ranulf, Earl of Chester; and the lands embraced in the Cambuskenneth Charters would appear, from the necessity for his son Robert's consent, to have been estates settled on the issue of the Earl's first marriage, and then vested in Robert by the death of his mother; so that in granting these charters the Earl was probably, according to the legal forms of that time, acting merely in the character of guardian and administrator for his son Robert, with a life interest, in all likelihood, reserved to himself. It was by his *second* marriage with Margaret Fitz Parnell, referred to in my previous reply, p. 446, that, as I now find, the Earl acquired the lands connecting him with Winchester, on which his title of Earl of Winchester was based; and Roger, his second son, was the eldest son of this second marriage, and, in right of his mother, entitled to the inheritance of these lands—the title, of course, following; for Robert Fitz Parnell, Earl of Leicester, who died without issue in 1204, had two sisters, co-heiresses, viz., Amicia, married to Simon de Montfort, Earl of Montfort and Rochfort in Normandy, and Margaret, married to Seher de Quincy; and the honour of Leicester was thereupon divided into two moieties, one of which, with the Barony of Hinckley, in Leicestershire, fell to Simon de Montfort in right of his wife Amicia, and the other moiety, with the Baronies of Groby and Brackley, to Seher de Quincy in right of his wife Margaret; which last moiety, on the creation of the Earldom of Winchester, was thenceforth *denominated the honour of Winchester*, and which fact fully explains the difficulty I had on this subject (p. 446), and also why the Montforts acquired the title of Earls of Leicester with their moiety. In these circumstances, Robert, the Earl's eldest son, could scarcely claim or expect the Earldom of Winchester; and the *rationes decidendi* of the King, if there really were any assize on the subject, must have been different from those stated by Brookes and objected to by Vincent, who is equally astray as to the grounds of objection. There is no doubt that

Robert's rights at the date of the first Cambuskenneth Charter had vested by the death of his mother, for the second marriage of his father had manifestly then taken place. But all this goes to corroborate the dates and chronology I have stated; for the Earl must at that time have been quite young, the child of his first marriage being in nonage.

JAMES A. SMITH.

(To be continued.)

SERFDOM IN SCOTLAND (4th S. xii. 207.)—There seems to be no doubt that serfdom obtained less hold, and was more easily got quit of, in Scotland than in most other countries. It may be remarked that perhaps the more recent mention of bondmen in general terms in Scottish charters should be received with a certain degree of caution. Selden remarks that, "The Law against Witches does not prove there be any." So, though not exactly for the same reason, the fact that a charter conveyed bondmen does not necessarily prove that there were bondmen to convey. The "prudent conveyancer" of earlier times, like his successor in the present day, might possibly have inserted things in a charter which it would have puzzled the grantee to find within the bounds of his possession.

The question of villenage in Scotland was discussed before the Court of Session in the celebrated case of Joseph Knight, a native of Africa, who finally established his right to freedom on 15th January, 1778. In an "Information" lodged for the Negro on 25th April, 1775, which was drawn by Allan Maconochie, afterwards the first Lord Meadowbank, the learned Counsel says:—

"A striking difficulty, with regard to the existence of villenage in Scotland, arises from no vestiges of it being discoverable in a very early period. The history of the decline of villenage in England is well known. Frequent mention is made of villeins, both in the proceedings of Courts of Justice and in the public national occurrences, down to a very late period. We read, in particular, that great numbers of villeins obtained their freedom during the civil wars between York and Lancaster; that the lord frequently gave liberty and arms to his villeins, in order to support his party; and that the villeins frequently took advantage of the general confusion, and retiring to Royal Burghs, secured by prescription their independence. It appears that in the time of Elizabeth, and even in that of her successor, some examples of villenage still remained. All this seems perfectly natural, and according to what might be expected from the events which took place; but the history of Scotland affords nothing of that kind. The civil wars between Bruce and Baliol, being rendered inveterate by the interference of a foreign power, were even more bloody than those of Lancaster and York; yet we never hear of villeins being armed in the extremities of either party. To this it may possibly be said, that villenage had not then taken place in Scotland; that the Feudal Law was not introduced here by conquest, but gradually, from the example of other nations; and that it required a succession of ages to raise the authority of the Lord so high above his originally free vassal as to re-

him to a villen. But such reasoning proves too much; for if villenage was the effect of the continuance and increasing power of the Feudal Aristocracy, the same cause subsisting must have transmitted villenage through the reigns of the Jameses, when the Aristocracy was still gaining ground, and, probably, handed it down to the very late period when that power was at length extinguished. It would also follow, from the same reasoning, that the doctrines in the *Regiam Majestatem* concerning *nativi* are no evidence of their existence in Scotland, since the date of that work has generally been referred to an earlier period than the Scottish civil war.

"If ever villenage had generally prevailed in Scotland, every circumstance in our manners and our history seems to indicate the necessity of its long continuance. The remote and secluded situation of the country naturally rendered the influx of cultivated manners and the growth of improved legislation slow and uncertain. The anarchy which prevailed during the reigns of the first princes of the Stuart race, if villenage had been known, ought to have filled Scotland with villeins, as a similar anarchy did France towards the end of the Carolingian race and commencement of the Capetian. The disposition of the people to adhere to great lords, their blind submission to their commands, the general weakness of government, the ignorance and haughtiness of the nobles, the immense possessions of the clergy, and the want of every species of commerce, one would think, must have preserved villenage, if it had ever been adopted by the Scottish nation. Yet we find that in the days of Sir Thomas Craig it had totally vanished in Scotland, while England, every way more advanced in cultivation, retained it. Craig, in lib. 2, dieg. 1, § 3, says, 'villani qui hodie in Anglia sunt frequentes'; and, in lib. 1, dieg. 11, § 32, mentioning villenage-holding, he says he passes it over, for 'nullus est apud nos ejus usus, et inauditum nomen, nisi quod nonnulla in libro Regiæ Majestatis de nativis et ad libertatem proclamantibus proponantur; quæ et ab Anglorum moribus sunt recepta, et nunquam in usum nostrum deducta.' Supposing that the civil war between Bruce and Baliol might, notwithstanding the silence of historians, have occasioned the manumission of Scottish villeins; yet, consistent with the evidence of the charters of manumission, it could not have effected a total extinction of the class; for the charter quoted by the defender is of David II. On the other hand, there is no period from that war down (it may be said) to the Reformation which is either favourable to the manumission of villeins or in which such a revolution in ranks could have happened without the evidence of it being clearly transmitted to us.

"If on a subject of this nature a conjecture may be allowed, possibly Malcom Canmore, who introduced many other foreign practices, may have reduced some of those refractory Picts that he transplanted from Murray-shire to the state of villeins; or, possibly, some remains of the Northumbrian customs, and among others villenage, may have been retained in the Lowlands of Scotland. The numbers, however, of villeins must have been inconsiderable, most of them possibly enfranchised by the pious David I. *pro remedio animæ*, or, after the example of their French* allies, freed by succeeding princes. Too inconsiderable to have been an object of history, and too much despised to attract the notice of laws framed by a warlike people, some vestiges of them may have remained unnoticed down to the period of David II., but about that time must have been totally obliterated.

"But however this may be, there is every reason in

the world to believe that villenage never reached the Scottish tribes. The martial and family spirit which reigned among them must have stopped its progress. Few people indeed ever showed more inclination than the Scots to form associations; but it was not servitude, but free choice or family attachment, that produced them. The anarchy which so long prevailed rendered such associations necessary; but it did not, as in nations of tamer spirits, induce freemen to surrender their liberties for the sake of security. It only produced that species of *following* or *clientela* termed manrent, which in more peaceable times it was found difficult to root out. The lowest Scot, almost to this day, attributes to himself the glory of his tribe, as well as of his country; and he rests on the consciousness that he is entitled by his valour to support and defend it. The Caledonian, while he ranged his bleak and barren mountains, found his great enjoyment, the enjoyment which alleviated every distress, in reflecting on the renown that warlike achievements shed around him. His vehemence of attachment, or his clannish pride, led him at times to raise a chief above the laws; but his fierce and haughty spirit never stooped to a foreign yoke; and he must have sooner parted with existence than relinquish his claim to arms, and humble himself to be the property, the defenceless, the unresisting slave of a brother."

W. M.

Edinburgh.

BATTLES OF WILD BEASTS (4th S. xii. 68, 119, 158.)—Wild-beast fights, or, at least, combats between wild and domestic beasts, were popular, noble, and royal amusements for many generations in England. Bear-baiting was common among the Anglo-Saxons, and mention of it occurs in Domesday Book. This and similar savage sports continued down to a recent day.

The nobility and the towns maintained bears or bulls to be baited. The bishops and high dignitaries of the Church very likely did the same. Congleton in Cheshire sold the town Bible to buy the town bear. Dulwich College was founded in considerable measure by the gains acquired by battles between bears, bulls, dogs, and other animals, for Alleyn the founder was "Master of the King's Bears." The Duke de Najera's Secretary, on his visit to England in 1544, saw seven bears in London which were baited daily. Erasmus stated that herds of bears were kept in England to be baited. The *Northumberland Household Book* mentions Earl Percy's bears and bearward. Bear-baiting seems to have been a Sunday and Christmas pastime; and the king and queen had a bearward in attendance when they travelled, as well as when in London. As many as 120 fighting dogs were maintained about this time in one enclosure in the metropolis. The *Sidney Papers* say of Queen Elizabeth, "to-morrow she hath commanded the beares, the bull, and the ape to be baited in the Tilt-yard." Bears and bulls were baited on a Sunday afternoon in her time, but James the First prohibited these amusements on that day. On other days he exhibited a different morality. He so delighted in baiting animals and in wild-beast fights, that he had

* Lewis Hutin published an Edict in 1315, enfranchising the French villeins.

"a walk" made at the Tower "to baight the Lyons with Dogges, Beares, Bulles, Bores, &c." Hentzner, who travelled in England during 1598, gives a graphic account of spectacles of the kind. Baron Bielfeld, writing in 1741, said, "I shall not mention the combats of wild beasts, of dogs, and all sorts of animals that are here to be seen. These entertainments are frequently given to the people, who are very fond of them." "Everything that is called fighting is a delicious thing to an Englishman," said a traveller about this time.

About 1750, fights were advertised in the London newspapers between a panther and twelve English dogs; a white sea-bear and dogs; and between a large he-tiger and dogs. In 1682, a savage horse, who had killed several people and horses, was baited with dogs at His Majesty's bear-garden, the *Hope*, on the Bank Side. He beat the dogs; but the mob clamouring for his death, as per advertisement, he was stabbed to death with a sword. The last advertised public wild-beast fights were the lion-fights with bull-dogs at Warwick, in 1825. Bear and bull baiting were not put down by the voice of humanity and the action of the law till a later date. Let us hope that pigeon-shooting, the sanguinary battue, and similar "sports," which inflict pain and death on defenceless and innocent creatures, for the mere selfish gratification and amusement of Christians, may, likewise, soon be put down by the force of public opinion. GEORGE R. JESS.

Henbury, Macclesfield, Cheshire.

P.S. I have seen at Lucknow, fights between tigers, leopards (or panthers), and wild boars. In one instance, the tiger, a large one, mastered the boar at once; but, in another, the boar beat off a small tiger, and afterwards two leopards (or panthers). The poor beast was then bound and crushed to death by an elephant, to our great disgust, and in spite of our intercession.

THE TENTH MUSE (4th S. xii. 208.)—T. T. is unmerciful in his imaginativeness about the *Tenth Muse*. He seeks other "nine volumes" by Anne Bradstreet. That were indeed an infliction. One volume alone survives, if it may be said to survive, when to all intents and purposes it is long defunct. The first edition of Mrs. Bradstreet's poems appeared in 1640, under the title of—

"Several Poems, compiled with great variety of Wit and Learning, full of delight, wherein especially is contained a compendious Discourse and Description of the Four Elements, Constitutions, Ages of Man, and Seasons of the Year, together with an exact Epitome of the Three first Monarchies, viz., the Assyrian, Persian, and Grecian; and the beginning of the Roman Commonwealth to the End of their last King, with divers other Pleasant and Serious Poems by a Gentlewoman of New England."

As though this magnificent title-page were not enough, it was reprinted in London with the addition of "The Tenth Muse lately sprung up in America."

Another edition appeared at Boston (U.S.) in 1678, "with the addition of several other poems found among her papers after her death." The "Tenth Muse" was a mere rhymester. I think I saw all the three editions at Harvard. A. B. GROSVART. Blackburn.

EDMUND BURKE (4th S. xii. 5, 56, 217.)—ERIC asks on what authority I made the statement in "N. & Q.," now some twenty-two years ago, *Eheu fugaces!* that Edmund Burke's title to the authorship of the *Account of the European Settlements in America* was then placed beyond dispute. I did not think that it would be so soon forgotten—even OLIPHAR HAMST seems to have lost sight of it—that amongst other assignments of copyrights and receipts for copyright money to Doddsley, which were sold at Upcott's sale or came into the market from his collection, many of which I became possessed of, was the assignment of this work by Edmund Burke, as the author, to that publisher, dated the 2nd January, 1757. Who secured this interesting document, or in whose possession it now remains, I do not know; but the fact is certain. It may be sufficient at present to refer to Barker's *Literary Anecdotes* (vol. ii. p. 189). I wished to have obtained it as an important addition to my series, but for some reason, which I do not immediately remember, it escaped me. Amongst the assignments sold was that of the copyright of *Peter Wilkins*, which ascertained the author for the first time. This I have with others, which are as valuable, as settling disputed points of authorship. JAS. CROSSLEY.

If ERIC will turn over a few more pages of his *Lowndes*, and halt when he comes to the entry "Burke, Rt. Hon. Edmund," he will find at p. 316, right-hand column, eight lines from the top, that "Chitteldroog's editions of 1765 and 1770" are not "remarkable for their absence." The last four words are marked by ERIC as a quotation; but surely "conspicuous" is the proper reading instead of "remarkable." CHITTELDROOG.

NURSERY RHYMES (4th S. xii. 167.)—The grand depôt for these kind of things is *Gammer Gurton's Garland* (see "N. & Q.," 4th S. xi. 409), where L. D. will find *The Gay Lady that went to Church*. The versions differ. A. G.

The best version of this old rhyme is that given in Ritson's *Gammer Gurton's Garland*, 1810. As the book is rare, I transcribe it:—

"There was a lady all skin and bone;
Sure such a lady was never known:
It happen'd upon a certain day,
This lady went to church to pray.
When she came to the church stile,
There she did rest a little while;
When she came to the church yard,
Then the bells so loud she heard.
When she came to the church door,
She stopt to rest a little more;

When she came the church within,
The parson pray'd 'gainst pride and sin.
On looking up, on looking down,
She saw a dead man on the ground ;
And from his nose unto his chin,
The worms crawl'd out, the worms crawl'd in.
Then she unto the parson said,
'Shall I be so when I am dead ?'
'O yes ! O yes,' the parson said,
'You will be so when you are dead.'

Here the lady screams."

This quaint old ditty is also printed, with the air, in "*Nursery Rhymes, with the Tunes to which they are still sung in the Nurseries of England, &c.*" By Edward F. Rimbault, LL.D., F.S.A." Lond. [1852], 4to. EDWARD F. RIMBAULT.

I remember as a child often hearing some verses of this kind, and suffering no little terror in consequence. Though my imagination reproduces the tone and manner in which they were repeated with painful reality, I cannot call to mind the words. I do not think, however, that they were quite the same as those given by L. D. It has occurred to me that the verses were descriptive of one of those representations of a body corrupting in the grave which, in earlier days, were not uncommon in our churches, both in a sculptured and a painted form.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"ROLL SIN LIKE A SWEET MORSEL UNDER THE TONGUE" (4th S. xii. 188.)—The passage, which W. A. C. has in his mind, and of which he has given us the *sense* and not the *words*, is to be found in Job xx. 12, 13, which is translated as follows in my edition of Bernard's *Job* (London, Hamilton, Adams & Co., 1864):—

"Though wickedness be so sweet in his mouth,
That he hideth it under his tongue ;
Though he spare it and let it not go,
But keep it back within his palate."

There is no very essential difference between this rendering and that of the Authorized version ; but I think that the meaning of the original is expressed rather more clearly in the former, and the "within his mouth" of the Authorized version is certainly wrong. I suspect, however, that *mouth* was substituted for *palate*, because the translators were of opinion that *within*, which supposes at least *two sides* which inclose, could hardly be used with *palate*, which at first sight seems to have only *one*. But the palate is not by any means a flat surface, for it forms a vaulted roof to the mouth, which is very capable of inclosing ; and, therefore, a dainty morsel, which is first rolled under the tongue, and then pressed between the tongue and the palate,* in order that not one atom of its

* When *mouth* is substituted for *palate*, it seems to me that much of the force of the expression is lost, for the notion of the moving about and consequent savouring of the morsel, in its transference from the lower to the upper part of the mouth, is thereby got rid of.

sweetness may be left unsavoured, may well be said to be "within the palate." Still, if *within* is objected to, the more literal rendering of the Hebrew is *in the middle of* ; and to the use of this with *palate* no objection can possibly be made, excepting on the score of euphony.

F. CHANCE.

INTERMENT UNDER PILLARS OF CHURCHES (4th S. xii. 149.)—The occurrence at St. John's Church, Clareborough is, I believe, not uncommon. One of the late canons of York Minster informed me that about forty years ago, during some repairs of that edifice, it was found needful to lay bare part of the foundation, when it was discovered that under a pillar, prepared for the purpose, an interment had taken place. The body was that of a bishop in his robes. When the coffin was first opened, the robes appeared to be entire and the colours in perfection, but they speedily fell into dust. This, I believe, was also the case at Durham when the tomb of St. Cuthbert was opened. The body at York would appear to have been embalmed, as my friend took the hand of the deceased bishop in his, it having undergone no decay, and being perfectly *soft and pliable*, as in life. The interment might or might not have been of ancient date, as there was no memorial to show the period, nor was anything of value found. Whatever the remains were, they were restored, and the coffin was again placed in its original position.

In the crypt or crypts of York Minster, within the present building, the foundation pillars of two former Minsters are shown. If my memory serves me right, the interment was under a pillar of the present structure. Possibly some one acquainted with the Minster may be able to give further information on this interesting subject. J. B. P.

Barbourne, Worcester.

"THE GRASSY CLOUDS NOW CALVED" (4th S. xii. 166.)—Bishop Newton has an intelligent note upon this line, from which I will extract such portions as seem to me likely to interest your correspondent. After saying that Bentley "quarrels" with it, he adds:—

"But as Dr. Pearce justly observes, to *calve* (from the Belgic word *Kalven*) signifies to bring forth ; it is a general word, and does not relate to cows only ; for hinds are said to *calve* in Job xxxix. 1 and Psalm xxix. 9. . . . 'He (Milton) supposes the beasts to rise out of the earth, in perfect forms, limb'd, and full grown, as Raphael had painted this subject before in the Vatican."

From the present restricted use of the term, it certainly does sound odd in this connexion ; but in the matter of language a couple of centuries make a wide difference and work a vast change, especially in the use and power of words:—

"Ut silvæ foliis pronos mutantur in annos,
Prima cadunt : ita verborum vetus interit ætas,
Et juvenum ritu florent modo nata vigentque."

We may take it, therefore, as certain, that this

word had a wider signification in Milton's days than it has in ours, or he would never have used it in a sense which, to us, seems so strained and unauthorized. Turning to line 458, who, apart from the context, would guess the meaning of "wons," and who, now-a-days, would use it as — to live, or dwell in?

I cannot think that Milton and Wesley meant the same thing. To *bring forth* and to *fall in* are operations vastly different. *Cave in*, in the latter sense, is very common in Sussex, but has always seemed to me to be one of those provincialisms, or slang usages, of which no satisfactory explanation can be gained.

EDMUND TEW, M.A.

John Wesley was born in Lincolnshire, and like a wise man, as he was, did not disdain the folk-speech of his childhood. In this part of the world we all say *caved in*, never *caved in*. I remember well the first time I ever heard the word. I was a very little boy at the time, and no doubt spoke our vernacular much more fluently than I did book-English; but this word was unknown to me, when one day I was walking with my father to look at some "bankers" who were engaged in widening a drain. Suddenly three of them jumped out of the cutting, shouting out, "Tak heed, lads, there's a *cawlf* a comin'." I, in my simplicity, looked around for the calf which, as I imagined, had escaped from the foldyard.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

POSITION OF THE LADY CHAPEL (4th S. xii. 102.)

—The Lady Chapels of Peterborough and Bury stood in the same detached position as that of Ely; but at Canterbury, Bristol and Oxford it projects from the north wing of the transept. The passage, or aisle, at the back of the high altar was the procession path, not the "presbytery," which formed the sanctuary or part of the church eastward of the choir, and contained the high altar. No Cistercian minster had an eastern Lady Chapel. There were several instances of an eastern longitudinal aisle divided by parcloises for altars, e.g., Fountains, Abbey Dore, Peterborough, Durham, and Hexham.

At Glasgow, in this aisle, are places for four altars. three are known—SS. Stephen and Laurence (south), St. Martin (north), and St. James. The other, I believe, was St. Mary's. Three others I shall mention in my *Scoti-Monasticon*, now at press, of the same dedication.

MACKENZIE E. C. WALCOTT.

THE TREATISE ON THE STAR CHAMBER (4th S. xii. 226.)—The treatise alluded to has long been printed, doubtless from the same manuscript, or some copy of it, for in *Collectanea Juridica*, vol. ii., pp. 1-239, there is one printed which, so far as

your correspondent's account goes, precisely agrees with it. It is there stated that there is a MS. copy of the "Treatise," Harl. MS., 1226, and that it was compiled by one Hudson, and that his son gave it to Finch, afterwards Lord Keeper. There were various copies of it; and in a note at the end it is stated that the tract was printed from a MS. in the possession of a Mr. John Topham, collated with another belonging to Mr. Hargrave. It was published in 1792. W. F. F.

CONFIRMATION OF ARMS (4th S. xii. 146.)—A grant of arms has no business to pretend to be a confirmation; but on the other hand, a confirmation ought not to be degraded into a grant.

P. P.

COMEDY OF ERRORS (4th S. viii. 3.)—At this reference, MR. RICHARD SIMPSON, the accomplished author of *The Philosophy of Shakespeare's Sonnets*, refers to an article in the *North British Review*, for July, 1870, for evidence that the *Comedy of Errors* was written between April, 1585, and April, 1589. I have read an article in that number on "Ben Jonson's quarrel with Shakespeare," but I have failed to discover any trace of the matter asserted to be there. The article bears abundant evidence of a haste which did not give the writer time to look up references or verify statements; and in consequence of which its value is very questionable. Possibly the same haste may have occasioned the omission of the evidence which MR. R. SIMPSON fancied to be there. Will he favour me and other readers of "N. & Q." with the facts on which he founds his conclusion? JABRE.

Athenæum Club.

"DEATH HATH A THOUSAND DOORS TO LET OUT LIFE" (1st S. xii. 204; 2nd S. vii. 177; 3rd S. v. 142.)—This quotation, which has been inquired for at the above references, will be found in Massinger's *A Very Woman*, Act v. sc. 4. *Almoris loquitur*:

"Death hath a thousand doors to let out life,
I shall find one."

R. J. G.

MARY AND CHARLES BEALE, PORTRAIT PAINTERS (4th S. xii. 215.)—See Walpole's *Anecdotes of Painting* for considerable notice of these artists, mostly extracted from Mr. Beale's almanac pocket-books. L. H. H.

NORWEGIAN WOODEN HOUSE (4th S. xii. 227.)—For a description of this wooden house, erected by John Fulford Vicary, Esq., Bouchier's Hill, North Tawton, Devon, see *Times*, Dec. 25, 1872.

EDWARD HAMBLIN.

Peterborough.

ROUMANIA (4th S. xii. 227.)—MR. PINK may find some of the information he requires in "*An account of the Principalities of Wallachia and Moldavia, with various political observations re-*

Lating to them, by William Wilkinson, late British Consul resident at Bukarest," 1820, Longmans. Prince or Colonel John Alexander Couza was deposed 21st March, 1866, and Prince Charles of Hohenzollern-Sigmaringen elected by *plébiscite* 8/30 April, 1866, and definitely recognized by the Sublime Porte, 24th October in the same year.

JOHN A. FOWLER.

THAMES EMBANKMENT (4th S. xii. 227.)—John Martin published various plans for the improvement of the metropolis between 1829 and 1845. Those for the embankment, with his explanation of them, will be found in "The First Report of the Royal Commission . . . for Improving the Metropolis," dated Jan. 27, 1844 (Parliamentary Papers, H. C. 1844, No. 15). With reference to them the Commissioners say:—

"The plans of Mr. Martin for improving the navigation of the river, and for diverting the sewage from its shores, have been for many years before the public, and we thought it due to the exertions . . . of that gentleman to comply with a request which he preferred . . . to be examined."

Then follows a description of the plans, and the Report continues:—

"They were not considered equal . . . to other plans . . . we felt therefore at an early stage of our proceedings that we should not be justified in making them the subject of further inquiry."

On 13th May, 1861, Mr. Joseph Bonomi (on behalf of Miss Martin) laid the plans before the Thames Embankment Commission of 1861. His evidence will be found in the Report of the Commission in that year. I fear that any description of Martin's plans (except in such general terms as would equally apply to many other schemes) would be too long and technical for "N. & Q." or I should be happy to send one. J. W. P.

EPITAPH AT MANCETTER (4th S. xii. 245.)—This epitaph is a corrupt version of a passage in Pope's *Elegy on the Death of an Unfortunate Lady* (Miss Wainsbury). It runs as follows:—

"How loved, how honoured once, avails thee not,
To whom related or by whom begot;
A heap of dust alone remains of thee;
'Tis all thou art, and all the proud shall be."

J. A. PICTON.

Sandy Knows, Wavertree.

"BIBLE-BACKED" (4th S. xii. 227.)—A lady assists me with an answer to my own query. I had fancied that the Tichbornian expression, "Bible-backed," was derived from the strongly-curved binding on the backs of many "family Bibles"; but this lady tells me that she was recently ordering a new sofa in a London upholsterer's shop, when she was asked the question, "Would you prefer it square-edged or Bible-edged?"—the latter referring to a sofa where the front of the seat was rounded off. This, however, might correspond with

the curved binding on the back of the family Bible. CUTHBERT BEDS.

MARRIAGES BEFORE NOON (4th S. xii. 227.)—The Canons, of course, bind the clergy only, and not the laity, still less Nonconformists. The rule, however, that marriages shall be celebrated between 8 A.M. and 12, whether by the clergy of the Church of England or Nonconformists, or by the Registrar, is enforced by Statutes 4 Geo. IV., c. 76, s. 20, and 6 & 7 Will. IV., c. 85, secs. 20 and 21. The object of the provision is to prevent clandestine marriages. C. S.

PLACE OF BURIAL OF EDMUND BEAUFORT, DUKE OF SOMERSET (4th S. xii. 29.)—The floor of the Lady Chapel of St. Albans Abbey is, and has long been, covered with boards, so that it is impossible to ascertain whether there are any tombstones beneath. In Gough's *Sepulchral Monuments*, vol. ii., part ii., p. 177, it is stated that during the latter part of the last century the floor "being dug into on some repairs, some large bones were found, which were adjudged to" Henry Percy, Earl of Northumberland. He was one of the three nobles interred here in 1455. See *Registrum Abbatie J. de Welhamstede*, i., 178 (Rolls Series).

Perhaps some light may be thrown on the matter when the restoration of the chapel (for which funds are being raised) is begun. RIDGWAY LLOYD. St. Albans.

NOT A DRUM WAS HEARD" (4th S. xii. 147, 195, 240, 256.)—MR. PICTON'S note about "Doctor" Marshall's "claim," and the "wicked wags" who wrote the famous letter in which it was made, induces me to add a few particulars connected with the "eventful history." "Veterinary Doctor Marshall," for so Marshall always signed, was a native of the city of Durham. For many years he was the satirist of the place, and had a very prolific pen. He not only shot Folly as it flew, but he indulged also in the elegiac, the pathetic, and the lyric. Some of his effusions were tolerably good; others were only so-so. He might have adopted as a motto a line from his Roman namesake:—

"Sunt bona, sunt quædam mediocritas, sunt mala plura." The forged letter in which the Doctor, as "Henry Marshall, M.D.," was made to claim the ode on Sir John Moore's burial, appeared in the *London Courier*. He was very angry, the wags having persuaded him that his literary fame was at stake by his appearing as the author of such an inferior production! To repair his damaged reputation, the wags advised him to forward a genuine elegy to a London newspaper, so that the world at large might see the great difference between his style and that of the author of the ode!

The "Veterinary Doctor" swallowed the bait, and accordingly forwarded to the *Globe* an "Elegy on the Death of John Bolton of Old Elvet, Durham,

Clock and Watch-maker." The Elegy appeared in the *Globe*, accompanied by a jocose *favourable* review, in which the Doctor was advised to try his hand at a long poem; and he was told that "Murray, or any of the London booksellers, would eagerly snap at the copyright!" The Doctor, not understanding that "praise undeserved is satire in disguise," was quite satisfied with the notice!

In an early number of "N. & Q." was given Marshall's extraordinary epitaph on the same John Bolton, whose tomb is in the churchyard of St. Oswald's, Durham.

John Bolton was unquestionably a genius; a good clock-maker, an arranger of chimes, a naturalist and keeper of a museum, an organ-builder, an optician, and a very good astronomer. With these multifarious qualifications were blended a good quantity of self-opinion and eccentricity; and these qualities induced him to describe himself on his sign-board and in his circulars as "*from Chester le Street, not London!*" vide Hone's *Table Book*.

Strange as was the poetry on the tombstone, it was placed in the shade by the Elegy, where, however, we meet with three lines—I have italicized them—in which some good ideas are very poetically carried out. The clock-maker's *last made* clock has struck the *last* hour, and a *morning* has dawned where the *astronomer* can study a sun *that never sets*. This is poetry, and merits a better place than that wherein we find it. The Elegy is as follows:—

"Bolton, the great mechanic is no more:
I hope he's landed on the Elysian shore.
He died on Saturday, collected, sober,
The twenty-seventh day of last October,
And was buried on the Monday afternoon,
Which some were pleased to think was over soon:
Yet notwithstanding many folk attended;
And when the sacred ceremony ended,
It might be written for the world to read,
'This was a Christian funeral indeed!'
The day was calm, the people all sedate,
The hearse moved on in solitary state;
And more propriety I never saw
At such a very solemn scene of awe.
Replete with due decorum was the day
On which this man of genius got away
With credit to himself—no more to truck
In this vain world. *His latest clock has struck
The hour of twelve; his morning has begun
Where he will view a never-setting sun.*

The planetary system he could scan
As well, perhaps, as any other man.
He knew astronomy and optics too;
He made surprising glasses to look through,
As well as clocks of magnitudal size;
He read the signs and wonders of the skies;
Had various curiosities in store;
And now I'll say but very little more.

I held a friendship with this man in life,
And I respect his poor old widowed wife,
Whose grief is not a little, that is sure,
For loss of property she must endure
As well as him, who merited regard;
Her own fidelity has its reward.

In death his skill can hardly be diminished;
Some works of consequence remain unfinished,
And must remain as lumber on the shelf;
Since few, I apprehend, but his own self
Could put together, such his genius ran,
What he invented, and what he began.

VETERINARY DOCTOR MARSHALL.

The above particulars when combined with those in Richardson's *Table Book* (article "The Wags of Durham") will complete the history of the famous hoax.

Poor Marshall's last days were passed in the Durham workhouse. He had been too much of a *bon vivant* to save. Superior and better-educated practitioners had taken away his practice as a veterinary surgeon, and he was obliged to seek a refuge in the union.

The guardians, however, were kind to him, and gave him employment as an overlooker and clerk, and his last days passed pleasantly. I once paid a visit to him. I found him looking well, and satisfied with his lot. We talked about the hoax and the "Ode," which the Doctor thought "was not so very bad after all!" The title of Doctor was given to him by all about the place, and no objection was raised to his signing official documents as "Veterinary Doctor Marshall." N.

MUNICIPAL CORPORATIONS OF ENGLAND AND WALES (4th S. xi. 424; xii. 196.)—J. R. asks, concerning certain "obscure places," which claim to be boroughs by prescription, wherein mayors are annually elected, whether they are entitled to municipal government; and concludes, "Has the question of this class of boroughs ever been commented on in 'N. & Q.'? Will you, Mr. Editor, allow me to refer J. R. to *An Essay on English Municipal History*, published in 1867 (Longmans & Co., London), wherein I have endeavoured to throw light on the question raised by your correspondent? I think he will find some information of the kind he desires in chapters xiii. and xiv., on "Market Towns not incorporated."

JAMES THOMPSON.

Leicester.

THE PETERBOROUGH TORTOISE (4th S. xii. 125, 214.)—I beg to say that I did not pronounce this tortoise to be a double centenarian. The words I used were, "*appears to be a double centenarian*," i.e. it appears on the face of the document quoted by me to have attained that age; a different thing, I submit, from asserting my personal belief of it. There is, no doubt, a mythical aspect about the Peterborough tortoise's alleged first century of existence; and MR. THOMS, I think, did the case lie within his field of inquiry, would unquestionably demand "more evidence." He would be equally stringent, I imagine, with respect to the Lambeth tortoise, to which your correspondent, I presume on the authority of Pennant, assigns a life of 120 years. But does Pennant bring forward any

tangible proof of this beyond his own *ipse dixit*? I have not his book at hand to refer to, but I think not.

H. A. KENNEDY.

Waterloo Lodge, Reading.

BLANKET-TOSSING (4th S. xi. 137, 222; xii. 139, 218.)—I have heard the epigram on Lord Cloncurry quoted in a slightly different manner to the version given by W. T. Allow me to record it:—

“Cloncurry, Cloncurry,
Come here in a hurry,
And see this unfortunate Squire,
How they toss him on high,
But between you and I,
The blankets have tossed you much higher.”

Lord Cloncurry had made a large sum by dealings in blankets, and the above-cited epigram was written in the Theatre of Dublin when he was witnessing the representation of *Don Quixote*, in one of the scenes of which poor Sancho Panza is tossed in a blanket by men in the inn-yard. As Martial says:—

“Ibis ab excusso missus in astra sago.”

Lord Macaulay mentions an instance of blanket-tossing in the following passage:—

“Wolseley seems to have been in every respect well qualified for his post. He was a staunch Protestant, had distinguished himself among the Yorkshiremen who rose up for the Prince of Orange and a free Parliament, and had, before the landing of the Dutch army, proved his zeal for liberty and pure religion, by causing the Mayor of Scarborough, who had made a speech in favour of King James, to be brought into the market-place, and well tossed there in a blanket.”—*History of England*, vol. iii., p. 242.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The particulars of the blanket-tossing and the witty epigram on Lord Cloncurry, which W. T. states “he has been unable to ascertain,” will be found in the *Life, Times, and Contemporaries of Lord Cloncurry*, by W. J. Fitzpatrick. Dublin, Duffy, 1855, p. 49.

INVERNA.

ASCANCE (4th S. xi. *passim*; xii. 12, 99, 157, 217.)—Dr. Dasent, in his review of Latham's edition of Johnson's *Dictionary* (*North British Review*, December, 1864, reprinted in *Jest and Earnest*, vol. ii.), after criticizing Dr. Latham's and Mr. Wedgwood's explanations of this word, says that it is from the Icelandic “skakkr,” and that the double “k” in Icelandic is an assimilation for *nk*, which formation he illustrates by several other words. The meaning of “skakkr,” or “skankr,” is not that of shortness and haste, as shown in “scant,” “scanty,” and “scamp,” from “skammr,” but of motion “sidelong” or “aside”; it is the Latin “*obliquus*,” and the Icelandic “*at lita á skakkt*,” or “*á skankt*,” would exactly answer to our “look ascance” both in form and sense.

W. E. BUCKLEY.

PHILIP QUARLL (4th S. xii. 48, 193.)—I have an edition of the book as described by MR. BATES,

with frontispiece, map, &c., printed by J. Wren, opposite the New Exchange Buildings, Strand. The date is 1768, and it contains 263 pages. I think the preface in my edition may give more information than that in MR. BATES's. It gives the pedigree of Mr. Dorrington's family, &c. He also says:—

“My share in this Work is no other than a Bare Editor's. I think it my duty to account for the Possession of this Manuscript; it was put into my hands about a Year Ago by Mr. Dorrington, an Eminent Merchant,” &c.

As my edition is dated 1768, and he says a year ago, the preface would be different from MR. BATES's book of 1751.

W. HOUGH.

TAVERN SIGNS (4th S. xi. *passim*; xii. 166.)—At Nottingham is the sign of *The Gate*, a five-barred one; four bars having the four lines quoted; the fifth, the name of the keeper of *The Gate*.

Near it is *A Trip to Jerusalem*, which displayed formerly a venerable looking full-length pilgrim, with staff in hand, painted as if making the trip. The cellars were in the rock, and, singularly enough, a *Druids' Lodge* held its meetings in a rock-chamber attached to the tavern.

In another part of the town is *The Loggerheads*, an Irishman and a Scotchman grinning at each other; and when an Englishman reads the words underneath, “We be Loggerheads three,” he makes himself the third loggerhead.

J. BEALE.

Some years ago, in one of the valleys of Rossendale, there was a sign over a refreshment-house, on which was printed the following:—

“We make you quite welcome to call here and stop,
To rest and refresh you with Black Beer and Pop;
Or have some good Coffee, Bread, Butter, or Tea;
If you get none, of course, we let you go free.”

E. C.

Burnley.

W. MARTIN, THE NATURAL PHILOSOPHER (4th S. xii. 48, 133, 252.)—I was about to give a reference to Richardson's *Local Historian's Table Book* (1843), iii. 137, for a paragraph describing that ingenious but eccentric person, quoted from Sykes's *Local Records* (1833), ii. 81, when I found that had already been done by Mr. Langhorne. I may, however, add that a woodcut portrait of the Philosopher, from a painting by Parker, accompanies the account in both works. Among the plans he published for Bridger, &c., is one for a high-level bridge across the Tyne, many years before such a work was actually constructed by the Stephensons. A notice in a continuation of Sykes's *Local Records*, by John Latimer (1857), p. 291, states that he died at Chelsea, Feb. 8, 1851, at the house of his brother, the painter, with whom he had been residing from the year 1849.

W. C. TREVELYAN.

Wallington.

MARMADUKE (4th S. xii. 129, 174.)—This name is not compounded of *dux* or *duke*. It is derived from A.S. *mere mæhtig*, or Teut. *mar mæhtig*—very powerful.

R. S. CHARNOCK.

Gray's Inn.

PRECEDENCE (4th S. xii. 207, 239.) On one occasion the Vice-Chancellor of Cambridge invited the two Judges of Assize, with the High Sheriff of the County and the Mayor of the Borough, to dine with him at his lodge. The two judges, Lord Campbell and Mr. Baron Martin, walked and sat at table first; the High Sheriff and the Mayor followed. The Vice-Chancellor was the present Bishop of Worcester; the Sheriff, Mr. Pemberton, the Mayor, Mr. Hurrell. I have no doubt the proper order was observed.

T. H.

"RAISE" (4th S. xii. 168, 209.)—MR. PICTON is undoubtedly quite right in saying that "more of the Gothic element is to be found in Italian than may be generally supposed"; and, if he be not already acquainted with the work, I take the liberty of introducing to his notice L. Delatre's little book, "*Vocaboli Germanici e loro derivati nella lingua italiana*." Roma, Torino e Firenze, Bocca e Cⁱ, 1871." But *riizare* is hardly, I think, a case in point. *Riizare*—far *ritto*, and *ritto* (*retto*) brings us at once to *rectus*, as the cognate forms *drizzare* and *dirizzare* bring us at once to *directus* through *dritto* and *diritto*, or *diretto*. It remains, therefore, to be shown whether the Scandinavian words *raise* and *reize* be in any way connected with the Latin *regere*.

H. K.

THOMAS MAUDE (4th S. xii. 233.) May I ask whether *Viator: a Poem; or, a Journey from London to Scarborough by way of York*, 4to, 1782, is not written by Thomas Maude, the author of *Wensleydale*?

G. D. T.

Huddersfield.

Miscellaneous.

ENGLISH DIALECTOLOGY The importance is so great of the investigations now being made by the President of the Philological Society (Mr. A. J. Ellis) into the history of English pronunciation and the present sound-system of our dialects, that I ask the readers of "N. & Q." to help him in his work in the way he himself points out in the enclosed circular. The contributors to "N. & Q." are scattered over every nook of England; and if they cannot themselves write the dialects of their neighbourhood, they are sure to know, or be able to get at, some one near them who can. I hope that they will do so, and thus secure Mr. Ellis the aid he needs, and so well deserves.

F. J. FURNIVALL.

MR. ALEXANDER J. ELLIS would feel greatly obliged if any one would communicate to him, orally or in writing, any dialectal pronunciation and version of the passage below, which has been carefully constructed by Mr. Jas. A. H. Murray and himself so as to involve the principal characteristic points both of construction and pronunciation in the English dialects. Early informa-

tion is important, as Mr. ELLIS wishes to include it in his *Early English Pronunciation*, as part of a chapter now in the press. On receiving notice, Mr. ELLIS will be at home at any hour, on any day, till the end of October, to receive oral communication from persons well acquainted with a dialect belonging to any part of England.

When oral communication is impossible, Mr. ELLIS requests a written version, which should be made out as follows, and sent in as soon as possible, but not later than 1st November:—

Use only one side of the paper. Communications written on both sides of the paper are of no value. Leave a wide margin. Write with lines far apart. Translate the idiom into that of the proper dialect, changing words when necessary. Write the pronunciation in any spelling which suits the writer best. After it is complete, go through it carefully, and first

Strike out all mute letters, especially final E; H mute, as in *hour* or *wh*; R untrilled, as before consonants: GH mute; K or G before a, if not heard, W before r, if not heard.

Mark distinctly the length of every vowel by " " over it.

Mark distinctly the place of accent.

Distinguish every case in which S is pronounced as *s*, or as *sh*, or as French *s*.

Distinguish when TH sounds as in *this*, and when TH sounds as in *then*, every time TH occurs.

Assuming that no one knows how the writer himself would pronounce a word in ordinary spelling, alter every word so spelled into characteristic spelling.

Distinguish carefully between the thin London *a* short in *man* and the broad northern sound, like the French, Italian, or even German *a* short.

Distinguish carefully between U having a short sound, as the London butcher, put, pull, which is like *ui* in book, look, wood, from U having the totally different obscure London sound in but, cut.

Especial attention is directed to these characteristic pronunciations of A and U. Mark the unemphatic sounds in all words and explain them.

Distinguish when T, D are dental, or spoken with the tongue against the teeth, as in *th*. This occurs in many northern dialects and in Ireland in connexion with B, but not uniformly.

In all diphthongs mention what are the two vowel sounds of which it is made up.

Give a key to the spelling, referring by numbers to the words containing it, and explaining where possible by English words in the *London*, that is, *received*, pronunciation marked in pronouncing dictionaries, or by French, Italian, or German words.

If the writer has not been used to any particular scheme of his own for writing pronunciation, it will be convenient for him to adopt that in some named pronouncing dictionary, or in Mr. ELLIS's own *Glossic*, a copy of which will be immediately sent to any one desiring to make a dialectal version of this comparative test.

Comparative Dialectal Pronunciation and Grammar.

WHY JOHN HAS NO DOUBTS.

Well, neighbour, you and he may both laugh at this news of mine. Who cares? That is neither here nor there. Few men die because they are laughed at, we know, don't we? What should make them? It is not very likely, is it? Howsoever, these are the facts of the case, so just hold your nose, friend, and be quiet till I have done. Harken!

I am certain I heard them say,—some of those folks who went through the whole thing from the first them-

selves,—that did I, safe enough,—that the youngest son himself, a great boy of nine, knew his father's voice at once, though it was so queer and squeaking, and I would trust him to speak the truth any day, aye, I would.

And the old woman herself will tell any of you that laugh now, and tell you straight off, too, without much bother, if you will only ask her, oh! won't she?—leastways, she told it me when I asked her, two or three times over, did she, and she ought not to be wrong on such a point as this, what do you think?—Well as I was saying, she would tell you, how, where and when she found the drunken beast that she calls her husband.

She swore she saw him with her own eyes, lying stretched at full length, on the ground, in his good Sunday coat, close by the door of the house, down at the corner of yon lane. He was whining away, says she, for all the world like a sick child, or a little girl in a fret.

And that happened, as she and her daughter-in-law came through the back yard from hanging out the wet clothes to dry on a washing day, while the kettle was boiling for tea, one fine bright summer afternoon, only a week ago come next Thursday.

And, do you know? I never learned any more than this of that business up to to-day, as sure as my name is John Shepherd, and I don't want to either, there now!

And so I am going home to sup. Good night, and don't be so quick to crow over a body again when he talks of this, that, or t'other. It is a weak fool that prates without reason. And that is my last word. Good b'ye.

Locality.

Name of Authority, if other than the Writer.

How long acquainted with Dialect.

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OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

T. S.—There is as much difference as between "colaphus" and "colophon."

ESHER.—See the "Essay on Solitude" in Cowley's Several Discourses by way of Essays, in Verse and Prose, wherein are these lines:—

"As soon as two (alas!) together join'd,
The serpent made up three."

CLARRY.—Next week.

PETER BORO.—Such similarities are no proof of plagiarism; they are accidental. Swift (Description of a City Shower) wrote—

"Returning home at night, you'll find the sink

Strike your offended sense with double stink,"—

but it is not to be supposed that he was thinking of Shakespeare's description of Cleopatra on the Cydnus:—

— "From the barge

A strange invisible perfume hits the sense

Of the adjacent wharfs."

W. B.—"What shadows we are, and what shadows we pursue."—From a speech of Burke's, on declining the poll at Bristol.

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LONDON, SATURDAY, OCTOBER 11, 1873.

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Notes.

PRECEDENCE: DOCTORS OF LAW, SERJEANTS, KNIGHTS.

University curriculum does not necessarily profound learning, it confers priceless of culture. It, therefore, seems politic in of technical education to keep up that able estimation that has always appertained lemic degrees. Jacob's *Law Dictionary*, as:—

Serjeant-at-Law is the highest degree in the Law, as a Doctor in the Civil Law; but accord- pelman, a Doctor of Law is superior to a Serjeant, name of a Doctor is magisterial, but that of a ; is only ministerial."

tores," Spelman adds, "sedentes Cathedrati infra et pileati disputant, Serjeanti stantes promiscui epagula curiæ, quæ barras vocant absque pilei sed tenui calyptrâ (quæ coyfa) dicitur inducti, gant et promovent."—*Glossarium*, 1687, p. 512.

Judges of the Courts of Westminster are always d into this venerable Order (Serjeants) before advanced to the Bench. . . . The Judges call them , and hear them with great respect. . . . By the writ or patent of creation it appears that the f Serjeant is a state and dignity of great respect." 's *Law Dic.*; *Fortescue*, c. 5; 3 *Cro.* 1; *Dyer*, 72; 213, 214; *Manning's Serjeants' Case*; 8 *Scott's* 1; 3 *Blackstone's Com.*, 28.

The Catalogue of Honour, by Thos. Milles,

1610, under the heading "Noblemen of the Lesser Sort," we find:—

"Such as are Judges, the King's Attorney and Prolocutor, the Serjeants-at-Law, and other offices of like sort belonging to the Exchequer. Unto these also we may specially join, if not prefer, such as proceed (graduate) Doctors of Divinity, or otherwise other professions in the Universities. For Doctorship is a title of dignity more noble than they that are gentlemen by stock (birth), unto whom also, in the King's commissions concerning the public affairs, so much pre-eminence is given, as that they may well seem in dignity to be compared with knights." (p. 80.)

Thus we see that in 1610 Doctors ranked with the Judges, until James I., by letters patent dated 28th May, 1612, gave the Judges their present rank, and that Doctors were then preferred to Serjeants. And in the 27th Elizabeth, Serjeants had precedence of both knights and bannerets. (Milles's *Nobilitas*, 1608, p. 116.)

As barristers must become Serjeants before they can become Judges, so clergymen must be Doctors of Divinity before they can become Bishops.

"It is a vulgar error that the title of *Lord* is only given to Bishops with seats in Parliament, it is probably only a translation of '*Dominus*,' and just as applicable to the Bishop of a Church not established as of one established."—*Phillimore's Eccl. Law*, 1873, p. 96; *N. & Q.*, 4th S. xii. 122.

"Our lawyers have said," observes Camden, "that Knight is a name of dignity, but not Baron. For formerly a Baron, if not of the order of Knight, was called by his two names without any addition except *Dominus*, which belongs equally to a Knight."—1 *Britannia*, 1789, p. cxli.)

"Men are advanced for learning in the laws civil," says the learned Segar; "hereof it cometh that Doctors of Law are to be honored so highly as no other men (how honorable so ever) shall presume to call any of them *Frater* but *Dominus*. *Le.*, 1 *Cod.*"—*Segar on Honor*, 1602, p. 226.

Thus we see that Doctors of Laws, in common with Bishops, Peers, and Knights, have a right to the title of *Dominus*.

Sir Bernard Burke remarks that the status of Serjeant is a dignity and a degree; that the Serjeants always claimed to be of knightly order, having from the remotest period borne the open vizored helmet over their coat armour; and that it appears from the argument in the *Serjeants' Case*, 8 *Scott's Rep.*, 265 (which, by the way, is a wrong reference of ten years' standing), in confirmation of their knightly position, "that if Serjeants be made Knights they do not precede or take place of other Serjeants not Knights." (*Peerage*, 1873, p. 1284.) Sir B. Burke ought to have added, but their wives do; for Sir John Crook's (Serjeant-at-Law) wife took her place of a lady before other Serjeants' wives, and it was upon his case the question arose. The same rule obtains among aldermen. Now Doctors of Universities obviously rank above Serjeants, for

"A gentleman that is both Knight and Doctor shall go before him that is a Knight or a Doctor."—*Segar on Honor*, 1602, p. 228.

On the 24th of November, 1588, when Queen Elizabeth was going in State to St. Paul's, the Doctors had precedence of both the Queen's Serjeants and Knights. (See *Segar on Honor*, 246.)

The Statute of 8 Hen. VI., 4, which restrained knights and others of less degree from giving liveries to retainers or others than their own menial servants, specially exempted Serjeants-at-Law and Doctors and Graduates of Universities when they commence. (Dugdale's *Origines*, p. 110.)

Doctors of Universities, therefore (being possessed of a dignity and a degree), clearly rank, on the general or social scale in England, on a par with Knights, and above Serjeants-at-Law, Queen's Counsel, Deans, Chancellors, Masters in Chancery, Admirals and Generals, Companions of the Bath, and all barristers and esquires. All persons styled Doctors, who do not actually hold the degree of Doctor in a University, rank below esquires. It may be remarked that the wives and widows of Doctors of Universities rank among women as their husbands among men, inasmuch as a Doctorship is a dignity, and the daughters of such Doctors rank with the daughters of Knights. Any one who wants to go more at large into the subject will find that Hugonius Matthacius, a professor at Padua, has a discussion about precedence between Doctors of Law and Knights at the end of his book, *De Via et Ratione Artificiosa Universi Juris*, printed at Venice, 1591.

"Doctors and graduates in schools (Universities) do merit to be ennobled and to become gentlemen."—*Segar on Honor*, p. 226.

"When a yeoman's son is advanced to a spiritual dignity, he is then a gentleman, but not of blood, but if he be a Doctor of Civil Law he is then a gentleman of blood."—Guillim's *Heraldry*, 1724. App. by Logan.

"A gentleman ennobled for learning, virtue, and good manners, is to be preferred before a gentleman borne (by birth) and rich."—*Segar on Honor*, p. 229.

Thus by the Common Law of England a Doctorship of Civil Law operates to ennoble the blood in a manner analogous to a grant of a peerage (if space permitted abundant proof might be given of this); while to be a gentleman of blood by birth, every one of a man's thirty-two paternal and maternal great-great-great-great-grandfathers must have been entitled to bear arms.

"Among those that possess degrees," says Sir George Mackenzie of Rosehaugh, "the ranking goes incontractedly thus: 1st, Theology; 2nd, Canon Law; 3rd, Civil Law; 4th, Philosophy, &c."—*On Precedence*, p. 34.

Whence it would appear that LL.D.'s who are Doctors of Canon Law and of Civil Law rank before D.C.L.'s who are Doctors of Civil Law. It is observable that in the Cambridge Calendars all the persons who up to 1824 had been styled LL.D., from 1825 to 1840 are styled D.C.L., and that in 1841 the style is again changed to LL.D.

"The rights and privileges of the Serjeants," said Lord Chief Justice Tindal, "and the rights and privileges of

the Peers stand upon the same foundation—*immemorial usage*."—8 *Scott*, 450.

The same may be predicated of the rights and privileges of Doctors of Universities.

THOS. DE MESCHIN.

The Temple.

BALLADS FROM MANUSCRIPTS.

The two following from MS. Harl. 2252, leaf 84, back, I don't know in print, though doubtless they are:—

1. (*The rejected lover takes it easy.*)

O Mestres, whye oute caste am I all vtterly	}	from your pleasaunce?
Sythe ye and I, or thys truly, famyliarly		haue had pastaunce;
And lovyngly ye wolde aply My company	}	to my comferte.
But now truly, Vnlovyngly ye do deny		Me to resorte;
And me to see, as strange ye be, as thowe pat ye or else possess pat nobylnes To be doches	}	shuld nowe deny;
But sythe pat ye So strange wylbe As toward me, I trust percase to fynde som grace to haue free chayse,		and wyll not medyll, and spede on well.

2. (*Marry when young.*)

Som do entende,
there youthe for to spende,
tyll hyt be at an ende,
or they wyll Mary.
for they do haate pretend,
fortune wyll do condysseend,
there substance to amend
By a grete lady.
But she pat hathe grete Rente,
when there Corare* ys spente,
wyll nothyng be contente
with them to mary.
Tho pat so do vse,
of hys degre to Muse,
tyll yowth do them refuse,
they do oftyn vary.
ye pat hap^e good substans,
Take ye on^t for your plesance,
gentlylly to haue dalyance
whylys your youthe dop^e tary.

F. J. FURNIVALL.

* Career.

† One.

TADDEO ZUCCARO.

There are few narratives more touching than that of the early life of this artist. The poverty and unhappiness he endured in his father's house induced him to leave it at the age of fourteen to try his fortune in Rome, where he long suffered from the greatest privations. Later in life he made a series of twenty drawings, in bistre, to illustrate his eventful career; and, as these designs are little known, perhaps a list of the subjects of them may not prove uninteresting to readers of 'N. & Q.'

No. 1. The Title. Figures representing Faith and Religion. 2. Taddeo resolves to leave his family, the servitude and misery of his home, and trust in God. 3. Taddeo bids farewell to his relatives, and departs under the care of his two guardian angels. 4. Minerva shows him the city of Rome in the distance, towards which he progresses in despite of fatigue. 5. He delivers to a painter in Rome a letter of recommendation, but is ill received by him, and leaves him in tears. 6. Two figures representing Patience and Labour, to indicate the two means by which the greatest obstacles are surmounted. 7. Taddeo having entered the service of an avaricious painter, who employed him the whole day in grinding colours, is obliged to devote a part of the night to study. 8. Having been sent by the painter's wife to do commissions for her, Taddeo is struck with admiration of the façades of some houses decorated by Polidoro da Caravaggio, and draws from them. 9. Taddeo is again seen in his master's house drawing by moonlight. 10. His master's wife employs Taddeo in cooking and household work. He is seen carrying wood, blowing the fire, and making the bed. 11. A symbolical subject. Two children, of whom one leans on a shield, on which is represented a spider that again weaves its web, which has been torn. This child holds a spade and a handful of wheat-ears, to show that labour always receives its reward. The other child holds the attributes of Minerva to indicate that wisdom knows how to surmount obstacles. 12 and 13 represent Taddeo drawing by daylight and at night. 14. Taddeo, discouraged by the inutility of his efforts, returns to his native place. Overcome by fatigue on the road, he falls asleep near the margin of a river, and on awakening suddenly, his mind being agitated by grief and fever, he thinks he sees on the stones near the river the paintings of Raphael and Polidoro, which he had drawn in Rome. Having filled his bag with these stones, he carries them home. 15. He is received by his father and mother, to whose care he recommends the stones as precious objects, which will recall to his mind the masterpieces he had so much admired. He is also seen, in the background to the left, ill and lying in bed surrounded by his relatives. 16. Taddeo, having recovered his health, is led by his

genius and love of Art to again visit Rome. The Graces receive him and promise him happier days. 17. Taddeo draws from the Laocoon, other antique statues, and the works of Raphael. 18. He draws from the works of Michael Angelo, especially the *Last Judgment*. 19. Taddeo begins to rise into reputation. He paints the façade of the Casa Mattei, and surprises the most learned persons by that work. To the left, among other spectators, Raphael and Michael Angelo are examining his work. 20. Two allegorical figures. To the right is "Design" accompanied by a cock; the symbol of vigilance. On the left is Mercury holding his caduceus and a cornucopia, to indicate that by his assiduity at work and his industry Taddeo had at last obtained wealth. Taddeo Zuccaro died at Rome in his thirty-seventh year, in 1566, and was buried in the Pantheon near Raphael.

RALPH N. JAMES.

Ashford, Kent,

SHAKSPEARIANA.

CYMBELINE, II., 3 : MARY-BUDS (4th S. xii. 243.)
—Had P. P. C. taken time, and questioned Shakspeare, he would have received for answer—

"Here's flowers for you ;

The marigold, that goes to bed wi' the sun,
And with him rises weeping."

The Winter's Tale, Act iv. sc. 3.

Nor would I have replied with Shakspeare's words, but that the same forenoon on which I read the doubts and let them pass from my mind, I chanced on these lines:—

"For her I pluckt a pretty marigold,
Whose leaves were shut in with the evening sun.

These leaves shut in are like a cloistered nun,
Yet they will open when they feel the sun."

Browne speaks to the same effect under Mary-buds in the *Var. Shakspeare*, and Mary-buds expresses these closures before they open again. The English in Elizabeth's time were far less ignorant of flowers and herbs than is allowed by P. P. C.'s statistics. Euphuism had a moderately long reign, and the symbolism and language of flowers were well known. This may be seen in the passage from *The Winter's Tale*, and in, to those that will well consider it, that awe-striking and most wondrously-placed scene, where poor crazed Ophelia speaks to the guilty, if they will but hear it, her messages from Heaven.

The names of the marigold show also how universally it was recognized as a sun-flower—*fior di sol*, *soulci*, *herbe solaire*, *sponsa*, or, as Lupton has it, *sponsus solis*; and rightly or wrongly, the more wrongly the better for my argument, we find under *solsequium*, *heliotropum*, *heliocrysos*, such words as "The marigold, or such like flower, qui se aperit cum sol lucet et contra," a phrase much the same

as that used by Minahan, s. v. Marigold. One name for the great white daisy is Maudlin-wort. The Dutch call all daisies Madaliene and Margrieten; the French, Marguerite; the Italians, Margarita—the white pearl. Nor on this point do I understand P. P. C.'s objection to the colour of the marigold. Rustics and poets do not look for a black pupil, a coloured iris, and an outer white before calling a flower an eye, as witness the yellow oxeye; nor, making my bow to P. P. C., do I think he would look on a field of daisies and call them golden-eyes.

B. NICHOLSON.

P.S.—Mary does not, it would seem, appear in the name of the marigold in any other language; but the Maudlin-wort and Madaliene would seem to show that in each case there is reference to the grief of Mary Magdalen. If so, the Scriptural allusions in Shakespeare are sufficiently numerous to warrant the belief that he knew this, and that

“—with him rises weeping”

is a remembrance of her who rose early, and, weeping, first saw the risen Lord.

This has often been discussed. Dr. Prior says that the marigold (*Calendula officinalis*) is intended; but if this be objected to, and it is thought that a common British plant is indicated, it is probably the Lesser Celandine (*Ranunculus ficaria*). I do not think the daisy was meant, nor was that plant, so far as I am aware, ever dedicated to our Lady.

JAMES BRITTEN.

P. P. C. is right in saying that the daisy is, so to speak, “sacred to the Virgin.” There is a very beautiful French hymn which, alluding to the daisy, begins “Fleur de Marie.”

R. N. J.

I venture to think it is quite clear that marigolds are alluded to in Shakespeare's lines—

“—winking mary-buds begin
To ope their golden eyes.”

And for this I can cite the authority of the poet himself, who elsewhere makes Perdita speak of

“The marigold that goes to bed wi' the sun,
And with him rises weeping.”

As to the fact that the marigold does go to bed with the sun, I can testify of my own actual experience, for I happen to have a fondness for the flower, and have cultivated it for years. I have often observed it in the evening, like the daisy, beginning to close its eye.

There is no other English flower with the same peculiarity which could be called “golden,” nor have I ever heard of any other associated with the name of Mary. P. P. C. is quite right as to the daisy, that it has this peculiarity, and that its etymology is the eye of day. In fact, its name is pure Saxon, “day's-eye.” And there is a beautiful passage in Chaucer alluding to it:—

“And of all the floures in the mede

Them love I most these floures white and rede,

Soch that men callen daisies in our toun;
To them I have so great affectoun,
As I sayd erst when comen is the May,
That in my bedde there daweth me no day
That I daw up and walking in the mede,
To seen this floure agens the sunne sprede
Whan it rusth early by the morrow;
That blisful sight softeneth all my sorrow.”

And again—

“Whan that the sunne out the south gan west,
And that this floure gan close and gan to rest.”
But Chaucer does not call the daisy “golden.”
W. F. F.

“The deep-mouthed sea,
Which, like a mighty whiffler 'fore the king,
Seems to prepare his way.”

Henry V., Chorus to Act v.

Johnson says “whiffler” means “fifer,” but it is to be doubted whether the word “whiffler” was ever used as synonymous with “fifer”; in fact, one of Johnson's examples describing whiffiers as provided with long staves is inconsistent with this notion, as to play the fife requires the free use of both hands.

The word “whiffle,” which Johnson proceeds to explain as a “small fife,” I take to be a pure invention of his own, grounded on the supposition that, whiffler meaning fifer, there must be a corresponding word, meaning fife.

What a ludicrous bathos it would have sounded to our ears (and, I think, to Shakespeare's also) if there had been substituted the word fifer, instead of whiffler, in the above quotation, thus comparing the sound of “the deep-mouthed sea” with “the vile squeaking of the wry-necked fife.” I am informed that until lately the Corporation of Norwich had certain officers called whiffiers, whose business it was to clear the way in processions, flourishing (wooden ?) swords. Is this the fact? P. P. C.

CHANGES OF OPINION IN AUTHORS.

I think a correspondence on the above subject might be as interesting as that on “Parallel Passages,” whereof the collectors seek to make out that the authors whom they bracket together are plagiarists.

In *Kenelm Chillingly* Lord Lytton says:—

“And if a gentleman thrashes a drayman twice his size, who has not learnt to box, it is not unfair; but it is an exemplification of the truth that knowledge is power. . . . I have licked Butt. Knowledge is power.”—Vol. i., p. 51.

In the same author's work, *My Novel*, chap. xix., the following discussion occurs:—

“Parson.—You take for your motto this aphorism: Knowledge is power. Bacon.

“Riccabocca.—Bacon make such an aphorism! The last man in the world to have said anything so pert and so shallow.

“Leonard (*astonished*).—Do you mean to say, Sir, that that aphorism is not in Lord Bacon? Why, I have seen it quoted as his in almost every newspaper, and in almost every speech in favour of popular education.

"*Riccabocca*.—Then, that should be a warning to you never again to fall into the error of the would-be scholar, viz., quote second-hand. Lord Bacon wrote a great book to show in what knowledge is power; how that power should be defined; in what it might be mistaken. And, pray, do you think so sensible a man would ever have taken the trouble to write a great book upon the subject if he could have packed up all he had to say into the portable dogma, knowledge is power? Pooh! No such aphorism is to be found in Bacon from the first page of his writings to the last.

"*Parson (candidly)*.—Well, I supposed it was Lord Bacon's, and I am very glad to hear that the aphorism has not the sanction of his authority.

"*Leonard*.—But why so?

"*Parson*.—Because it either says a great deal too much or just nothing at all.

"*Leonard*.—At least, Sir, it seems to me undeniable.

"*Parson*.—Well, grant that it is undeniable. Does it prove much in favour of knowledge? Pray, is not ignorance power too?

"*Riccabocca*.—And a power that has had much the best end of the quarter-staff.

"*Parson*.—All evil is power, and does its power make it anything the better?

"*Riccabocca*.—Fanaticism is power," &c.

With regard to "second-hand quotation," it is said in *Kenelm Chillingly*, vol. i., p. 119:—

"Kenelm retraced his steps homeward under the shade of his 'old hereditary trees.'"

Gibbon says, in a note to chap. xxx. of the *Decline and Fall*:—

"A neighbouring wood born with himself he sees,
And loved his old contemporary trees."

I make these remarks, having noted what Lord Lytton says at page 221:—

"One can't wonder why every small man thinks it so pleasant to let down a big one, when a father asks a stranger to let down his own son for even fancying that he is not small beer. It is upon that principle in human nature that criticism wisely relinquishes its pretensions as an analytical science, and becomes a lucrative profession. It relies on the pleasure its readers find in letting a man down."

I think that, should communications ensue from what I have said, numerous instances will be found illustrating how time and experience may change an author's opinion, more especially of him who is most dogmatic in his early productions.

"Experience is by industry achieved,
And perfected by the swift course of time."

CLARRY.

LANDOR'S "HELLENICS."—I have a copy of Landor's *Works*, in two volumes (Chapman & Hall, 1868), with a preliminary note, which says:—

"The greater part of the *Conversations*, the *Hellenics*, and many of the *Poems* and *Dramatic Scenes*, in the second volume, are now printed for the first time."

There must in this be some error, as I have also the *Hellenics* in a volume by itself (Moxon, 1847). The *Hellenics* in the edition of 1868 are fifteen in number; in that of 1847 there are thirty-one. All the poems in Chapman's edition occur in Moxon's, except *Damoetas and Ida*, which is printed as

Damoetas and Phillis in *Dry Sticks* (Edinburgh, Nichol, 1858).

Landor's carelessness and frequent residence abroad, together with his often changing his publisher, will account for many of the errors and repetitions found in various books of his; but I cannot understand the announcement in the 1868 edition, that the *Hellenics* had never before been printed, or the omission of eighteen of the most beautiful of those poems—the most thoroughly Greek in the language. Landor's dedication to Pope Pius IX. does not appear in Chapman's edition.

MORTIMER COLLINS.

Knowl Hill, Berks.

"CARTWRIGHT'S LETTERS AND SONNETS."—I have lately come across a volume under this title, by Edmund Cartwright, D.D., Prebendary of Lincoln, and Chaplain to His Grace the Duke of Bedford. The letters and sonnets were addressed to Lord John Russel (*sic*) and were published by Longmans in 1807, when the eminent statesman was fifteen. "I, my Lord," says the Doctor, in his first letter, "have completed my grand climacterical year; and your Lordship is actually entered into your teens! Let us then lay aside our quips and our quiddities, and start some serious subject of correspondence." The worthy Doctor flatters his young correspondent a little, as when he tells him that his first attempt at a sonnet has been hit off as happily as if he had written as many sonnets as Petrarch. So, of a translation of Horace's first ode, the Doctor says it has more spirit and animation than Francis's version. But Lord John's lucubrations are not given.

An example of Dr. Cartwright's erudition may interest both readers of Horace and students of surnames:—

"*Maecenas*, notwithstanding the authority of the oldest of Horace's editors, down to your Lordship, the youngest of his translators (I am here speaking *chronologically*, otherwise I should not have closed my anti-climax with your Lordship), is not properly spelled. The diphthong should be in the second syllable, as thus, *Mecenas*. Its etymology is *Μή κοινός*, literally in English, Uncommon. We have an English name of great celebrity, which exactly answers to it—*Neville*, from the Latin *Ne vilis*."

MORTIMER COLLINS.

Knowl Hill, Berks.

"CALLING OUT LOUDLY FOR THE EARTH."—A few years ago I was a juror at a coroner's inquest touching the death of a child by poison. The weather was very warm at the time, and there had been some little delay in holding the inquiry, so that decomposition had set in. As we entered the room in which the corpse was laid, I remarked to the aunt of the deceased that the smell was very offensive. She replied, in a kind of chiding tone, either in reference to the delay of the inquest, or to my, apparently to her, unfeeling remark, or perhaps to both. "Yes, sir, the little dear is calling out

loudly for the earth." I thought the saying was expressive and preferable to the one I had used. The person who replied was a native, I believe, of Hampshire. I should be glad to be informed whether the saying is current in that county or elsewhere.

MILNROW.

JAS. PEARSON.

NOVELIST.—A plant called by John Parkinson *Jacea Marina Batica*, Spanish *Sea Knapweed*, is said by him to be "altogether a *Novelist*, and not now to be seen with any saving my selfe." *Paradisi in Sole* (1629), p. 328.

JAMES BRITTEN.

THE SMOKING-ROOM.—The smoking-room, now so common in English houses, is generally supposed to be an institution of modern life. The following passage from the *Monthly Review*, vol. lxxiii., p. 22, shows it to be merely the revival of a usage, which, with no very long interval, has existed in England from the time of Queen Elizabeth:—

"Scarcely any old house without a small apartment called the Smoking-Room. In these days, says Sir John Cullum, from about the middle of Queen Elizabeth's reign till within almost every one's memory (1785), our ancestors spent no inconsiderable part of their vacant hours, residing more at home than we do. If modern houses have not a room of this sort, they have one unknown to the ancients, which is a powdering-room for the hair."

H. A. KENNEDY.

Waterloo Lodge, Reading.

"BURNINGHAM IN WARWICK SHIRE."—Dr. J. A. Langford, and others who take an interest in the history of Birmingham, may like to know that the following inscription may be seen on a large ornamental tablet in Stretton Church, Rutland:—

"Under Here Lyeth the Body of Elizabeth Hunt the Daughter of Richard & Elenor Hunt of Burningham in Warwick Shire. She Dyed Sept. the first, 1727, in the 60th Year of her Age."

Probably "Burningham" is the mistake of the stone-cutter, who, in a Latin inscription on another tablet, has made a certain gentleman to be "aznigeri." Robert Tymperon, the then Rector of Stretton, has inserted the death in the Parish Register as "Buried Sept. 3 Mrs. Elz. Hunt." The name of Hunt does not otherwise appear in the Register.

CUTHBERT BEDE.

THE ROOK AT CHESS.—Reading *Pantagruel* the other day I found the following line in livre 2, cap. 27, in what the author calls "un diction victorial":—

"Prenez y tous, roys, ducs, rocs et pions."

A foot-note on the word "roc" meaning "Tours, mot emprunté du jeu d'échecs." And as Rabelais affected an older style of language than that of his time, the name may be safely considered 500 years old. If the word means rock (*rocher*), and therefore constructively a fortress or castle, it seems so poetical that it is probably as old as the game itself.

I recollect that my father, who would have been ninety by this time, invariably called it the rook. Pion seems an equally elegant name for the pawns as pioneers.

R. H. WELDON.

Lymington, Hants.

[See "N. & Q." Notice to Correspondents, "Champion," 4th S. xii. 159.]

EPITAPH ON AN ORGANIST.—In the churchyard of Warrington, Lancashire, is the following epitaph:—

"Sacred to the Memory of Thomas Hall, late Organist of Holy Trinity, in this Town, who died June 19, 1837, aged 86 years.

Just like an Organ robb'd of Pipes and Breath,
Its Keys and Stops all useless made by Death.
In dust quite motionless its ruins laid,
Although 'twas built by more than mortal aid;
Yet when new Tuned this Instrument shall rise
To God its Builder endless Songs of praise."

M. D.

Perhaps the appended may be found worthy of a place in your collection of curious epitaphs:—

"Here lye the banes of Thomas Tyre,
Wha lang had budg'd thro' slush and mire,
In carrying bundles and sic' like,
His Task performing wi' sma' fyke;
To deal in snuff Tam ay' was free,
And served his friends for little fee.
His life obscure was naething new,
Yet we must own his faults were few;
Altho' at Yule he sip'd a drap,
And in the Church whiles took a nap,
True to his word in every case,
Tam scorned to cheat for lucre base.
Now he is gone to test the fare
Which none but honest men will share.
Died January 2, 1795. Aged 72."

From stone in parish churchyard, West Hillside, Ayrshire.

C. H. SMITH.

"COAL" IN A NEW LIGHT.—In September, 1873, at the Guildhall Police Court, John Clark and Moses Solomon were charged with having in their possession a pair of blankets supposed to have been stolen. Mitchell, a detective, said—

"He found on Solomon a purse containing a small piece of coal. He (the detective) knew that receivers of stolen goods carried small pieces of coal about with them. When they saw a thief apparently rather shy as to whom he would sell his plunder to, they would walk up to him, take out a purse, and show him a piece. This was done to show that the thief might rely upon their being as faithful as the Bedouin Arabs were to those with whom they took salt."

THOMAS RATCLIFFE.

QUOTATIONS.—I suggest that in quotations the Christian name, or at least the initials, of the author should always be given. This would save much time to those who may have occasion to verify the reference or consult the work quoted.

JAMES BRITTEN.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

FLORIO'S LIBRARY AND MANUSCRIPTS.—What has become of the MS. *Giardino di Recreations*, formerly in Mr. Bright's collection? Mr. Hunter (*New Illust. of Shakespeare*) is wrong in supposing that it was never printed. There was an edition, "London, for Thomas Woodcock, 1591."

I find from the will quoted by Mr. Hunter, that Florio left his books to the Earl of Pembroke, including—

"My unbound volume of divers written collections and rhapsodies; most heartily entreating his honourable lordship (as he once promised me) to accept of them as a sign and token of my affection for his honour, and for my sake to place them in his library, either at Wilton or at Bayard's Castle."

I should like to ask if any of his books are still preserved at Wilton? In the Catalogue of Brand's sale there is a book entitled *News from Rome*, Lond., 1585, attributed to Florio. Where is this now? I can find no other mention of it. I am desirous of reprinting a few copies of Florio's prefaces and verses, and should be much obliged by any references to original matter.

C. ELLIOT BROWNE.

WASHINGTON.—The *Edinburgh Gazetteer*, 1822, mentions two English and forty American Washingtons, the former being a small village in Durham and a yet smaller village in Sussex. There is a curious reference to the name in an old song, best known, I believe, by the title, *My Father was born before me*. The verse in question runs thus:—

"My grannum liv'd at Washington,
My grandsire delv'd in ditches,
The son of old John Thrashington,
Whose lantern leather breeches
Cry'd, wither go ye! wither go ye!
Tho' men do now adore me,
They ne'er did see my pedigree,
Nor who was born before me."

Which Washington did this refer to? Speed, in his maps of 1610, gives Washinton in Durham and Washington in Sussex. EDWARD SOLLY.

"LONDON BY NIGHT." By the Author of *Skittles, Anonyma, &c.* With Illustrations by William Gray. London: William Oliver, 3, Amen Corner, E.C. Fancy paper cover, with "Evans & Co., Fleet Street," on it. Large 8vo. pp. vii. and 176. Wanted information as to the year of publication and authorship of the above. The book is called a "Descriptive Novel," which it in reality is, and a work of merit in its way. H. S. A.

SIR PAUL PINDAR.—He is said to have brought from Turkey a large diamond, valued at 30,000*l.* (a vast sum in his days), which James I. wished

to obtain on credit; but the merchant wisely declined the contract, yet allowed his sovereign the use of the diamond on state or particular occasions. Charles I. afterwards became the purchaser. Is this diamond still with the crown jewels, or was it among the many articles which were taken away at the time of the Civil Wars, and, if so, is its subsequent history known? W. E. B.

ADMIRAL HOARE.—Where can I find a biographical notice of Admiral Daniel Hoare, the original of Smollett's "Commodore Trunnion"? What was his relationship to Prince Hoare, the author of *No Song, no Supper*?

ROYAL ARMS IN CHURCHES.—Is any precise situation enjoined by the Statute for the royal arms in a church? M. D.

REV. GEORGE HAMILTON.—Can any one inform me if there exists a life of David by the Rev. George Hamilton, M.A., late rector of Killymogh, Queens Co., and author of *Codex Criticus of the Hebrew Bible, &c.*? I am informed that such a work was published about 1830, but can find no notice of it in the catalogues of that period. Any information concerning the author's works would be thankfully received by HENRY AUGUSTUS JOHNSTON. Kilmore, Armagh.

"LOOKING FOR THE KEYS."—Sir Matthew Hale, in his *Contemplations*, when speaking of "Baseness," says that it shows itself as—

"Many times an external disguise, a shape of lowliness and humility in gesture, shape, habits, and deportment, till they can attain their ends; like the monk that was always looking upon the earth, in a shape of humility, till he was chosen Abbot, and then changed his figure, and being questioned for his sudden change by one of his covent, answered, in his former posture he was only looking for the keys of the Abbey, but now he had found them, he needed not the former posture."

Is not this reply usually attributed to Sixtus the Fifth, after he was elected Pope?

RALPH N. JAMES.

Ashford, Kent.

TROUT.—Richardson derives the name of this fish from *τρώγειν*, to eat; but this seems far-fetched. What is the true derivation, and what early notices of the fish have we before Lady Juliana Berners' time? PLAGIUS.

STRANGE PHYSIOLOGICAL FACT.—Alice Hackney, who had been buried 175 years, was accidentally exhumed in the church of St. Mary Hill, London, in 1494. Her skin was found perfectly entire, while the joints of the arms were fully pliable. Will any contributor of "N. & Q." inform me if any similar phenomenon has come under his notice? HENRY B. MURRAY.

Belfast.

[This subject has been touched on before. See "N. & Q.," 2nd S. vi. 148.]

CHYMING.—John Baret, whose will is given among the Bury wills in the volume of the Camden Society, edited by the late Mr. S. Tymms, F.S.A., among his numerous bequests, leaves eightpence yearly to be paid to the "berere of the pax brede longing to seynt Marie Aw't," on condition, among others, "to do the chymes goo at ye sacry of the Messe of Th'u, at the sacry of seynt Marie Messe on the Sunday," &c. An editorial note explains that the chimes were to be played when the sacring or sanctus bell was rung during the celebration of the mass. Was this a common custom?

E. M. D.

PEDRO LOZANO.—I want information about a book of copper-plates of Scriptural subjects (100 in number). The names and descriptions at foot of each are in Spanish, and the engraver's name is Pedro Lozano. The title-page is wanting.

F. N. L.

Buenos Ayres.

CLIMATE.—Can any of your readers recommend me a good modern work on climate?

A. HARRISON.

"ASPRAND," a Tragedy in Five Acts, Salisbury, 8vo., 1804. Printed for G. Wilkie, Paternoster Row, London. Sold by B. C. Collins, Salisbury; by M. Wood, Weymouth, &c. Who is the author? This piece is said, in the *Biographia Dramatica*, to have been performed, or advertised for performance, in 1805, at Salisbury; but the editor of the *Biographia Dramatica* does not seem to have known that the play was printed. The tragedy (written in the autumn of 1803) is dedicated to Mauritius Adolphus Newton de Starck, Esq., of Bramerton, Norfolk, Captain, Royal Navy. The author, in his Preface, says:—

"If any share of merit should be adjudged by the public to this little piece, the author will entirely owe that advantage to his mind having necessarily attained whatever degree of improvement it was susceptible of, from the Genius, Learning, and vast powers of Understanding possessed by her, the most respectable and beloved of Friends, who was his invaluable Companion through Life, and whose irreparable loss he is now left to lament."

This anonymous tragedy is not in the Brit. Mus. Library, and I think it is rarely met with.

R. INGLIS.

DANTE.—Have the works of Dante ever been translated into the Spanish? I only know of the *Inferno*, translated by D. Pedro Fernandez de Villegas in 1515. Any information on the subject through the columns of "N. & Q." will oblige.

H. C. (H.)

"SHREWSBURY."—I have been told that a tradition exists, that if any one commits the breach of etiquette of reaching across his neighbour at table to help himself to any dish he may fancy, by

way of apology he should say "Shrewsbury." What is the origin of this? ENQUIRER.

THOMAS FULLER'S SERMON UPON CHARLES I.—My copy of *The Just Man's Funeral*, lately delivered (i. e. in 1649) in a Sermon at Chelmsbury, dated 1652, begins at Sig. O, p. 195 (where the sermon begins), being O2, the last page of it being p. 239. It has been cut down to a 12mo. I shall be glad if any possessor of Fuller's Sermons will kindly say with what collection the above was originally paged.

JOHN E. BAILEY.

COFFEE (?) TREE CLUB.—Can any one give the history of this club, its origin and extinction?

A. M.

[The Coffee Tree Club is unknown to us. During the last century there was a club called the Cocoa Tree Club, celebrated for the high Jacobitical principles of its members. The house in St. James's Street, in which it was holden, became afterwards as well, if not better, known as the auction-rooms of the celebrated Mr. James Christie. Consult Cunningham's *Handbook of London*, ed. 1850, p. 133, and Churchill's *Works*, ed. 1854, iii. 41.]

GREENWOOD FAMILY OF NORFOLK.—Information is desired as to the parentage and ancestry of five brothers, clergymen, in co. Norfolk, during the sixteenth and seventeenth centuries, viz.:—1. Edward, rector of Great Dunham, 1580 to 1591; will proved at N. 3rd Nov., 1591. 2. Robert, rector of Heydon, 1576 to 1601, probably married in 1576 Katharine Russell. 3. Christopher, vicar of Shotesham, probably married 1589 Elizabeth Roe; will proved at N. 20th Feb., 1607/8; of his children, Devereux* died at N. in Jan., 1611/12, aged 22; and John, rector of Brampton, ejected for loyalty, is mentioned by Walker. 4. Henry, vicar of Hatfield, Peverell, co. Essex, 1596 to 1605. 5. Thomas, of Funnell (Funden hall?), 1601, and before 1600 rector of Castor, after of Clipham, co. Rutland; in 1608 of Beccles, co. Suffolk, and at his decease, 1638, vicar of Kingham; will proved at N. 27th Aug., 1638. The latter, Rev. Thomas Greenwood, was father of John Greenwood, sheriff and alderman of Norwich, one of the Committee in 1643 for the Associated Counties, and in 1648 a Dep.-Lieut. for the City and County; buried at St. Andrews 1st Dec., 1649; will proved at London, 1659, whose widow, Bridget, in her will proved at N. 21st Dec., 1675, mentions Miles Greenwood, worsted weaver, of Norwich, "her late husband's kinsman," who was born at N. 1627, the son of Miles by wife Abigail, and the grandson of Miles Greenwood, baker, of Norwich (parish of St. Peter's of Mancroft), who married, 1599, Anne Scath, of Barnham-Broome. Any further information as to this last Miles, or his progenitors, would be most thankfully received by the undersigned. It is a

* A Devereux Greenwood, as lessee of Carrow (Old Priory), had the presentation of All Saints Rectory, Norwich, in 1602.

curious fact that the second of these Miles Greenwood (buried at St. Michael at Pleas, 3rd Sept., 1658, aged 58) used a seal of arms bearing argent, a fess between three spur-rowels in chief and three ducks in base, all sable, while his kinsman, John Greenwood, the rector of Brampton above referred to, sealed his will in 1659 (proved at Norwich, 15th Oct., 1663) with the arms of the Greenwoods of Greenwood-Lee, co. York (sable, a chevron erm., between three saltires, argent), and bequeathed to his son George the ring which he was wearing, with said arms cut on it. ISAAC J. GREENWOOD.

No. 214 W. 14th St., New York, U.S.A.

[Answers to be sent direct to our correspondent.]

Replies.

VAGARIES OF SPELLING.

(4th S. xii. 224.)

In the extract from Archdeacon Hare, which you have done me the favour to insert in "N. & Q." (page 249), for "askt" your printer has substituted "asked," and in these days of *spirit-rapping* has perhaps already been *rapt* on the knuckles for so doing; gently, no doubt, for gentle that spirit was, and is truly entitled to the praise bestowed of old upon Sophocles when dead:—

ὁ δ' εὐκολος μὲν ἐνθάδ' εὐκολος δ' ἐκεῖ.

Any how, but for the accident of this substitution I might have skipt over your correspondent's query. Now I beg leave to refer him to the Archdeacon's reasons for this among other "orthographical innovations or rather renovations," reasons which I am persuaded will convince all reasonable minds. They are given in *Philological Museum*, vol. i., p. 654, *fol.*

Allow me to add an *obiter* remark of Archdeacon Hare's on another point of orthography, p. 663. He has said "the mute *e* ought to be expunged" (e.g., in *equald*) "wherever it is not required* either to lengthen the preceding vowel" (e.g., *bathed*, *breathed*), "or to soften the preceding consonant" (e.g., *lodged*). He goes on to say:—"For which latter reason it is better retained in such words as *judgement*, *acknowledgement*." In this I cordially concur. When we revive *judg*, I will acquiesce in *judgment*, but not till then. I can understand *reinforment* (see *enforst*, p. 658), but I cannot away with *reinforcment*.

The retention of *e* (mute) in advertisement is probably due to a co-existing accent—not entirely disused—*advertisement*, though Shakespeare and his contemporaries constantly give *advertise*, *advertisement*, *advertised*, *advertising*. The letter, if now dropt, will not be mist. May I request your printer

* *Expunged*, *required*, of themselves so fully illustrate the sentence, that I am half ashamed of my explanatory parentheses.

so to spell as I have spelt, and so to dress my words as in my judgement they ought to be drest. "If he's ever perplexed, let him stick to my text," will be no unsafe guide, as long as my hand-writing is legible, which he will own it at present is. So neither will he vex me, nor be himself vexed.

CHARLES THIRIOLD.

Cambridge.

I appear in the character of the "Satirist of Fooles," cited by MR. SKIPTON, to ask him what possible sense there is, or can be, in his question whether, because when "finished" is pronounced with a *t*, as "finisht," I spell it so, I would also spell "completed," which is pronounced with a *d* (*ed*), as "completet." Those of your readers who have read a few old books know that the older spelling of the perfect *ed* was *t*, whenever this ending was so pronounced. They know also that the change to printing it *ed* was made by half-educated printers' readers, in order to get a stupid uniformity, contrary to the facts of pronunciation and the history of the language. They know, too, that though the follow-my-leader part of our writers have unluckily adopted the printers-readers' plan, yet men like the late Archdeacon Julius Hare, and many others, have continually protested against it, by word and practice. The cause that led me to join in this protest was the fact that this printers-readers' spelling had, in one markt instance, re-acted on the pronunciation of a perfect, and made a President of our Philological Society pronounce "spelt" "speld." (Even MR. SKIPTON hasn't fallen so low as that, see "N. & Q.," p. 224, col. 2, l. 11). This I thought too bad; and I've since always spelt the sharp perfect in *t*, except when the printers' "readers" have altered me, or I've slipt into old bad habits, or not had the courage to write "pronunct," &c. Spelling reform must, like most other reforms, be gradual. We are beginning to turn out the *h* in *rhyme*; and if men will but spell for themselves, they'll by degrees beat the printers' readers, and walk over the said readers' whims to a real reform of our English spelling.

F. J. FURNIVALL.

MR. H. S. SKIPTON, like most other partisans of "our" *versus* "or," tells us nothing about such words as *error*, *terror*, *horror*, *conqueror*, *actor*, *orator*, &c., in which the superfluous *u* has been discarded. Perhaps they are to be left as they are; for there is nothing dearer to certain minds than pure unreason in matters of language. For them these things are a mystery; you must believe and tremble. Noah Webster's sensible observations on this subject, in the Preface to his *English Dictionary*, may be recommended to MR. SKIPTON'S notice. The objections founded upon the "American origin" of this simplification, and upon its supposed "offensiveness to the eye," are both equally futile.

The forms "finisht," "accomplisht," and "dropt,"

are phonetically preferable to the "correct" mode of spelling, and by no means peculiar to Mr. FURNIVALL. Your correspondent has surely given little attention to the matter, or he would see at once that words like "completed" and "branded" belong to quite another category. Is it necessary to add why?

In conclusion, I would take this opportunity of asking how long we are to continue writing "programme" in French style, when in all analogous words (epigram, anagram, &c.) the spelling has been rationalised? These whimsical anomalies are doubtless a source of as great delight to Mr. SKIPTON as they are of annoyance to H. K.

Let Mr. SKIPTON refer to *Guesses at Truth*, by Two Brothers, Julius and Augustus Hare, in which he will find numerous instances of the use of a similar orthography, or, to speak more correctly, mode of spelling which he censures. Many years ago, I recollect a paper was started, called *The Phonetic News* (Fonetik Nuz), in which all the words were spelled as pronounced, and difficult indeed was the task of wading through its columns. What labour and pains, too, it must have given Thackeray to use the spelling he has adopted in *Jeames's Diary*.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Archdeacon Julius Hare always wrote "preacht," "publisht," &c.; and so also, I believe, did W. S. Lander. Charles Dickens, in his later works, left out the "u" in such words as "honour" and "favour." For my own part, I prefer the "ed" ending of the past participle, because in poetry, or in words set to music, we thus obtain an additional syllable. I think, too, that "honour" has a more noble, and "favour" a more obliging look, than "honor" and "favor." "Honor" seems to me just to do his duty, but nothing more; "favor" to qualify his kind deed with an air of coldness. "Odor," again, may be a fit term for a chemical distillation; but a whole May garden comes before me in the word "odour." J. W. W.

THE DE QUINCIS, EARLS OF WINTON.

(4th S. x. xi. *passim*; xii. 57, 132, 269.)

(Continued from p. 271.)

Robert, the elder son of Seher, Earl of Winchester, it may be as well to state, while on the subject, married Hawise, fourth daughter of Hugh Cevessio, fifth Earl of Chester, and became, *jure uxoris*, Earl of Lincoln; and to endow Hawise, his wife, on this marriage, his father gave him Bucehiberdar, Grantesset, Bradenham, and Herdewick, with their appurtenances. This Hawise was a cousin of his own on his mother's side, and her eldest sister, Matilda, also a niece of Seher Earl of Winchester, was married to David Earl of Hun-

tingdon, brother of William the Lion. Robert's daughter and heir by this marriage was married, first, to John Lacy, Constable of Chester, who thereby in turn became, *jure uxoris*, Earl of Lincoln, and, secondly, to Walter Marshall, Earl of Pembroke, but she appears to have died without surviving issue.

The following entries in the Chartulary of Gerendon or Garendon Abbey, Leicestershire, may be acceptable in further confirmation, and also as fixing authoritatively some facts and dates, about which many of the chroniclers appear to be in needless uncertainty:—

"Anno Domini M^oCC^oXIX^o dominus Sacerdos de Quincy Comes Wintonie, et Robertus filius Willielmi de Havercourt, et Willielmus Comes de Arundell, inter arripunt versus terram Sanctam, et antequam illuc venirent, dominus Sacerdos de Quincy gravi infirmitate in itinere correptus, convocatis servientibus ejus, eos adjuravit et juramento constringit quod cor ejus post obitum suum comburent et in Angliam deportantes apud Gerendoniam sepelirent; quod et factum est; unde III^o non^o Novembris obiit et apud Acree sepelitur.

"Item dominus Rogerus de Quincy, Comes Wintonie, filius et heres predicti Sacri de Quincy et Margarete Sororis Roberti Comes Leyce, obiit die Sancti Marci Evangeliste anno domini M^oCC^oLXIII^o, et sepultus est apud Gerendoniam.

"Item XVIII^o Kalend^o Februarii obiit predicta Margareta, Comitissa Wintonie et Mater predicti Rogeri de Quincy, et ad introitum ecclesie de Gerendoniam corpus ejusdem jacet inhumatum."

From the reference made in each of the last two of these entries to that immediately preceding it, it will be observed that the original entries were made in the Chartulary in the order above given. But the events did not take place in that order, for this lady, Margaret, Countess of Winchester, it appears, died in 1234, up to which time she retained to herself the Lordship of Brackley, part of her before-mentioned paternal inheritance and of the new made honour of Winchester, and in the same year her son Roger entered on her inheritance, and had a confirmation of the Earldom of Winchester. He left three daughters and co-heiresses, between whom a partition of the knights' fees of the honour of Winchester was made in 5th Edward I., 1277. (Cott. MSS. Nero D. X., and Card. MSS., E.)

In the same Chartulary there is a charter by Roger de Quincy in favour of his cousin-german, the celebrated Simon de Montfort, son of the Simon de Montfort already mentioned, which runs as follows:—

"Omnibus hoc Scriptum visuris vel auditoribus, Rogerus de Quincy, Comes Wintonie, Constabularius Scotie, Salutem. Scitis nos concessisse et hoc scripto remississe et omnino de nobis et heredibus nostris quietum clamasse in perpetuum domino Simoni de Montfort Comiti Leycestrie, karissimo consanguineo nostro, heredibus et assignatis suis, comitibus Leycestrie, totum jus et claustrum que unquam habuimus, habemus, vel habere poterimus in advocacione Abbathie de Geroldonia et sita ejusdem cum terris circumjacentibus et suis provisionibus et

bosco cum solo predictæ Abbatiæ pertinent' que omnia predicta sunt de feodo predicti consanguinei nostri et honoris Leycestrie," &c.

Seher, Earl of Winchester, had by his second marriage a younger son, who was also called Robert, and who, by his marriage with Helene, daughter of Lewelyne, Prince of North Wales, widow of John Scott, Earl of Huntingdon, had three daughters, Ann, a nun, Joane, wife of Humphrey de Bohun, and Margaret, the younger, wife of Baldwin Wake; and this circumstance deserves to be noted, as confusion is apt to arise between these two Roberts, sons of one father.

As one of the supporters and companions-in-arms of William the Conqueror, the first of these British De Quincis must have had considerable influence in England; but the power and importance of his house must have been much enhanced by the marriage of his son, Seher the first, with Maud de St. Liz, which gave his posterity a twofold connexion with the Royal Family of Scotland, as well as a relationship by blood to that of England; and these relationships are of some interest to trace; for in addition to this lady being daughter to David I.'s Queen, she was, as the great-granddaughter of Siward, Earl of Northumberland, related by blood to King David himself. According to Boethius, Buchanan, and Holingshed, one of Siward's daughters was wife of King Duncan, which would make Siward maternal grandfather to Malcolm Canmore. Fordun says that Duncan's Queen was Siward's cousin. Shakespeare, however, whose historical allusions in *Macbeth*, as I shall be able to show, are worthy of the most careful consideration and respect, exercises a totally independent judgment on this conflicting historical testimony, and makes her out to be Siward's sister, presumably with the concurrence and approbation of James VI., who cannot be assumed to have differed from Buchanan on such a subject from trivial reasons, for he must have double padded his cotton armour before daring so to defy the ghost of his stern pedagogue. In *Macbeth*, Act v. scene 6, Shakespeare makes Malcolm say to Siward:—

"You, worthy Uncle,
Shall with my cousin, your right noble son,
Lead our first battle."

But there was another sentiment, in addition to mere relationship, which must have made the Scottish Royal Family look with favour on Maud St. Liz and her posterity—that of gratitude to Siward for aiding their restoration to the throne. To this sentiment we are probably indebted for the introduction of the Lion Rampant as the Royal Standard of Scotland, for the private family arms of Siward were O. a lion rampant, az. a chief G., as evidenced by his tomb at York, and that of Earl Walthoof at Croyland Abbey; and it is not likely that Siward, on marching into Scotland to

restore the posterity of Duncan to their throne, did so under the English standard, which would be so likely to suggest invasion to those of the Scottish people whose adhesion he must have wished to secure; though his known relationship to Malcolm might justify him in erecting his own personal banner as that of a friend coming to the rescue, against the pre-existing national standard in the hands of a usurper. And Malcolm Canmore, in gratitude and compliment to Siward, as well as in right of his mother, may not unnaturally have adopted the conquering flag of his heroic relative, under which his crown had been won, as thenceforward the royal and triumphant banner of his country.

JAMES A. SMITH.

(To be continued.)

DE MESCHIN, EARL OF CHESTER.

(4th S. xii. 141, 194.)

As a rule I never reply to anonymous correspondents, and I doubt whether this one needs an answer. He founds himself on no authority. In "the dark ages of genealogy" allegations were always supported by chapter and verse. As to De Meschin being the family name of the Earls of Chester, the dark ages terminated in the year of grace 1844, when Mr. Thomas Stapleton made the following astounding induction:—

"This William, in common with his elder brother Ranulph, had the surname of Meschines adopted apparently with a view to distinguish them from relatives of the same name with whom they were cotemporary, by denoting their later birth, the word being descriptive of 'a young man'; but by the transcribers of charters the erroneous substitution of *De* for *Le* was frequently made, and Meschines or Le Meschin, that is junior being thus read Meschines, the surname has been mistaken for one of local origin."—2 *Mag. Rot. Scaccarii Normannie*, cxxxvi.

I fancy Lord Bacon would be rather disgusted to see his favourite process thus prostituted.

(1.) There is no evidence to show that the name ever was spelled Meschines.

(2.) I have seen the name hundreds of times in charters, &c., but never once *Le* Meschin when applied to this family. This alone would be decisive of the question, for Mr. Stapleton says the substitution of *De* for *Le* was only frequent.

(3.) There is no evidence whatever to support the suggestion that there were elder contemporary relatives.

(4.) And if there were, why should this family alone of all the world have recourse to this mode of distinguishing themselves when the adoption of a family name would have been so much more simple, intelligible, and usual.

(5.) When these supposed elder relatives were dead, why did Ranulph and William still continue to call themselves "junior"?

(6.) Ranulph de Meschin was clearly head of the

family, being hereditary Viscount Bayeux, and could be junior to no one except his own father, who was dead. Mr. Stapleton, speaking of Ranulph's grandfather, says:—

"Anschitillus Balocensis viscomes was witness [to a charter]. Anschitillus was father of Ranulfus, also viscomes of the Bessin, and in this family the office became hereditary."—1 *Rot. Mag. Soc. Norm.* lvi.

(7.) Ranulph and William de Meschin were men of the very first mark in England. Dugdale, when speaking of his friendship for one of the Audleys, says Ranulph de Meschin was "the greatest subject of England in his time" (*Bar.* 746.) It is incredible that such men would have adopted and retained the epithet "junior" in deference to relatives so insignificant that they have left no trace of their existence.

(8.) But perhaps I do Mr. Stapleton an injustice, for what he says scarcely amounts to an assertion that De Meschines was not subsequently the family surname of the Earls of Chester. Besides, he puts the matter doubtfully—for he says "apparently"—while TWEARS asserts it in the most confident terms. This is a good instance of development in modern criticism. Now I challenge TWEARS to produce any writer of either the dark or enlightened age who has bronched this doctrine before Mr. Stapleton. I think it is only fair that Mr. Stapleton should have the credit of dissipating "the dark ages of genealogy."

TWEARS says:—

"Accordingly the second William de Albini of Belvoir and the younger Robert de Brus of Annandale are styled respectively, in the Chartularies of Belvoir and Gisburne, Meschines, that is junior."

I take that to mean that in *all* the charters in these chartularies they are so styled. Now will it be believed that I have gone through every charter of these chartularies given in Dugdale's *Monasticon*, and through some in Nichol's *Leicestershire*, and have failed to find one in which Meschines is applied to William de Albini or Robert de Brus? The second William de Albini, in the charter in which he gives the church of Redmile to the Priory of Belvoir, is styled (not Meschines) but Brito (i.e., British-born). (3 Dugdale's *Mon.*, 290.) In the charters given in Nichol's *History of Leicestershire*, pt. 1, App. pp. 3 and 40, he is only called Brito. Perhaps TWEARS could give the references to a few charters in which they are so named. I should also like to know if he can point out a passage in any Latin author where *Meschinus* is used to mean "junior."

THOMAS DE MESCHIN.

(To be continued.)

CUMBERTRES.

(4th S. xii. 248.)

I have pleasure in responding to DR. RAMAGE'S inquiry respecting the etymology of this place-

name. The neighbourhood in which it occurs is singularly interesting in an ethnological point of view as a border land in which several races contended for the mastery and have left traces of their successive supremacy.

There can be no doubt that the inhabitants of the district south of the Forth and Clyde were, as far back as we can trace them, Celts of the Cymric race. After the settlement of the Angles in Northumbria, Cumberland and the Border Country remained a separate Cymric principality until the overthrow of Dunmail, the last prince, by Edmund Atheling, in 946 A.D. The invasion and settlement in the district of successive colonies of Northmen, and the ultimate triumph of the Anglian race, have necessarily imparted a sort of polyglot nomenclature to the localities. We find, for instance, in immediate contiguity such Celtic names as Douglas, Dalbeattie, Auchencairn, Kennora, the Norse Tinwald, Kirkmichael, Langholm, Netherby, and the pure Anglian Dalton, Morton, Hutson, Thornhill, &c.

At first sight it would seem natural to suppose that the *Cumber* in Cumberland and *Cummr* in Cummertrees are derived from the same source; but a little further examination will throw considerable doubt on this. Cumberland is of course the land of the Cymry or Cumbri, so named by the Angles before it was conquered by them. About this there has never been any doubt. There is a consensus of authority from the dawn of our history. Obermüller's derivation is one of those entirely unsupported fancies which bring philology into ridicule. Now if Cummertrees, or Cumbertres, is derived from the name of the inhabitants it must mean the abode or dwelling of the Cymry. It is scarcely likely that, dwelling in the midst of other Cymric settlements, the inhabitants themselves would have given it that name. On the other hand, their Anglian or Norse neighbours, if they wished to invent a name, would certainly not have adopted a foreign tongue. We must, therefore, look to another source for the origin of the name. All, or nearly all, Celtic names of places have a direct reference to the physical peculiarities of the locality. *Cum-bar-tres* is a genuine Cymric word, meaning the dwelling in the short hollow. DR. RAMAGE will be able to say whether this is applicable to the position of the place. *Cumber* is not very common as a prefix to names of places. We have, however, a few, e.g., Cumberbatch and Cumbermere in Cheshire; Cumberworth, Lincolnshire; Cumberworth, Yorkshire; Cumbrane, Monmouthshire; three Combortons, one in Cambridgeshire and two in Worcestershire. The islands of Cumbray, in the Frith of Clyde, most probably are so called as the islands of the Cymry, when the neighbouring mainland was occupied by the Gael or by the Danes.

I am entirely at a loss to know what is meant by

the quotation from Obermüller, that "Northumberland is the same as Cumberland." Northumberland speaks for itself, "the country north of the Humber," which, as the kingdom of Northumbria, comprehended the five northern counties now called by distinctive names. J. A. PICTON.

Sandyknowe, Wavertree.

GAUDENTIO DI LUCCA (4th S. xii. 3, 199.)—The first communication I made to that most delightful of all possible periodicals—"N. & Q."—was in the second vol. of the First Series (p. 327) on this subject; and I was in hopes that what was there urged in connexion with the article of an excellent correspondent, L., in the same volume, had fully disposed of the claim of Bishop Berkeley, and had fixed the authorship of the above romance on the Rev. S. Berington, a Catholic priest, of whom further particulars were afterwards given. But vain are the hopes of man! Whether it be that no question of literary disputed ownership ever can be settled, or that every old Mumpsimus must have its regular cycles of re-appearance, or, sad calamity! that all the copies of the General Indexes to "N. & Q." have, to use Johnson's words, "been consumed in a scarcity of fuel like the papers of Peireskius." Yet so it is, that up starts the irrepressible Bishop again—*redit os placidum*—and compels me to take another turn upon the literary treadmill.

I shall, however, merely refer in corroboration of what was then advanced in "N. & Q." to two authorities, whose publications have since appeared. The first, Sir George Cornwall Lewis, took great interest in the question, and made many inquiries as to Berington in various quarters, the result of which he gives in a note, vol. ii. of his *Methods of Observation in Politics* (p. 273), as follows:—

"This well-known fiction (*Gaudentio di Lucca*), which has long been erroneously ascribed to Bishop Berkeley, was, in fact, the work of Simon Berington, a Catholic Priest."

The next, Prof. Fraser, in his elaborate and valuable *Life of Bishop Berkeley* (1871, 8vo., p. 252), concludes his observations on the subject, in which he refers to "N. & Q." in these words:—

"We may fairly infer that Berkeley, at any rate, was not the author. The work is now assigned, on what seems to be sufficient evidence, to Simon Berington, a Catholic Priest."

I have no wish to disparage Mr. PRESLEY's list of Utopias; but I could be well content with fewer titles and more accurate and copious bibliography. JAS. CROSSLEY.

CROYLOOKS (4th S. xii. 168, 219.)—Dr. Pughe, in his *Welsh Dictionary*, 8vo. edition, 1832, gives "*Creillog*, s. pl. aggr. (*crai-llwg*), the charred stalks of furse, *Creilygen Gwent*." This last word indicates that *creillog* pertains to Glamorganshire

and Monmouthshire, which together, or the larger portion of which counties, constituted in ancient times the district called by the Welsh *Gwent*. Dr. Pughe probably obtained the word from Iolo Morganwg (Edward Williams the bard), who, being a Glamorganshire man, was doubtless acquainted with the term. Spurrell, in his *Dictionary*, 1859, has also "*creillog*," taken very likely from Pughe. The usual, and probably, it may be said, the classical term for aught charred is *golosg* and *golosged*, from *go*, partially, and *llosgi*, to burn. It has often occurred to the undersigned that "Croylooks," or *creillooks*, as is frequently heard, was an extremely corrupt pronunciation by illiterate persons of the word *golosg*. Pughe's derivation of it certainly does not seem altogether satisfactory.

It may be a word compounded of *crai*, freshly, recently (as suggested by Pughe), which word *crai* becomes *crei* in composition, and *llosgi*, to burn (not Pughe's "*llwg*"), which word *llosgi* would also become *losg* in composition. We thus obtain the word *creilosg*, a thing newly burnt or charred. To bring this word nearer still to "Croylooks," it is suggested that the letter *s* is *per metathesis* placed at its end, and thus is formed a sort of plural noun, *creilogs*. There is a great tendency in the more Anglified parts of Glamorganshire to add the letter *s* to some purely Welsh words, and thus a corrupt sort of plural number is formed, and even in some instances what may be designated as a double plural. R. & M.

"PROSEUCTICUS" (4th S. xii. 208.)—I regret to be obliged to dissent *in toto* from Mr. LEVISON GOWAR's explanation of this word, and certainly do not take it to mean either a "devout worshipper" or a "communicant." In Middle Latin *Proseucha* meant not only places for prayer, as in Acts xvi. 13, 16, but also places where persons in want might get relief; a sort of almshouses or refuges for the destitute. As Du Cange describes them:—"Domus pauperum hospitio deputata, in qua et fovetur, et aluntur." Hence persons seeking and obtaining relief from these *Proseucha* would very properly be termed *Proseuctioi* or *Proseuctici*; and any who should happen to die in them would most likely thus be entered in the registers, just as now we enter as *pauper* any who die in the public "unions."

EDMUND TEW, M.A.

FERINGHEE (4th S. xii. 224.)—This word is probably corrupted from *frank*. R. S. CHARNOCK. Gray's Inn.

"SHOULD HE UPBRAID" (4th S. xii. 187.)—In an old music-book I have two of Bishop's songs, *Bid me discourse*, and *Should he upbraid*. The title of the latter runs thus:—

"*Should he upbraid*. Sang by Miss M. Tree, in Shak-

Shakespeare's play of *The Two Gentlemen of Verona*, at the Theatre Royal, Covent Garden. The poetry by Shakespeare, composed by Henry R. Bishop."

The words are these:—

"Should he upbraid, I'll own that he prevail,
And sing as sweetly as the nightingale;
Say that he frown, I'll say his looks I view
As morning roses newly tipped with dew;
Say he be mute, I'll answer with a smile,
And dance and play, and wrinkled care beguile."

I had a kind of vague impression that the words were Shakespeare's, but when I came to look at them they seemed not quite of the mintage of pure gold. So we searched; and a lady hit on this speech of Petruchio's (*Taming of the Shrew*, Act ii., sc. 3):—

"Say that she rail; why then I'll tell her plain,
She sings as sweetly as a nightingale:
Say that she frown; I'll say she looks as clear
As morning roses newly washed with dew:
Say she be mute, and will not speak a word,
Then I'll commend her volubility,
And say she uttereth piercing eloquence."

The phrase "Should he upbraid" we have not found; perhaps Bishop, or Bishop's word-monger, originated it.

I suppose Miss Tree was the theme of Luttrell's epigram:—

"On this Tree if a nightingale settles and sings,
The Tree will return him as good as he brings."

MORTIMER COLLINS.

Knowl Hill, Berks.

THE BALDACHIN (4th S. xii. 189, 255.)—It cannot be contended that the wood-work behind the communion-table in St. George's, Bloomsbury, forms a baldachin in the ordinary acceptation of that term, consisting as it does merely of a large niche, flanked on either side by a column, in or under which the table does *not* stand; and what is here stated of this supposed example of a baldachin applies equally to most of the other cases that have been already brought forward. By a baldachin, as applied to an altar, we understand such structures to be meant as exist (to cite the two most celebrated in the world) in the churches of SS. Peter and Maria Maggiore at Rome, where, in the one case, the canopy, surmounted by a cross, is supported on four large twisted columns placed upon pedestals of black marble, the altar standing between the two pedestals of the foremost columns; in the other, the canopy is supported by four figures standing on columns of porphyry. Those who desire to see a baldachin, as generally understood, cannot do better than pay a visit to the Roman Catholic churches in Hatton Garden and Great Ormond Street, where they will see at a glance how necessary an ornament such a structure, simple and unpretentious though the examples indicated be, is to churches of, at least, their type of architecture. In Mr. Longman's most interesting book on St. Paul's is an engraving of the imperfect

model of a baldachin, designed by Sir C. Wren for the Cathedral. Judging from the model, it would be no very difficult matter to design a better one; anyhow, it is sincerely to be hoped that, at no very distant day, we shall find St. Paul's possessed of a baldachin worthy of the building. Z.

NUMISMATIC (4th S. xii. 228.)—This is a very common small medal or token, struck upon the occasion of Queen Anne's grant of the first-fruits and tenths to the clergy. The inscription underneath the church should be ECCLES. ANG. The celebrated Croker, of the Royal Mint, engraved a fine medal on this occasion, with the legend PIETAS AVGVSTÆ. HENRY W. HENFREY.

"LEWTH" (4th S. xii. 235.)—This word, referred to by MR. PENGELLY, will be found under the form *looth* in Lewis's *Herefordshire Glossary*, to which I contributed it, having heard it used by a woman in describing the warm situation in which she had placed a dying infant, in the hope of keeping it alive till the clergyman should arrive to baptize it. I do not remember having heard it on any other occasion; but it is probably an ancient word in South Herefordshire, of which, or of the adjoining county of Monmouth, the person who employed it was a native. T. W. WEBB.

PRESTER JOHN (4th S. xii. 228.)—The arms of Chichester represent our Blessed Lord, nimbed, seated on the throne of doom in majesty, holding in His left hand the Book of Life, inscribed "Liber monumenti coram eo"; giving the benediction with His right hand, and, as in the Apocalypse, with a sword issuing from His mouth.

There are several references to Prester John, whom the reformers called Preter or Peter Gian, Precious John, &c., in Geddes, *Church History of Ethiopia*; Paulsen, *Hist. Tart. Ecclesiæ*; and Otto's *Chronicon*, lib. vi. c. 23. Bale represents him in Asia with "execrable traditions and rules banishing Christ." Pilkington and Jewel hold him up as a model for permitting the retention of the vulgar tongue in divine service, but the Bishop of Durham aforesaid afterwards puts him into the company of "the Sophy, the Soldan, the Turk, and other heathen princes."

MACKENZIE E. C. WALCOTT.

"REPECK" (4th S. xii. 208.)—I cannot find this word in Ogilvie's *Imp. Dict.*, but think that, as the rypeg is not the pole to shove the punt with, but one driven into the bottom of the stream to moor it to one spot, it may have been contracted from riding-peg. So we say a ship rides at anchor; or, as perhaps the more general use of rypegs is to moor a punt, by one rypeg at its bow and another at its stern, across the current, so it may be said to be awry, i.e. a cross peg; or again, as the rypeg is often used to mark a spot which has been pre-

viciously baited, so as to secure the right of fishing there, so it might be called a right-peg.

EFFESSEA.

Southampton.

AUGUSTE JAL (4th S. xii. 186.)—The following notice of his death appears in the *Athenæum* of April 19:—

"The death is announced of M. Auguste Jal, chief of the Archives of Ministry of the Marine and Archivist of the city of Paris, a gentleman long occupied in literature and art-criticism, whose *Dictionnaire Critique de Biographie et d'Histoire*, 1864, contained documents of great value, the originals of which were destroyed by fire, May, 1871, in the Avenue Victoria, Hôtel de Ville."

F. A. EDWARDS.

CONTEMPT OF COURT (4th S. xii. 262.)—There is an error in the article on this subject (p. 263) in the statement as to the fine inflicted on the *Observer* for publication of evidence against the order of the court. It is stated that there was no application to the Court of Exchequer to cancel the fine. There was such an application, and it was unsuccessful, the Barons being naturally unwilling to disapprove the course taken by their brother judge. But their decision did not command the assent either of the public or of the profession; a learned treatise was written against it, and the fine was not enforced. Nor has the course then taken ever been repeated until the present year, though fifty years have elapsed, and innumerable occasions have arisen. That is the sole precedent for the summary punishment of a publication out of court as a contempt to a court of law.

W. F. F.

"SPURRING" (4th S. xii. 44.)—Lancashire people "spur" after old acquaintances when they inquire as to their whereabouts and welfare; and the Lincolnshire "a spurring" would seem to have much the same meaning as applied to the publication of the banns of marriage. Thus, when the officiating clergyman says, "therefore if there be any of you, who know any just cause or impediment why these two persons should not be joined together in holy matrimony, ye are now to declare it," he is a *spurring*, or inquiring about them.

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton.

"HOUCHIN" (4th S. xii. 165.)—What is the derivation of this surname? otherwise Houchen or Howchin, which last is the form in use by

L. H.

KAT. SOUTHWELL (4th S. xii. 148.)—Collins (*Peerage*, vol. vi. pp. 366-7, ed. 1779) informs us that Sir Robert Southwell, Secretary for Ireland, was married in 1664 to Elizabeth Dering, and had issue by her, besides two sons, four daughters, "Hellena, Elizabeth, Mary, who died an infant, Catharine." No marriages are recorded of

any of these ladies, but the probable date of birth of the youngest seems to coincide pretty closely with that of Mrs. Oliver. Sir Robert died at King's Weston, co. Gloucester, and was buried at Henbury in the same county, in 1702.

C. L. K.

QUATRAIN ON THE EUCHARIST (2nd S. v. 438, 460; 3rd S. x. 519; xi. 66, 140, 225, 315; xii. 76; 4th S. xii. 229.)—May not those learned ladies, Queen Elizabeth and Lady Jane Grey, have taken the idea from the Rhythm of S. Thomas Aquinas, which I find thus translated in Horat, *Paradise of the Christian Soul*, vol. ii., London, Cleaver, 1847:—

"Prostrate I adore Thee, Deity unseen,
Who Thy Glory hidest 'neath these shadows mean;
So to Thee surrendered my whole heart is bowed,
'Tranced as it beholds Thee shined within the cloud.
Sight, Touch, and Taste, are all in Thee deceived,
'Tis the hearing, only, safely is believed.
I believe what's or the Son of God hath told,
What the Truth hath spoken, that for truth I hold."

W. M. M.

THE ROYAL SAINTS OF FRANCE (4th S. xii. 244.)—May I be allowed to add to Mr. JAMES's list S. Louis, Bishop of Toulouse, son of Charles II., King of Naples, and great-nephew to S. Louis IX.? He died in 1297, and was canonized in 1317. My authority is Lord Ashburton's *Genealogy of the Royal House of France*, p. 33.

CHARLES F. S. WARREN, M.A.

BALIZE: BELIZE (4th S. xii. 246.)—*Belize* has nothing to do with *Will and Bill*. This is a Spanish name, and the Spaniards pronounce *b* as *v*, which is well known. "Bibere est vivere, et vivere est bibere."

H. C.

REMOVAL OF THE SITE OF A CHURCH (4th S. xii. 245.)—A somewhat similar story is told (at least, so I am informed) of Little Marlow Church, Bucks. It was to have been built in a sandy field, known as "Fern Field," at Well End; but the devil, or the fairies, removed the stones.

JAMES BRITTEN.

FLEET MARRIAGES (4th S. xii. 245.)—I have before me an engraved medal, bearing the following inscription, about which I should be glad of information:—"May 3, 1761, Thos. Wisely Married Sarah Boswell in the Fleet Prison."

W. B.

SOMERVILLE PEERAGE (4th S. xi. *passim*; xii. 15, 76, 134, 210.)—M. M. will pardon my desire to say a few parting words, as briefly as possible. His *reductio ad absurdum*, to "Noah," seems scarcely fair, for when we trace lines [at any rate, one Irish family does] to that remote patriarch, we abandon true genealogy and adopt ethnology. But without troubling Noahic history, we may reason-

ably look back for analogous cases to ancient Rome, where the Julian, Flavian, Cornelian, and other great houses, were not ignored by their more distinguished members. Scipio, when he acquired the title* (for such it really was) of "Africanus," did not thereupon found the African house. It must be borne in mind that I am merely touching on analogies. But to return. M. M. is right in supposing that I object to Viscount Melville being styled head of the house of Melville, for I consider the Earl of Leven and Melville (as representative of the original—the new man of his time—Galfridus de Maleville) head of the house of Melville, whereas the title of Viscount Melville is, so to speak, *adventitious*; and as he is descended from the original Helias de Dundas, whose representative is Dundas of Dundas, I say, with all humility, that although he may ultimately succeed to the representation of the house of Dundas, he cannot strictly found a new house, although he may found a peerage; for, according to my theory, all peerages are not houses; and to constitute a house in its generally recognized sense, many circumstances in the course of time must combine. While the sun is still shining we cannot tolerate Bude lights! As we do not follow the supposed Chinese system, of ennobling retrospectively a whole race, we need not trouble ourselves about the poor and obscure father of a man who has acquired greatness, for that man then takes his place beside the original Galfridus, or Helias (or Uchtred, if preferable), and may or may not found a house, even although he may leave descendants. When Dundas of Dundas as a house (may its shadow never be less!) ceases to have an undeniable lineal representative, then indeed (according to my ideas, which however may be entirely wrong) any Dundas of unknown lineage, though a Dundas by name, might found a new house by any other name most fitting—(Gibbon says, "Mankind is governed by names")—but if, unfortunately for that future great man, he should, after all, be able to prove his descent from Helias de Dundas, he would inevitably, if representative of the latter, be obliged to own himself the head of the house of Dundas, and the name of his new house would fall into the background.

Harrington, Chesterfield, and Stanhope, according to my theory, are but members of the one great house of Stanhope. They are not three houses, but one house. It is surely rather the house of Wellesley than of Wellington. The house of Douglas included all the titled branches of that family. On the other hand, one must not forget the distinguishing names of royal houses, although a single prince, or one or two in succession, I should say, are not sufficient to constitute a distinct royal house. One does not talk of the

* It was perhaps equivalent to the life peerage of modern times!

"house of Cambridge" or of the "house of Edinburgh." The representatives of these titles belong to the house of—but M. M. must help me here—Hanover or Guelph? S.

I quite agree with W. M. on this question. Dundas is the head of the whole house of Dundas; that is, of every branch, whatever families they have founded. His is the nobler tree; they, perhaps, being vast arms with much blossom, its great ornament; but the leaf is not less beautiful than the blossom, and commonly stronger, whilst the trunk is infinitely grander. This is the style in which the quaint writers of antiquity would answer such questions, for all the English MSS. I have ever waded through lead me to this long-settled conclusion. Dundas of that ilk, however, is certainly not head of the new "houses of Melville and Zetland" as such. H. T.

BULLEIN'S DIALOGUE (4th S. xii. 161, 234).—Mr. T. H. Jamieson, of the Advocates' Library, Edinburgh, who is just finishing, at press, a memoir of Alexander Barclay for the new edition of his *Ship of Fools*, calls my attention to another notice of the poet in Bullein's Dialogue, which is as follows:—

"Uxor. What are all these two and two in a table. Oh it is trim. Civis. These are old friends, it is well handled and workmanly. Wilyam Boswell in Paternoster rowe painted them. Here is Christ and Sathan, Saint Peter and Symon Magnus . . . Martin Luther and the Pope . . . bishop Crammer and bishop Gardiner. Boner wepyng, Bartlet, grene breche . . . Salomon and Will Sommer. The cocke and the lyon, the wolfe and the lambe."

Mr. Jamieson asks the meaning of the epithet "grene breche," here applied to Barclay. It can, I conceive, only mean "green breeches." This epithet, if taken literally, is not appropriate here. If taken metaphorically, it may mean either "loose," as when applied to women (see the quotations in Nares), or—which would better suit the antithesis to Bonner "wepyng"—"merry" or "satirical." Can any "N. & Q." man produce quotations showing that jokers,* or even minstrels, wore green breeches? Laneham's ancient minstrel of Middlesex had a long gown of Kendal green, and a green lace for his tuning-hammer (see my *Captain Cox*, p. 37-8). Green is naturally associated with merriment, and with that, more or less good-natured satire might well be classed.

F. J. FURNIVALL.

SEIZING DEAD BODIES FOR DEBT (4th S. xii. 158, 196.) Were such a course attempted now-a-days, could not the creditor after a time be compelled, by the municipal authorities, to bury the body at his own expense, but with the right of excluding any claimant from the grave who was not prepared to liquidate the debt?

The whole thing was a hideous farce, popular

* Yet Will Sommer is meant for the joker, I suppose.

enough amongst the ancient Egyptians, who embalmed, and were rather fond of mummies, but quite out of place in England. How people could ever have submitted to such an absurd imposition is the most curious feature of all. Sheridan should have been left with his claimant. It was merely a device for getting payment. The whole odium of an interrupted funeral would have been against the bailiff and his employer, and not against the deceased or his friends. But even the greatest folly may become all powerful, and a man of intelligence may recognize the absolute necessity that compels him (unless he desires to be regarded as a reprobate) to attend church only in a tall hat. A man's moral reputation may depend upon his acceptance of an absurdity. One may even affect a stupid air to acquire the character of being very clever—but of course cautious.

CARR (4th S. xi. *passim*; xii. 89, 112, 234.)—In the marsh lands of Norfolk, Lincolnshire, and the East Riding of Yorkshire, islets are always spoken of as "carrs." In many instances, being thickly overgrown with the waterside tree, they are described as "alder-carrs."

"SERENDIBLE" (4th S. xii. 208, 259.)—I think it not improbable that this word is merely a corruption of *considerable*. The changes would be: *considerable*, *consederable*,* *sederable*, *seredable* (the *d* and *r* transposed),† *serendable* (an *n* inserted before the *d*),‡ *serendible*; or, *senderable*, *serendable*, *serendible*.§

As all this is pure conjecture, I shall be glad to find that some of these steps are still to be met with in Ireland.

Sydenham Hill.

F. CHANCE.

ALIENATION OF ARMORIAL BEARINGS (4th S. xi. 244; xii. 135, 218.)—I will add to my former note that arms were once emblems of nobility, when all who bore them were "titled," from duke to master. "My master" and "my lord," there can be no doubt, were at one time convertible terms (and will be some day again). But it was only after the "peerage" got firmly established, and writs and patents became the great and cheap patronage of the Crown, that the now lesser title became exclusively that of a "gentleman."

But as to arms, I do not believe that at any time they "conferred" nobility or "the rank of gentleman" in themselves; but that they were, I should say as late as the Commonwealth, emblems of a proved nobility (and not of the traffic of the

times) of several—I think three or four—generations of ancestors, gentlemen and women, on each side, paternal and maternal, just as was the case with baronetcies for many reigns after that (Jac. I.) in which the order was established. Now they are our "trade-marks," in every sense, and so have been little better, in fact, for the last two centuries.

As to their sale, as they passed like present Continental "counties" and "baronies" (without the "counties" and "baronies") to all the issue, we must expect to find few alienations of a property that was common to so many.

H. T.

TOBIAS FURNEAUX, R.N. (4th S. xii. 168, 219, 237.)—He is constantly and uniformly referred to as "Captain Furneaux" by Solander, in his letters in Sir J. E. Smith's *Selection of the Correspondence of Linnæus*, ii. 14–19.

JAMES BRITTEN.

British Museum.

MISS GUNNING (4th S. xii. 188, 238.)—*Memoirs of Madame de Barneveldt*, translated from the French by Miss Gunning, 2 vols. 8vo., London, S. Low, 1795, with a portrait of Miss Gunning after F. Bartolozzi. Query, who was this Miss Gunning?

BIBLIA.

Reading.

I have an engraving exactly the same as that described by A SUBSCRIBER. The engraver's name on mine is C. Finlayson. The original painting was lent to the Dublin Exhibition last year by the Duke of Argyle. There was a very interesting account of the Miss Gunnings in the *Cornhill Magazine* some time since.*

A READER OF "N. & Q."

ANTIQUITY OF NAMES DERIVED FROM HUNDREDS, &c. (4th S. xii. 101, 157, 199.)—Names derived from townships are very common in the north of England, and are no proof whatever of relationship or social status. Taking up a list of the townships in Lancashire, and choosing a page at random, I find out of fifty consecutive townships that thirty-eight are familiar to my ear as surnames; and I doubt not many of the remaining twelve are surnames, though I do not myself remember to have met with them as such.

P. P.

"EMBOSSSED" (4th S. xi. 210, 321, 349, 391, 507; xii. 29, 117, 178, 218.)—CROWDOWN may be right in his interpretation of the passage. In the Wardrobe Accounts of Edward I., and the expenses of girfalconers, falconers, dogs, &c., at the Public Record Office, mention occurs of the wages and allowances of the king's fox-hunter. He used nets, and had a horse to carry them. In those times the fox was hunted for his skin as well as for "sport." Case may be a misprint for *uncase*. See *Taming of the Shrew*, Act i., sc. 1, "Tranio, at once uncase thee." Also 1 *Henry IV.*, "I have cases of buckram for the nonce, to immaske

* The Irish frequently pronounce a medial short *i* like *e*. Thus, out of *spirit* they make *sperrit*.

† I cannot for the moment recall a similar instance in English; but compare the Wallon *amadoulé* and *ami-loudé*—the Fr. *amadouer*.

‡ See my note on *broker* (4th S. xii. 143, col. i., note ||).

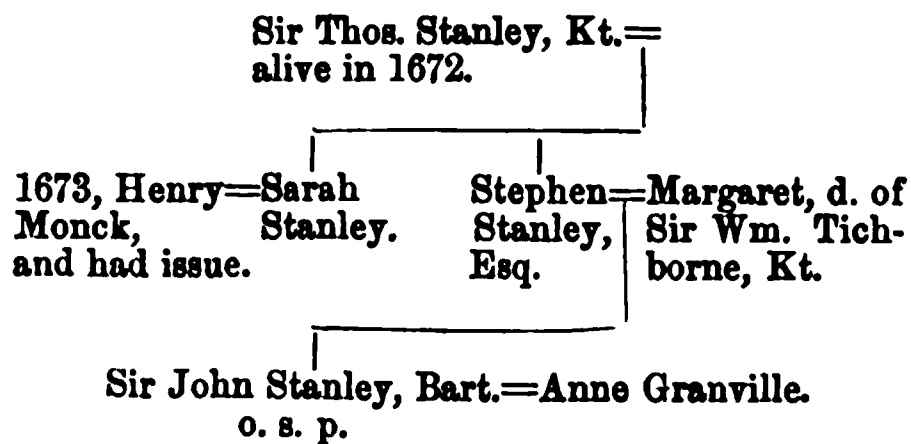
§ Cf. *referable* and *referrible*, as some people (and, perhaps, more correctly) spell the word.

our noted outward garments." "Case ye, case ye; on with your vizards." GEORGE R. JESSE.
Henbury, Macclesfield.

THE GIBAULT, DE QUETTEVILLE, AND DOBRÉE FAMILIES OF GUERNSEY (4th S. xii. 169, 231.)—When was the old pedigree of the Dobrées made out, and by whom? Has it references to vouchers? That there had been "counts and peers" of the name since 1475, does not prove that the Dobrée of 1572 was of the same stock, or that he had a coat of arms; or that, if he used one, he had any authority for so doing. That there are ancient monuments in Caen Cathedral of the D'Obrées, or Dobrées, I do not doubt; but instead of saying that they relate to this family (implying the Guernsey family), should not I. D. N. rather have said "relating to this name"? There are almost innumerable Russells, for instance, Stewarts, Howards, &c., to be found in every part of the British dominions; but one would scarcely say of a genealogically unknown person of the name, say, for instance in America or Australia, "interesting portraits of this family are preserved at Woburn"; "an account of this family was written by Lord Castlestewart"; "the Duke of Norfolk is head of this family." The word family in such cases would be used in a misleading sense; and, therefore, "name" or "surname" should be adopted where only a nominal connexion exists, and no special link is suggested on reasonable grounds.

S.

SIR THOMAS STANLEY, KT. OF GRANGEGORMAN (4th S. ix. 281, 373.)—He was alive in 1672, as a commission to inquire was directed to him in that year. The Fifteenth Report of the Irish Record Commission, pp. 57, 58, shows that he was the father of Stephen Stanley. Sir William Betham, in his *Chaos*, states that he married Anne Granville. This, however, is wrong, as it was his grandson, Sir John Stanley, Bart., who married her. He owned 9,000 acres in Munster, and 392 in Leinster. The pedigree of the Irish Stanleys will, therefore, read as follows:—



H. L. O.

SILVER THREEPENCE AND FOURPENCE (4th S. xi. 461, 510; xii. 117.)—Before the useful little fourpenny is taken off, would not our rulers do well to think of all the copper they will have to plague us with? We can now pay threepence, *fourpence*,

sixpence, *sevenpence*, *eightpence*, ninepence, *tenpence*, *elevenpence*, *twelvepence*, *thirteen*, *fourteen*, *fifteen*, *sixteen*, *seventeen*, and eighteen pence in silver only; and the loss of the fourpence will disable us from doing this where I have used italics. Do they mean to legalize the penny stamp? The half-crown, too, is a most convenient coin. P. P.

HANGING IN CHAINS (4th S. x. *passim*; xi. 22, 83, 124, 354, 413, 475; xii. 38.)—The question whether hanging alive in chains was an English punishment has not, I think, been definitely answered in your columns, except in the quotation from Holinshed, at p. 354. The following shows that it was common, but that it was not a legalized punishment, rather an "extraordinary torture" sanctioned by usage. It affords also an anecdote of "Good Queen Bess," which, in these days of blackening the white characters of history and whitewashing the black, may be worth remembering:—

"But for herself she was alwayes so enclined to equitie, that if she left justice in any part, it was in shewing pittie: as in one generall punishment for murder it appeared: where-as before time there was extraordinary torture, as hanging wilfull murderers alieue in chaines; she hauing compassion like a true Shepheardesse of their soules, though they were of her erring and vtterly infected flock; said their death satisfied for death: and life for life was all could be demaunded; and affirming more, that much torture distracted a dying man."—Chettle's *England's Mourning Garment*, C 4 vers.

B. NICHOLSON.

HELMET AND BEEHIVE (4th S. xii. 168, 197.)—I am much indebted to MR. OAKLEY for his stanza; but as this is extracted from a sonnet, and not from a *ballad*, I shall be obliged to any of your correspondents who can favour me with further information.

HERMIT OF N.

PENANCE IN THE CHURCH OF ENGLAND (4th S. xii. 169, 213.)—My mother remembers, when a child, some sixty years ago, seeing a woman standing in a sheet in the chancel of Stepney Church, as a penance for slander.

ST. ISSELL'S.

THE DOUBLE GENITIVE (4th S. xii. 202, 230, 249.)—I cannot undertake to follow the numerous fresh hares started on this subject, many of which are to me unintelligible. I will only say, in answer to your correspondent of the many initials, that my note on Thackeray, right or wrong, was not hasty in thought, though in writing I may have omitted a word from a slip of the pen.

LYTTELTON.

Nor do I see the difference between "among" and "from among."

WISHING WELLS (4th S. xii. 227.)—At a recent meeting of the Archæological Institute, in Dorset, a party visited the little Norman Chapel of St.

Catherine at Milton Abbey, where the Rev. C. W. Bingham told us of the legend to which C. W. refers. On a certain day in the year the young women of Abbotsbury used to go up to St. Catherine's Chapel, where they made use of the following prayer.—

"A husband, St. Catherine;
A handsome one, St. Catherine;
A rich one, St. Catherine;
A nice one, St. Catherine;
And soon, St. Catherine."

Mr. Beresford Hope, who at these gatherings is always equal to any emergency, modestly proposed that all gentlemen and married ladies should retire from the chapel, so as to afford the young ladies present the opportunity of using so desirable a prayer.

E. GULSON.

Teignmouth.

Miscellaneous.

NOTES ON BOOKS, ETC.

Supplement A. Centrifugal Force and Gravitation. By John Harris. (Trübner & Co.)

WE lately noticed a lecture by Mr. Harris, to which the above is a supplement. As in the chief work, exception is taken to current astronomical theories. The theories of the inclination of the earth's axis to the ecliptic, of the sun's axis, and of the orbital path of the earth, all afford Mr. Harris opportunity of exercising his powers of attack on the "scientific powers that be."

Spirit and Mind Polarity; or, the Disentanglement of Ideas. By Arthur Young. (Houlston.)

THIS book of which the above is the title, carefully copied by us, consists, in regard to the bulk of it, of extracts from various well known works by many authors. Mill, Herbert Spencer, Lecky, *Ecce Homo*, and others, are laid under liberal contribution. These extracts are strung together by the author in a running commentary, with the object of evolving certain ideas of man to be "ordered" in the fashion of crosses; Mr. Young believing the cross to be a symbol of universal use by the human race, and thinking, therefore, that it must be the plan and archetype of the "ordering" of humanity. According to Mr. Young, "the cross, in all its simplicity, must be to philosophy—that is, to the ordering of words and ideas—that which the cross, or co-ordinate axes of geometry, has been to science." The book is embellished by many diagrams of crosses superimposed upon crosses, the limbs of them forming diameters of circles, upon which are written certain words designating certain notions, such as "feeling," "sensation," "appetite," "emotion," the circumference of the circles being employed in like manner; and it is by means of these plates that Mr. Young presents us with his "Ideas" of the different attributes of man in a very compact condition.

The Money Market—What it Is; What it Does; and How it is Managed. By a City Man. (Warne & Co.)

A "CITY MAN" writes with simplicity. From first to last, his book is interesting. It is a new chapter in our history that was much wanted, and which everybody who has any spare money to invest should study. One paragraph in it is rather startling: "Certain of our own newspapers were said . . . to have been among the chief 'operators for the fall' in 1868, and the curious, but incorrect, reports which they occasionally circulate make it necessary for men of business to be very cautious, and to make very close inquiries before they act upon

them." The "City Man" foresees another conspiracy panic in three or four years, unless means be taken to expose the conspirators.

Haydn's Dictionary of Dates and Universal Information relating to all Ages and Nations. Fourteenth Edition, containing the History of the World to August, 1873. By Benjamin Vincent. (Moxon & Co.)

POOR Joseph Haydn saw five editions (and a sixth preparing) of his *Dictionary* through the press between 1841 and 1855. In the latter year the noble and modest worker died. In the eighteen years which have elapsed, eight more editions have been called for by the public. Haydn would not now know his own *Dictionary*. It was imperfect at first; but it has grown in Mr. Vincent's hands to something very like perfection. There is an immense increase of new matter, and the Index is a thing to make a man reverence the maker of it. We have found the book stand all the tests to which it could be put by opening its pages at random. We can only direct Mr. Vincent's notice to "Morganatic Marriages," "between a man of superior and a woman of inferior rank, in which it is stipulated that the latter and her children shall not enjoy the rank or inherit the possessions of the former. Our George I. was thus married." This last statement is open to correction. Further, "tram-way" is said to be a name derived from Mr. Benjamin Outram, who made some improvement in what may be called artificial roads. But "tram" was the northern local name for a peculiar "waggon," and "tram-way" for the road on which it ran, long before many of Benjamin Outram's line of ancestors were born.

Richelieu; or, the Conspiracy. A Play in Five Acts. By Lord Lytton. (Routledge.)

THIS is the acting edition of Bulwer's play, "marked as produced by Mr. Macready," who was the original Richelieu, when the play was first produced in 1839. Mr. Macready's marks seem to dictate emphasis in the parts of the actors, as well as that to be observed in his own. This custom may have been the cause of a whole company becoming so "Macreadyish" wherever that worthy actor ruled.

Hints of Horace on Men and Things, Past, Present, and to Come. The Text collated with that of several MSS. Edited, with Notes, by Horatio E. Maddeling, Court Bailiff of Quittai. (Pickering.)

THIS "adapter" of Horatian hints to English purposes says of his verses, that "they are neither translations nor imitations, nor parodies, nor parallels . . . but simply suggestions, by a word, of words and things." The work has probably been inspired by the poetry of the Anti-Jacobin. There is some fun in it, but we cannot say that there is anything in it equal to the *Ode to Lord Moira*, founded on the ode *Ad Barinam*. Here is a sample from the imitation of Horace, L. i. O. 7:—"Landabunt alii claram Rhodon aut Mitylenam"—

"Some laud the old grey church of Rome,
And some the Oriental.
Some Broad Boys feel them most at home,
With muscle-faith, not mental."

ENGLISH DIALECTOLOGY.—All communications on this subject (referred to in our last number) should be addressed to A. J. Ellis, Esq., 25, Argyll Road, Kensington, W.

It is with sincere regret that we record the death of a lady whose name has been long known in our columns.—Mrs. Alfred Gatty, wife of the Vicar of Ecclefield. Mrs. Gatty's last work was upon Sandiols. She was the younger daughter of the Rev. Dr. Scott, who was chaplain to the Victory at Trafalgar.

SIR EDWIN LANDSEER.—“After an artistic career,” says the *Times*, “of nearly sixty years, Edwin Landseer has died, the most popular of the painters of his time—that is, the one whose works are most known and most loved. This is a sufficient title to an honoured grave in the Cathedral where lies the greatest of modern Masters in another order of painting—Sir Joshua Reynolds.” The funeral takes place this day in St. Paul’s.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

PICKWICK (in Parts.)

MR. PERKINS’S BALL. (Coloured.)

ROSE AND THE RING.

Wanted by *Liber*, 89, Broad Street, Reading.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

A KENTISH MAN.—See a new work by M. Loiseleur (who so ingeniously unsettled the question of “The Man in the Iron Mask,” which M. Topin thought he had settled) on *Ravallac et ses Complices*, recently published.—The ink is scarcely dry, with which the foregoing note was written, when there comes under our notice a new work on *The Man in the Iron Mask*, by M. Jung. The author (founding his argument, like his predecessors, on unpublished official documents) fixes on a certain Louis de Ollendorf, otherwise *Le Froid*, *Kiffenbach*, and *Marchiel*, as the genuine personage. This man of many aliases is said to have been chief of a band of poisoners (which had ramifications in various parts of Europe, including England!), whose chief object was to make away with Louis XIV.!! M. Jung states that Louvois, being compromised, caused the arrest of Marchiel. The death of the latter is registered as that of a “*prisonnier inconnu, toujours masqué de velours noir*.” But M. Loiseleur has already shown that many prisoners wore velvet masks (with iron or steel ribs); and it would seem that “*L’homme au masque de fer*” is no one in particular. Very many articles have appeared on this subject in “N. & Q.” Consult our General Indexes.

W. B. could learn the name by application to either of the publishers.

H. A. K.—The point of the not too nice epigram is lost if the Christian name is written at length. The initial is the nominative to the verb into which the proper name is transformed.

W. W. S.—The suggestion will be strictly attended to.

JOE MILLER.—The burial-ground, near the old Lincoln’s Inn Fields Theatre (in Portugal Street), where Miller was buried, has been partly built over.

L. CARTIGNY.—Thanks for the *Bien Public*. Whether the Duke de Berri was married to the English lady, Virginia Brown, when he took to wife the Neapolitan Princess Caroline, is not a query for “N. & Q.” to solve. Note, however, may be taken of a perhaps forgotten witticism, which was current when the marriage of the Duke with the Princess was first spoken of. “How,

asked the wits of the Boulevards, “will de Berri contrive to reconcile the rights and interests of Carolina with those of Virginia?”

A. B.—*Timperley’s Book of Anecdotes*.

B. E. (F.R.H.S.) will oblige by continuing the extracts.

T. X.—Some of the witticisms of Lady Bridget Tolle-mache and Lady Townsend, which were of a hazardous order (“*lasardé*” was a misprint) may be found in Walpole, who, however, sneers at Lady Bridget’s wit, in a letter to Lady Ossory, March 27, 1773.

THE “HUNTINGDON JURY.”—This has been repeatedly in print.

H. S. A.—Dr. Busby’s Head Mastership lasted from 1638 to 1695.

W. SPURRELL will see, by a reference to p. 175, that he has been anticipated.

E. M. B. (The Ballad of Hardyknute).—Consult “N. & Q.,” 2nd S. ix. 118, 231; x. 31.

EDWARD SOLLY (Irish Bulls).—See “N. & Q.,” 1st S. xii. 180; 3rd S. x. 452.—(French Royal Arms). See “N. & Q.,” 2nd S. viii. 471; ix. 113; 3rd S. x. 372, 476; xi. 121; xii. 515.

HALLIFORD.—Please forward your name and address.

C. F. S. WARREN.—The story of George I. and the churchwardenship also appeared in the *London Magazine*, Sept., 1787. See “N. & Q.,” 4th S. v. 369.

S. SHAW.—John Purvey’s Commentary on the Apocalypse is noticed in “N. & Q.,” 1st S. i. 452; ii. 61.

T. RATCLIFFE (“The Limerick Bells”).—Consult Mrs. S. C. Hall’s *Ireland*, i. 328; *Dublin Penny Journal*, i. 48; and, for a poetical version of the story, *The Bell Founder*, first printed in the *Dublin University Magazine*, and since in the collected poems of the author, D. F. M’Carthy. See also “N. & Q.,” 1st S. i. 382; ii. 348; vi. 19.

T. S. T. (Dunkeld).—The word was so used by the old dramatists. In Massinger’s play, *A Very Woman*, *Almira*, in the mad scene, says,—

“Rhamnusia plays on a pair of tongs,
Red-hot; and Proserpine dances to the consort;
Pluto sits, laughing, by.”

L. Y. (Mona).—See Peck’s *Desiderata Curiosa* and Thoresby’s *Views in Leicestershire*, for the story of the alleged illegitimate son of Richard III. Thoresby calls Richard “One of the greatest heroes England ever produced.” There is no doubt about John of Gloucester being a natural son of Richard. His royal sire acknowledged him; and, on naming him Captain of Calais, extolled the high qualities he possessed for that or any similar office. Our correspondent is further referred to our 1st S. vi. 486, 583, 615; x. 155; also to the *Gent. Mag.*, xxxvii. pp. 344, 408, 457, and 587; and to vol. lxiii. 1106. *Burke’s Patrician*, iv. 68, and *Hasted’s Kent*, iii. 202, may also be consulted.

HISTORIAN.—Where will a letter find you?

NOTICE.

Editorial Communications should be addressed to “The Editor”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, OCTOBER 18, 1873.

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Notes.

THE MILTON PASSAGE IN BROWNE'S
"BRITANNIA'S PASTORALS."

Marina, singing to the river god (lib. i., song 2), says:—

"Maist thou ne'er happen in thy way
On niter or on brimstone myne
To spoyle thy taste; this spring of thine
Let it of nothing taste but earth,
And salt conceived in their birth
Be ever fresh; let no man dare
To spoile thy fish, make locke or ware."

Warton, when quoting this as imitated, together with a similar passage in Fletcher's *Faithful Shepherdess*, by Milton in his *Comus*, omitted the fourth and fifth lines. Weber, in his *Beaumont and Fletcher*, did the same; and Dyce, in restoring them in his edition of their plays, confesses he does not understand them. In the early Christian and mediæval philosophy "the sea of ocean and of middle earth is mother and generall head and spring of all waters," and that the waters poured into the sea "come agayne by privie veynes of the earth, to the well heades [fountains, fontes], and commeth out of the mother, that is the sea, and walmeth and springeth out in well heades." Secondly, to account for the loss of saltness, it was held that "aqua fluvialis in venis fontium per quas transit colatur, ubi a sua salsugine spoliata con-

trahit saporem potabilem et in dulcedinem commutatur (ut dic Isid)." But, thirdly, this sweetness of savour was only given by the purer earths, for just as water after it flows from the well-head contracts different tastes and qualities from the soils through which it runs, so did it while percolating through the privy veins to the well-head:—

"Passing by the inward waies of the earth, [it] taketh changing in likenesse and coulour, and savour of place by which it passeth. . . . For water hath no determinate quality, nor colour, nor savour to the intent it shuld so be able to take easily all coulours and savours. . . . Also a well [fons] taketh and receiveth heat, virtue, and savor of waies and veines of the earth that it passeth by as Isid saith. Therefore wells be now hot, now colde, now smelling of brimstone, after the divers qualities of the earth that it passeth by, as Isid saith, l. 12." (*Bartholomew, and Batman upon B.*, l. 13, cci., 3.)

This same philosophy is also found in the first song, beginning at (p. 13):—

"The nymph whereof came by out of the veynes."

And again in the second song, p. 38:—

"Two riuers took their issue from the maine," &c.

Here, therefore, Marina wishes that the waters of the river god, salt-conceived in their mother sea, may, in losing their saltness, receive only the savour given by purer earth uncontaminated with nitre, brimstone, or the like. Beyond the insertion of the hyphen in salt-conceived, a mark far more frequently omitted than inserted, no change is really necessary. The words *spring, it*, and then *their birth*, certainly read awkwardly to our ears, and as "its" is not used by Browne, *their* may be a misprint for *her*. Mistakes in pronouns are not unfrequent in old books and transcripts, and *this* is not uncommon for *his*; and in Browne's second book we have *except her* for *except their*. But the text may be defended by two lines just above:—

"Whilst I into my spring doe diue
To see that *they* doe not depriue
The meadowes neare, which much doe thirst,"

where the plural refers to the waters that issue from the spring, their springing place.

BRINSLEY NICHOLSON.

DR. THOMAS FULLER'S PETITION FOR HIS
COMPOSITION.

There is a passage in one of Cole's MSS. in which he says that Dr. Fuller has enlivened with wit and pleasantry every subject he took in hand, "and the Lovers of History and Anecdotes can never sufficiently return him their thanks for 1,000 Circumstances which would have been lost but for his Industry: and I take this opportunity of returning him my own. WM. COLE. Aug. 1, 1777. Milton, near Cambridge." (Brit. Mus. Addit. MS., vol. xlix., fol. 152.) The opinion of the "painful" antiquary will be disputed by few readers (if any) of "N. & Q."; and no apology is needed for introducing to their notice anything connected with so old-established a favourite.

Among the Royalist compositions in the Record Office (vol. xxv., 1st Series 1022) is the following characteristic document:—

"To y^e Honorable Comittye at Goldsmiths hall.
"Your Petitioner Thomas Fuller, late of y^e Saucy in London, & since attendant in Exeter on y^e Princess Henrietta, being there present at y^e rendition of y^e Citty,

"Requesteeth that late coming to this Citty, & now lodging at y^e CROUNE in Pauls Church yeard, hee may have y^e benefit of Exeter articles, to endeavour his composition, according to same articles confirmed by ordinance of Parliament, vntil y^e expiration of y^e four Monethes, from y^e date of those Articles. & hee shall, &c.,

"THOMAS FULLER.

"Rec^d primo Junij, 1646."

Late in the year 1643, Fuller, "because of the present necessity" (as he put it), had been compelled to leave his parishioners of the Savoy, and betake himself to Oxford, where, falling into disfavour on account of his urging moderate counsels with a view of arranging a peace, he connected himself as chaplain with the army of Lord Hopton. Fuller was again at Oxford in May, 1644, preaching a sermon before the King and Prince, was at one of the sieges of Basing-house; and finally found a refuge in Exeter, where he was by the King made chaplain to the Princess Henrietta-Anne, born there in 1644, and by the Corporation Bodleian Lecturer. Exeter surrendered on articles to Fairfax, on the 9th of April, 1646, to obtain the benefit of which Fuller, with some apparent reluctance, repaired to London. "The Crown," at which he took up his lodging, was the residence of his "stationer," John Williams, who certainly did not suffer from his connexion with such works as *The Holy War* and *The Holy State*, the proceeds of two or three years' sale of which Williams may have had in hand. "no stationer," said Fuller, "had ever lost by me." The petition in question was unaccompanied with the other usual documents, showing the condition of Fuller's estate at this time; but details connected with this interesting literary property would be of value. Fuller duly made the composition. He was prudent enough to keep "in" with a few men of note on the Parliamentary side; and the negotiation, though entered upon by the witty parson with a bad grace, was rendered less unpleasant than it might otherwise have been. These very articles he afterwards twice eulogized: "the best made and best kept articles"; "articles, both as penned and performed, the best in England." And it was to their protection that he largely attributed his peaceable enjoyment of his personage at Waltham Abbey.

The document itself is not wanting in some Fullerian touches. "*Honourable Committee*" is not Fuller's epithet; this adjective is written by the clerk who enters in the corner the date upon which he received the petition. Fuller's adjective, which looks like "*worship*," being scored out. I wonder whether Fuller consoled himself with the

line of "our comedian," "And Brutus is an honourable man." In the large letters, however, of the word *Crown* (πυλίκους γράμμασι, Gal. vi. 11), Fuller manages, in a way quite his own, to attest his loyalty to the fallen monarchy, which, in the person of the King, had (only a few days before the receipt of the petition) ridden out of Oxford in disguise to join the Scotch army. There is, finally, a set purpose in the vagueness of the closing phrase, which does not even get to the usual "ever pray."

The calligraphy is remarkably free, and full of character. The very fine signature is similar to Fuller's autograph in the University Subscription Book, Cambridge (1635), and to other tracings in my possession.

This curious and interesting document is appearing in fac-simile in chap. xiv. of my almost-completed *Life of Dr. Fuller*, for which, it may be allowed me to mention, I should be glad to hear of any autograph letters or inedited particulars connected with Fuller, his works, &c.

JOHN EGLINGTON BAILEY.

Stretford, Manchester.

LADY HELEN.

For the following copy of this Ballad, written many years ago by Miss Margaret Tytler, daughter of Colonel Tytler, and Miss Isabella Erskine of Alva (as the late Mr. C. K. Sharpe has noted), we are indebted to Mr. D. Laing, Edinburgh:—

"Lady Helen sat in her bower sae green,
And sang sae sweet and clear,
Nae sound was heard but the water's flow,
For the birds were lush'd to hear.

Fair as the hawthorn's milk-white flower
Was that lady's face to see,
And glossy was the auburn lock
Waved o'er her hazel ee.

And aye she sung sae sweet and clear
The guid green woods amang;
'O, speed ye weel my a'n true love!
Lord William tarrys lang.'

And by then came Sir Ronald Graeme,
As he rode on wi' speed;
But when he heard that witching voice,
He turned his horse's head.

And aye he gazed upon her face,
And on her neck o' snow;
'Oh, mony a face, a form, I've seen,
But this outstrips them a'.

'O, lady, leave your birchen bower,
And come and be my bride;
I'll gie ye lands baith fair and wide,
And a' ye'll ask beside.

'Proud stands my castle 'mang yon trees,
And fair its turrets shine;
That shall be yours, and mair than these,
Oh, lady, be but mine.'

'I see your castle 'mang the trees,
Your lands baith fair and wide;
But were they twice as wide and fair,
I'll never be your bride.

' Lord William is my ain true love,
 And oh, he's dear to me !
 Oh, what were a' your lands and towers
 To ae blink o' his lightsome ee.
 ' And what to me were a' your bribes
 Or yet your artfu' wiles ;
 For dearer far to my fond heart,
 My William's sunny smiles.'
 Sir Ronald turn'd him round in haste,
 Wi' rage flash'd his dark ee :
 ' Though ye refuse to be my bride,
 Dame, ye shall gang wi' me !'
 Then quickly flew Sir Ronald on,
 Bounding o'er rock and moor ;
 Nor slack'd his rein, nor turn'd him round,
 Till he reach'd his castle door.
 ' Come hither, now, my little page,
 Come quickly here, I pray ;
 Be sure ye tell my trusty men
 To be here by break o' day.
 ' And let them come wi' horse and sword,
 And let them come wi' might,
 For I maun flee to guid green wood
 Swift as the morning's light.'
 The morning brought his trusty men
 As soon as it was light,
 And off they flew to guid green wood,
 Nor look'd to left or right.
 The sun shone fair on rock and tree,
 Glinting the woods amang ;
 The little birds frae spray to spray
 Pour'd forth their matin song.
 Oh, wha wud trust a summer's morn,
 When fairest it appears ?
 At morn the sun that brightest shows
 The aftest sets in tears.
 Sir Ronald reach'd the guid green wood,
 And reach'd the lady's bower,
 Where loue her peacefu' dwelling stood,
 He lighted at the door.
 First knocking gently at the gate,
 Than louder by degrees,
 But still nae sound but the morning's blast
 Came sighing through the trees.
 And now he knock'd baith loud and lang,
 And thunder'd now in rage,
 When through a window high he spied
 The lady's trusty page.
 ' Come down, come down, ye tardy boy,
 And ope the gate, I pray,
 For I maun see your lady fair,
 Without or let or stay.
 ' I bring a message frae her love,
 Lord William sent me here ;
 So quickly come and let me in,
 In sooth, you've nought to fear.'
 ' If from Lord William straight ye come,
 Your message plainly give ;
 No man sall come within this gate
 Without my lady's leave.'
 ' The message is of secret sort,
 No one the words may hear ;
 Lord William bade me whisper them
 Soft in his lady's ear.'
 Then slow came down the little page,
 And slowly op'd the door ;

The men rush'd in, and quickly laid
 Him senseless on the floor.
 Nor stopp'd they till they got within
 The lady's chamber fair :
 And there they found her braiding up
 Her locks o' auburn hair.
 Which shining i' the summer's sun,
 Glitter'd like threads o' gold ;
 But when she saw Sir Ronald's face,
 I trow her hand grew cold.
 ' O come ye here, Sir Ronald Graeme,
 With huntsman's hound and horn !
 You're bold to come within my gates
 Sae early in the morn.'
 Nae word Sir Ronald spake again,
 But straight went up in haste,
 And threw his treacherous arm around
 The gentle Helen's waist.
 And on he rode as arrow swift
 Doth flee frae bended bow ;
 Nor look'd he to the left or right,
 But straight rush'd on, I trow.
 They had na gone on measur'd mile,
 A Scottish mile but one,
 When looking up, they clearly saw
 A horseman coming on.
 A knight he seem'd, of loftiest mien,
 On proudest courser borne ;
 When Helen through her tears discern'd
 Lord William's manly form.
 ' O save me, save me, William dear,
 In time of greatest need ;
 These men have torn me frae my home,
 And borne me here with speed.'
 And when he heard his Helen's voice,
 He rush'd upon the foe ;
 And aiming well his trusty blade,
 Soon laid Sir Ronald low.
 And well his trusty blade he used,
 And firm as rock he stood ;
 But soon by numbers overpower'd,
 Lay weltering in his blood.
 Sir Ronald gathering strength to aim
 At him a deadly dart,
 Fair Helen saw, and rushing in,
 Receiv'd its fatal smart.
 When, sinking down on William's breast
 Where he extended lay,
 She turn'd on him her heavy ee,
 And soft was heard to say :
 ' How sweet to me thus to receive
 My William's parting breath !'
 In life alone each other loved,
 Nor sever'd are in death.
 That ee where love and pity beam'd,
 Oh, 'twas a waefu' sight,
 To see it closed for aye, and sunk
 In mirkest shades o' night.
 Lord William raised himself to throw
 On her a parting look,
 And thus in faltering accents low
 His latest words he spoke :
 ' Oh, Helen, Helen, fairest love,
 My ain betrothed bride !
 And maun my bridal couch be here,
 Down by thy clay cold side !'

He said, and then wi' feeble hand
He op'd his mantle wide,
That he might let the life blood flow
More freely frae his side

Again he look'd wi' speechless woe
Where still his Helen lay,
Then breathed to heaven a secret prayer,
And sigh'd his soul away.

They bore them to the guid green wood,
To Helen's birchen bower,
And then they laid their matchless forms
Low on its grassy floor.

Ye need na warble, little birds,
Your lays are soft and clear,
For the voice that echoed through your woods
Ye never more shall hear.

They made a grave by the birchen bower,
Where the waters murmuring flow;
And there in ithers arms they sleep,
Where sweetest violets blow."

AN UNPUBLISHED LETTER OF BERNARD BARTON (1784-1849).

"Woodbridge, 3, 29th, 1822.

"My dear Friend,

"I am not going to poster thee with a long letter this time, for divers good and sufficient reasons in the first place I have not time; in the second my head aches, in that I can hardly see what I do write; in the third and last place, I am almost as deficient in spirits as in either health or time—so much for a dull preface to a stupid letter

"As I told thee in my last some of my fine speculations for putting my Book into the hands of Royalty, I cannot in common honesty do less than tell thee they have failed in toto, and that I bid fair to be with the shepherd in *As You Like It*, in a parlous situation '—' (I do not like to write such words, however provoked to it) 'like an ill-roasted egg, all on one side,'—for certainly I can never give a reply affirmative to the query—

"Wast ever at Court?"

"The long and short of the business is that Bloomfield's retirement, or whatever it may be called, has rendered my friend's channel of presentation hopeless, and having since written myself to Lord Liverpool, though I had the honor of a very prompt and polite note from Pife House, it was not to my purpose; I therefore wash my hands of all courtly speculations, and shrink again into my original obscurity. I have written to apprise Southey that, after a good deal of shuffling of the cards, we cannot turn up a King; a Knave we might, perhaps, but they are to be had without going to Court for them. All I can meet with, and a most ominous suit it is, are Spades by the fours and fives—putting one in mind of Cowper's mournful simile—

"With spades, the emblems of untimely doom."

"Well, there is no help for it that I know of; if there be, Southey will, I doubt not, point it out for my Publisher's good; but I must beg to transfer to said Publisher all future presentatory arrangements. I am quite sick of the whole affair.

"I wrote thee a letter with a budget of others to Magazines, Reviews, &c., in case Boys should send my Books to such things. But I wrote rather because I thought he would think it odd thy Copy alone should be unaccompanied than from any other cause. It is quite needless for me to tell thee anything of either my hopes or fears or feelings of any kind; with thee I have never

disguised them. But this *embarras* about Royalty, I could not well decline telling thee. Every man, as the old proverb says, does one silly thing in his life. I thought the many I had done kept me out of harm's way; but I must needs write myself down an Ass, and so I inscribed *The Napoleon* to the King, and then I shall be inquired of—Well, and how did his Majesty receive the book? or, what did his Majesty say to it? However, when I try to think seriously about it, I cannot reproach myself for what I did, nor any other persons for their advice to do it. I took counsel's opinion first (literary, not legal), which I thought infallible on such a point, and was assured nothing was more easy, and that the King could not fail to be gratified by it; and having done what was in my power to render the thing more than a mere form, I cannot be very angry with myself on the subject.

"Thine ever truly,

"B. BARTON."

WM. WRIGHT.

PARALLEL PASSAGES.

"WHERE IS FANCY BRED?"—

"Tell me where is *fancy bred*,
Or in the heart or in the head?
How begot, how nourished?
Reply, reply.

It is engender'd in the eyes,
With gazing fed; and fancy dies
In the cradle where it lies."

Merchant of Venice, Act iii., sc. 2.

In the *Euphues* of Lyly is the following:—

"For as by Basill the scorpion is engendered, and by means of the same heart is destroyed: so love which by time and *fancie* is bred in an idle head, is by time and *fancie* banished from the heart: or as the salamander which being a long space *nourished* in the fire, at the last quencheth it, so affection having taken hold of the *fancie*, and living, as it were, in the minds of the lover, in tract of tyme altereth and chaungeeth the heats, and turneth it to cholinease."

"ALCIDES' SHOES."—

"Blanch.—O, well did he become that lion's robe,
That did disrobe the lion of that robe!

"Bastard.—It lies as sightly on the back of him
As great Alcides' shoes upon an ass.
But, ass, I'll take that burden from your back,
Or lay on that shall make your shoulders crack."

King John, Act ii., sc. 1.

Many editors read Alcides' shoes, following the emendation of one of the commentators. In *Euphues*, Lyly speaks of Hercules' shoe:—

"My sonnes (mine age giveth me the priviledge of that terme, and your honesties can not refuse it) you are too young to understand matters of state, and were you elder to knowe them it were not for your estates. And, therefore, me thinketh, the time were but lost in pallyng *Hercules' shoe* upon an Infant's foot, or in setting *Atlas' burthen* on a childes shoulder, or to bruse your *backes* with the *burthen* of a whole kingdom."

W. L. RUSHTON.

CELTIC PHILOLOGY.—What is sometimes put forward under this title is really offensive to common sense. Let a man utterly ignorant of Irish, Gaelic, or Welsh, open a dictionary, and pick out monosyllables, and then chop up any

combination of words into syllables, and alter consonants and vowels *ad libitum*;—he can make the words of any language pass for so-called Celtic. The most sublimely absurd specimen of this process was published about thirty-five years ago, by the late Sir William Bethany, in 2 vols. 8vo., entitled *Etruria Celtica*. Certain recent attempts in this line may, possibly, be ironically intended to throw ridicule on such pretences to the "philosophy of languages." S. T. P.

CORRECTIONS FOR THE GLOSSARIAL INDEX OF DAN MICHEL'S "AYENBITE OF INWIT." By Dr. Rich. Morris. Early English Text Society.—"Asoyny" is not "to strive, busy," but *essoiner*, "excuse" (Burguy, under *soin*).

"Bosyne," not "sound," but "trumpet"; O. French, *bosine*. It cannot be connected with A.S. *hysen*, as A.S. *y* becomes *e* in the *Ayenbite*.

"Hes" is *ês*, "esca, meat for animals," not "hare."

"Hod," *hôd*, *hâd*, "order," not "consecration hood," though "clerkes yhoded" occurs two lines above.

"Layt" = *lêit*, "fulgur," not "light," which is "liht" in the *Ayenbite*.

"Oplet" = *uplædeð*, or *up lædeð*, *upleads*, *sursum ducit*, not "to starve."

"Raymi" cannot mean "to accuse," nor can it be compared with A.S. *reomian* (cry out), which, moreover, is found only in Bosworth's *Dictionary*: it probably means "*rapere*." See my *Dictionary*, 2nd edit., p. 394.

"Smite," smite, *ictus*, not "sound, voice."

"Sperringe" (p. 53, not 52) cannot mean "a sparrow"—O.E. *sparwe*, A.S. *spearpa*; it seems to be the substantive of *sperren* (claudere), taken as capture.

"Ssepp" = *schepþ*, *scheppeþ*, "forms, shapes," not "giveth reward."

þe "Ssornede," a mistake for *ssoruēde* (as the note says, "Looks like *ssoruēd* in MS.") = *schorvede*, *scurf-e*, rendered inexactly by "scabby."

"Stempe" is a nonentity; *steppe* (as queried in the margin) is the right reading; besides *stempe* could not be compared with *stumpen* (offendere), which would require *stompe*.

"Waynye," not = *wanie*, "diminish," but a mistake for *wayuye*. See my *Dictionary*, p. 545, i.v. *waiven*.

"Waze" supposes an A.S. *pagu* (cmp. O.E. *laȝe* = A.S. *lagu*), O. H. Germ., *waga*; it cannot be A.S. *pag*, which would become O.E. *wēi* (cmp. O.E. *mēi*, *mai* = A.S. *mæg*).

"Wereþ," not "becomes weary," but "defends."

"Yzendred," if not = *isindred*, *deliquatus* (*Dictionary*, p. 441), it is = *isundred*, *separatus*, which, indeed, would better suit the sound-system of the *Ayenbite* (*e* = A.S. *y*): "purified" is a mere random gloss.

F. H. STRATMANN.

Krefeld.

SCURNE.—This word, in the first part of the *Chronicle* of Robert Manning, of Brunne (which I am now editing for the Rolls Series), means "to shrink, as from fear; to avoid, turn or flee from." To quote only two instances:—

"He leyde his hand to Caliborne,
þat neuere for armes wolde *scurne*." 10,886

"For Arthur saw þey wolde nought *scurne*,
He gaf þem strokes wyþ Caliborne." 13,920

This meaning may doubtless be explained as a secondary one from that of "scorn," a feeling which is naturally markt by turning away; but may it not also be connected with A.S. *scunian*, shun, if an *r* is ever introduced in like manner. Compare (with Mr. H. Sweet) A.S. *hás*, hoarse. Will MR. WEDGWOOD and DR. STRATMANN tell us what they think?

Rowe. Can any reader give me an early use of the word *roll* (pass over) in this form, or otherwise explain its use in the following passage?—

"þenne bygynnes þe lough to flowe,
and ouer þe bankes to renne & *rowe*."

R. Brunne's *Chron.*, i. 10,338.

And these in *Piers Plowman*, quoted in DR. STRATMANN'S excellent *Dictionary*:—

"Rāwen ? þe day rôweþ *Langl.*, c. 2, 114; (þe day) rôwed (*pret*), b. 18, 123."

I should refer the latter instance to "roll," pass over, as *byhowe* occurs for *behold* in my text, and the former one, probably, to *rowe*, turn red. The meaning "rush" does not suit the *Plowman* passages, though it does the Brunne one. And Mr. Halliwell is no doubt right in giving that sense to the word in *Beves of Hamptoun*, where the second attack of the "fleande nedder" on Sir Beves is spoken of, p. 61:—

"Upon agen the nadder *rowe*,
And breide awei his right browe."

But then, what does *rowe*, rush, come from?

F. J. FURNIVALL.

EPITAPH UPON DR. JOHN DAVENANT, BISHOP OF SALISBURY.—David Lloyd in his *Memoires*, &c., p. 283, quotes a long epitaph upon Bishop Davenant beginning:—

"Hic jacet omnigenæ eruditionis modesta (*sic*) Epitome. Cui judicium quod asservit maxime discretiorum" (*sic*), &c.

It is given with similar inexactitude in Cassan's *Bps. of Salisbury*, vol. i. part ii. 117. This is not the same epitaph which is inscribed upon the mural tablet to his memory in the south aisle of the choir of Salisbury Cathedral, where the bishop was buried. The latter begins:—

"Monumentorum omnium JOHANNIS DAVENANTII minime Perenne Quid Loquatur Audi. Natus Londini," &c.

From whence is the former epitaph copied?

J. E. B.

TRADES AND CALLINGS.—The fact may not have been noted that in our country towns those who deal in books and prints are the only tradesmen who put "sellers" on their signboards. We have iron-monger, tea-dealer, hop-merchant, corn-factor, beer-retailer, furniture-broker, patent-medicine-vendor, watch-maker, news-agent, shoe-warehouse, also cloth-ter, jewel-er, hat-ter, drug-gist, and, of course, draper, grocer, &c.; but only, I believe, print and book *sellors*. A printmonger would set us all a-staring, and a bookist would savour of Artemus Ward!

A. R.

Croeswylan, Oswestry.

HUMAN BONES, &c., FOUND UNDER THE DINING-ROOM FLOOR OF THE RECTORY AT PASSENHAM, CO. NORTHAMPTON.—Being lately on a visit at Passenham Manor, we were startled by the rector of the parish appearing in a great state of excitement, on 15th September, to say that a skeleton had been found just under the floor of his dining-room. We went at once to inspect; and, sure enough, in a corner of the room there were several bones of what had once been a human body; they were huddled together, and our first surmise was that some foul play had at some time or another taken place, and a body been disposed of in this manner. However, next day, on further excavations being made, many bones and skulls were found, some with the jaws pretty perfect. The skulls are of a very low type, displaying in some of them little or no room for forehead, but receding straight back from the eyes. The curious thing is that they should be so near the surface, only just under the flooring. The house is situated very near the churchyard; but these bones, from their appearance, must have been buried all at one time, and the bodies generally lay from west to east. The house is about 300 years old; the beams of the floor were completely eaten through with dry rot. There is a tradition amongst the parishioners that at some time or another a very great battle took place near this spot, but what battle it was there is no means of tracing from the popular tradition, which is simply that a great battle did take place at some time or another close to the place.

D. C. E.

The Crescent, Bedford.

MR. ROUAT, DUNLOP.—This gentleman was the second minister of the parish of Dunlop, Ayrshire, after the Revolution. The following two anecdotes are told regarding him by a successor (Dr. Brisbane). The church officer was complaining one day to Mr. Rouat's servant that her master was too much with the gentles (gentry), and received for answer, that her "master had Scripture for that; for says the Apostle, 'Lo we turn to the Gentiles.'" He was convinced and relieved. When the Sacrament was dispensed in country places, it was the great occasion for collecting people, not only of the parish,

but of the adjoining parishes. When the Sacrament was for the first time to be celebrated by Mr. Rouat's successor, Miss Dunlop (of Dunlop, afterwards Lady Wallace) came to church rather early, and expressed to an old servant her satisfaction at seeing the house so decently filled. "Madam," said the old man, "this is naething to what I hae see in Mr. Rouat's time. I hae heard the boogers (beams) cracking at six o'clock o' the mornin'." "The boogers cracking, James; what do you mean?" asked Miss Dunlop. "Yes, madam," continued James; "I hae seen the folk in his time sitting in the barks* of the kirk like bykes† o' bees."

SETH WAIT.

OSSIAN.—The enclosed cutting is from a recent book catalogue issued by Messrs. Sandell & Smith:—

"Ossian's Poems, translated by James Macpherson, 2 vols. 8vo. calf, ds. 1790. From the library of F. C. Husenbeth, of Norwich, with the following singular Note on the back of the title page to vol. 1:—'F. C. Fraser, of Lovat, Esq., told me that he was informed by the Right Rev. Bp. MacDonald, that Mrs. Fraser, of Culbokie, to his certain knowledge had MS. copies of several of Ossian's Poems long before Macpherson published them, that she lent them to Macpherson, but he never returned them.—F. C. HUSENBETH."

"Ap. 12th, 1828."

CYRIL.

BUONAPARTEAN RELICS.—I made a note of what follows. No date was given to the auction:—

"At the sale, at Mr. Bullock's museum, of the articles taken by the Prussians in Flanders, belonging to the first Napoleon, nothing could exceed the eagerness with which they were bought up. The following statement of the prices given for some of the things will serve to show in what estimation these relics were held:—

The worn-out carriage	£168 0 0
Small opera-glass	5 0 0
Tooth-brush	3 13 6
Souff-box	106 19 8
Military stock, or collar	1 17 0
Old slippers	1 0 0
Razor (common)	4 4 0
Piece of sponge	0 17 6
Shaving-brush	3 14 0
Shirt	2 5 0
Comb	1 0 0
Shaving-box	7 7 0
Pair of old gloves	1 0 0
Old pocket handkerchief	1 11 6

"Many other articles were sold for prices equally high."

FREDK. RULE.

Ashford.

MARRIAGE PROSPECTING.—In the department Du Nord there exists an old belief that, when two marriages take place at the same time, the bride who leaves the church before the other will have a boy for her first child. Two weddings were celebrated simultaneously a few days back at Archies, in that department. The ceremony over, the two couples with their friends hastened to reach the door, and arrived there just at the same

* Barks, barks = rafters.

† Bykes = hives.

time. The situation became embarrassing, for the two parties had stopped and exchanged looks of defiance. Fortunately, the mayor was a man of resources, for he stepped forward, and, giving an arm to each of the young wives, took them out together, to the great relief of all the friends on both sides.

EVERARD HOME COLEMAN.

Brecknock Road.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

GIFTS TO THE EXECUTIONER.—In the month of February, 1826, one Cockerel, seemingly a person of good education, was hanged at the Old Bailey, for a forgery on the Bristol Bank. While being pinioned, he placed his wrists in a parallel direction, saying: "That's the way, I think." The officer was about to place his hands flat together, when he said "Oh, no! I must have the use of my hands. I have a gift in this" (his right hand). His wrists being placed in the usual way, he said: "Oh, I suppose I can open my hands—oh, yes." . . . Before the rope was put round his neck, he turned to the populace, and bowed two or three times. He then surrendered himself into the hands of the executioners; and whilst one of them was adjusting the rope, he presented him with the "gift" which he had alluded to while being pinioned, and which was understood to be a sovereign. Can any reader of "N. & Q." call to mind a later instance of a "gift" being presented to the hangman, *in situ*? It would be curious to know at what precise period the practice (if practice it were) was discontinued. All students of history have marked the frequency with which noblemen and gentlemen (from Charles I. to Charles Radcliffe, doomed to the block for high treason, presented the headsman with a gratuity, "lest they should be put to pain"; but this feeling of the hangman, beyond his traditional guerdon of threepence halfpenny and the culprit's clothes, strikes me as singular.

GEORGE AUGUSTUS SALA.

Brompton.

ST. PAUL'S CATHEDRAL AND IRISH DIOCESES.—Dean Milman, in his *Annals of St. Paul's Cathedral*, p. 180, says:—

"The archives of St. Paul's still contain copies of indulgences issued from the year 1261 to 1387. They extend to almost every diocese in England and Wales, commencing with Bangor, &c. Ireland answered freely to the appeal. Seven dioceses appear, Emy and Leighlin twice," &c.

What other Irish dioceses answered the appeal? Was Cork of the number? R. C. Cork.

MSS. QUERY.—In 1762, Mr. A. C. Ducarell, Commissary of the City and Diocese of Canterbury, issued proposals for publishing a general Repertory of the Endowments of Vicarages. Only those relating to the dioceses of Canterbury and Rochester appear to have been printed, but he left considerable MS. collections towards at least twelve other dioceses. Can any reader of "N. & Q." inform me in what library these MSS. are now preserved?

IMPROPRIATE RECTORIES.—Where can I find a list of the present holders of inappropriate rectories in Kent and Sussex? Is there any Blue Book on the subject? NUMIA.

FINDS.—In the Head Master's house at Harrow are two public rooms for the use of his boarders. Previous to the head-mastership of Dr. Butler, whom Lord Byron "treated rebelliously," and "would never think of asking to dine at Newstead," these public rooms consisted of the "hall" and the "play-room." The latter was open to all, but the "hall" was regarded as a sort of club-room, excepting at meal times. The members of the club were first "rolled in," not "enrolled" by name in a list, but actually "rolled in" by being pelted (the back of the head serving for the mark) for the space of one minute, with hard nodules or rolls of dough by all members present. This club consisted exclusively of upper fifth-form boys. The candidate gave in his name some days previous for admission, when the head boy immediately sent an order to the baker for a certain number of "finds," as these hard rolls were called, which were rebaked every morning up to the day of election or inauguration, till they were almost as solid as baked clay; and at nine o'clock of the morning, fixed for the "rolling in," they were placed in heaps on a long table, which occupied one side of the "hall," a heap against the chair or "stall," as it was called, of each member present, who was attended by a fag to pick up the rolls and return them to his "master." The candidate then knelt down on a form at the opposite side of the room, with his face to the wall, resting his face on his hands upon a table placed there for the purpose, and for one minute only the "finds" were showered with the utmost rapidity upon his devoted head, leaving painful bruises to be endured for many weeks afterwards. What is the root of the word "finds"? Is it the Saxon *findig*, solid, plump, firm, hard?—and how did it find its way into Harrow School? JAMES BOHN.

NUMISMATIC QUERY.—Was the figure of a bull at any time used as an armorial bearing by the Popes of Rome?—and can the Rājput coins having a mounted knight on one side, and a bull couchant on the reverse, be identified as belonging to the early Crusaders? E.

GEORGE MORLAND.—Can any reader tell me where the original picture by George Morland is of which the subject is, three sailors drinking round a table, outside an inn; a fourth sitting on the ground smoking; a girl on the inn-steps overlooking the party, on right of picture; on left a boat under a pollard oak? It has been engraved.

INQUISITOR.

MATTHEW CARTER.—Does the original manuscript of Matthew Carter's *Relation of that as honourable as unfortunate expedition of Kent, Esser, and Colchester* exist? The book was first printed in 1650; there is also a Colchester reprint of it, undated, but, probably, of about 1770. Does the reprint follow the original with exactness, or are there additions or omissions?

A. O. V. P.

CROYDON MONKS.—In Scott's *Lord of the Isles* (Canto iv., S. 4) are these lines:—

“Let London Burghers mourn their Lord,
And Croydon monks his praise record.”

To what monks of Croydon did Scott refer? I cannot find in Froissart (who was secretary to Philippa, the Queen of Edward III.) anything connecting the author with Croydon.

CUTHBERT W. JOHNSON.

ÆLFRIC'S “LIFE OF S. OSWALD.”—Will any one inform me where this work is to be found, or furnish a reference to the extract stated to have been made from it in the paper on King Oswald by the late MR. COCKAYNE in “N. & Q.” of the 17th May, 1873?

H. W. L.

BEARDS.—Can any reader of “N. & Q.” inform me in which country in Europe arose, in the sixteenth century, the fashion of shaving the beard with the exception of the mustaches and a small tuft on the chin? There are engraved portraits, in which the beard is thus represented, of Sir Philip Sidney, who died in 1586, and of Francesco Salviati, the Florentine painter, whose death occurred in 1563. In France the fashion appears to have been adopted about 1600.

RALPH N. JAMES.

Ashford, Kent.

“THE BIBLE THE BEST HANDBOOK TO PALESTINE.”—Can any of your readers recall the name of the artist who speaks of “the Bible as the best Handbook to Palestine,” and give the reference? I have met the quotation in a work on Palestine.

B.

“TRUSTY TROJAN.”—Where is the expression “Trusty Trojan” to be met with in verse? Is “Trusty Greek” to be found anywhere? I think not, but should like to be informed. The ancient Greeks have always appeared to me as a crafty, tricky, and double-tongued race. A READER.

MOLYNEUX FAMILY.—Who was the widow of Sir Thomas de Molyneux, in 1387 or 1388?

STRANGE AND LATIMER FAMILIES.—Can any one kindly help me to ascertain the parentage of the two ladies named below?

Constance, first wife of Richard, Lord Strange of Knokyn; living 1428.

Anne, wife of Thomas, Lord Latimer of Braybroke; living 1367–1402. HERMENTRUDE.

THE CHARTULARY OR REGISTER OF MONKS, HORTON PRIORY, KENT.—Is this in existence? Hasted speaks as having, in his day, seen it. I believe it was formerly in the Surrenden Dering Collection of MSS, now, alas, unhappily dispersed. I should much like to examine it. J. R. S.

TITLE OF CLARENCE.—Wanted the name and date of a magazine which contained a paper, written, I think, by Dr. Donaldson, on this title.

E. R. W.

VENOMOUS SNAKES.—I have not been able to ascertain from any works on this subject what natural obstacles prevent, for instance, the Indian cobra from emigrating much farther westward than it seems to have done. Have peculiar strata anything to do with its restriction to certain localities? I can understand such obstacles in the case of an island. In the West Indies, I believe that venomous snakes are confined to only two islands, of which St. Lucia is one. On a continent, I cannot understand how the limit is strictly defined. S.

EXECUTOR AND ADMINISTRATOR.—In the notice of the author, by W. R. Browell, prefixed to *The History of the Church of England*, by J. B. S. Carwithen, &c., 1849, we are told that he died in 1832, and “appointed his brother, the Rev. W. Carwithen, D.D., his sole executor and administrator.” What this means I do not know, for it is a contradiction. Does it mean that he appointed him “sole executor and residuary legatee”? Because a person can be sole executor and yet not take a penny of the testator's property. But the word “administrator” would imply that he died intestate, when executor would be out of place. A reference to the will would clear up the obscurity; unfortunately, this is a will students are not allowed to see without paying for the privilege.

OLPHAR HAMST.

PRINTERS' ERROR.—There is in some work by Hume or Gibbon a statement, that in reprinting one of his books, the printers transferred a note from the foot of the page into the text, making it read as part of the body of the work. I shall feel much obliged if any reader of “N. & Q.” will help me to ascertain where this statement occurs. It is probably in some controversial work, but I have sought for it without success in Gibbon's reply to Davis on the fifteenth and sixteenth chapters of the *Decline and Fall*. J. W.

AMERICAN WORTHIES.—Information is requested of the date of birth and death (if deceased) of Daniel Webster, General Winfield Scott, Alexander Hamilton, Commodore Perry, Henry Clay, Jackson, Jefferson, and Stanton; also of Belgrano, Rivadavia, San Martin, General Balcarce, Dr. Moreno of the Argentine Republic.

A few particulars as to profession, &c., would be acceptable. Perhaps some American reader of "N. & Q." will oblige by replying direct to

JOHN A. FOWLER.

55, London Road, Brighton.

BOOTH AND HUTTON.—In Hamper's *Life of Dugdale*, pp. 110, 140, mention is made of "Booth's Collections," retrieved by him, and that "Shaw found Booth's (of Witton) pedigrees with Darwin of Derby in 1791." What are these collections and pedigrees, and where can they be seen? This Darwin must have been the poet of that name, who removed from Lichfield to Derby, and died there in 1802. In Hutton's *History of Birmingham*, ed. 1819, 460-1, a certain old family in the neighbourhood of that time is casually mentioned, but not by name. Is it known to what family Hutton alludes? Perhaps Mr. Jewitt can say?

C. CHATTOCK.

Castle Bromwich.

AUTHORS AND QUOTATIONS WANTED:—

"Cur sepultum fles, amice?
Flente sum felicior."

S. D. S.

"Had I not found the slightest prayer
That lips could speak, thy heart could move."

M. E.

"Prayer moves the arm
Which moves the world,
And brings salvation down."

DELTA.

"The only moon I see, Biddy,
Is one small star asthore,
And that's fornenst the very cloud
It was behind before."

R. R.

"The old old story, as old as woman's love, and man's inconstancy."

JOHN PICKFORD, M.A.

The Latin original of "Read histories, lest a history you become."

J. E. B.

"If you note where your right foot doth fall when you first hear the cuckoo, and afterward dig up the earth from the place, wheresoever that earth be sprinkled there will no fleas breed."

The late Mr. Thomas Oliphant used to quote the above in his lectures. Can you refer me to his authority?

WILLIAM H. CUMMINGS.

Arts Club, Hanover Square, W.

Replies.

"PIERS THE PLOWMAN."

(4th S. xi. 500; xii. 11, 97, 252.)

I beg leave to protest against all and every of the absurdities in the reply by MR. DOWE at the last of the above references. The word *scop*, for poet, is never spelt *shepe*, nor is the word used by any author, that I know of, much later than Layamon. A few instances of the use of *shepe* for *scop*, with references to authors of the thirteenth and fourteenth centuries would be worth all the arguments which MR. DOWE adduces. If he reads Early English literature till he meets with three or four such instances, he will know more about the matter than he does at present. As for deriving *Piers Plowman* from the Irish (!), it is mere nonsense. What next?

The C-text of *Piers the Plowman* is now printed, and will be issued shortly. In my notes, to be printed in a future volume, I hope to make it quite clear that *shepe* means *shepherd*, and nothing else. Meanwhile, I hope that all who have anything to tell me about *Piers the Plowman* will kindly do so, in a private letter.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

"N. & Q." coming to me in monthly parts, it is only very lately that I have seen MR. SKEAT's remarks on my interpretation of the introductory verses of the *Vision*, &c.; and in replying to them, to anticipate further comment on my ignorance of MSS., and of the poem itself, I will first avow that I know nothing of either, except what I have learnt from MR. SKEAT's edition. MR. SKEAT says my explanation is nothing new; but he adduces nothing to show that my suggestion that the poet, in the second verse, refers to our Saviour's words, "*wolves in sheep's clothing*," has been before canvassed; neither does he take any notice of another suggestion of mine, that these four verses are prefatory, and form no part of the poem itself. A good deal depends on this, since, if the narrative of the poem begins with them, they must describe the dress of the poet, and his setting forth on a particular morning, not his usual habit and manner of life. I have, however, somewhat modified the opinion expressed in my former letter, that he speaks of his *general* way of spending the summer. MR. SKEAT informs me that in another passage, which I had not read, the words are—

"Thus yrobed in russet, I romed aboute;"

the following words being (as quoted by Richardson) "*al a somer seson*." I now think, therefore, that the phrase is to be taken literally, and the first line may be as "*One fine summer*." We might, therefore, accept MR. SKEAT's note—"a May mornynge" may be equivalent to *once upon a time*—were this all the difficulty; but surely he is not warranted in asserting that "the poet says

in so many words that he dressed himself like an *unholy hermit*, which is a very different thing from an (apparently) *holy monk*; alluding, I suppose, to my suggestion, that the *sheep's clothing* meant his usual clerical dress, whatever it might be, not necessarily a monk's. To me the poet seems to say more distinctly that he went out into the world in the habit of a (holy) hermit, being himself unholy of works. As before hinted, he may not be seriously and in earnest passing judgment on himself, but admitting that to wander about the world to hear the news was not (apparently) holy work. He may have thought that it was like an unholy hermit; but I do not see how he could have dressed like one except by assuming the professional garb, alike of the holy and unholy.

As regards the MSS., I certainly was ignorant that the author may have written *shepe* in one, and *shepherd* in another; but it would be difficult to make me believe that he did so, nor do I think Mr. SKERAT has much faith in "as I a shepherd were"; the rhythm alone is enough to condemn it; and the substitution of *shrobbes* for *shroudes* in the first MS., which has *shepherd*, he seems to consider awkward. It would, in fact, do away with any allusion to the dress of sheep or shepherd, and leave the whole passage hopelessly unintelligible. I am sorry it should be thought that I have expressed my opinion too dogmatically; I only wished to show no hesitation or doubt.

I cannot say that I feel at all convinced that my opinions are erroneous. I have also formed opinions of my own respecting Langland himself, which, with permission, I will take this opportunity of ventilating. The most prominent idea is that, like the great reformer of the previous century, Roger Bacon, he was a friar. I have been led to this conclusion chiefly from the circumstance that there was in Langland's time a house of Austin Friars at the Woodhouse, within three miles of Cleobury Mortimer; and I think it strange that I have never seen this alluded to in connexion with him. Mr. Wright (*Hist. Ludlow*) says it was founded in the reign of Henry III. Mr. Blakeway, in his account of the monastery of Grey or Austin Friars at Shrewsbury, says, "they are said to have established themselves at the Woodhouses near Cleobury Mortimer, in Shropshire, their first English abode, A.D. 1252." Here they were at the Reformation; and their house and little farm were granted by Queen Mary, in the first year of her reign, to Thomas Reeve and George Cotton, gentlemen, of London, in consideration of a sum of money paid, the greater part for the use of her very dear brother Edward, late King of England, but part for herself. Keeping this in view, we will look over the principal circumstances and events, on which Mr. SKERAT thinks we may rely with most confidence, and see how far they fall in with my theory respecting Langland:—

"He was born about A.D. 1332, probably at Cleobury Mortimer. His father and friends put him to school (possibly in the Monastery of Great Malvern), made a clerk or scholar of him, and taught him what holy writ meant."

From another passage it would seem probable, not only that he was sent to school in a monastery, but that he remained an inmate when his school-days were ended:—

"He wore the clerical tonsure, probably as having taken minor orders, . . . for, ever since his friends died who had first put him to school, he had found so kind of life that pleased him except to be in 'these long clothes,' and by the help of such (clerical) labour as he had been bred up to be contrived, not only to live 'in London, but upon London' also."

Now, there is nothing to connect him with Malvern, except that he makes the Malvern Hills the scene of his vision; but he does this in a way to negative the supposition that he lived in the immediate neighbourhood; he was "very forwardred" (wearyed out with wandering.—*Gloss. Index*). Supposing, then, that he belonged to the neighbourhood of Cleobury, is it not more probable that his friends may have sent the boy to school at the Woodhouse, the friars being everywhere the great promoters of education, and that he may have become one himself? As such, the wandering life he speaks of would be his profession, whilst at Malvern, or in any house of regulars, it would not be permitted. Being within a twenty miles' walk, he may have made the Malvern Hills a favourite haunt, making his cell at the Woodhouse his home. From this he would be excluded by his marriage, and may then have gone up to London to support his wife and child in the way Mr. SKERAT describes.

But the strongest support of my idea that he was an Austin Friar is, I think, to be found in the *shroudes*, *long clothes*, *russet* or *gray russet*, to which he so often alludes, and to which he seems to have clung with so much fondness, the greater, perhaps, because of his equivocal position and questionable title to wear them. In addition to the quotation from *Piers Plowman*, already given—

"Yrobed in russet ich romed aboute,"

Richardson gives another, in which the poet, I suspect, alludes to himself—

"And al so glad of a gaune of a gray russet."

And then follows one from Fabyan's *Chronicle*, which identifies gray russet as the special dress of the Gray Friars, Franciscans, or Austins, some of whom seem not to have been so much attached to it as Langland:—"Also aboute thys tyme the Gray Fryers were compelled to take theyr old habit russet as the shepe doth dye it." That is, I suppose, undyed and unbleached, as from the sheep's back. Under *grey*, Richardson quotes again from *Piers* the words, "in russet both in greye and greya." A distinction is here hinted at, of which, not having the passage to refer to, I can form no idea.

Whether, were I able to "observe what is said

in other passages of the poem, "I should find reason for changing my opinion in this matter of the poet's dress, I cannot say; but from those which have turned up, and from such scraps of "*index learning*" as I have found bearing upon them, the friar of orders gray seems to me more and more distinctly indicated, whilst the frieze coat of the shepherd entirely disappears. The friars come in for their full share of vituperation, but the way in which the poet alludes to "the fraternite of alle the fourre ordres" (Pass. vii. 192), reflecting on his vision, evinces the very opposite of contempt. That he did not shun their company or their counsel is evident from another passage.—

"In the Introduction or Prologue to *De-wel*, he describes himself as wandering about all the summer, till he met with two Minorite Friars, with whom he discoursed concerning *De-wel*."

There can be no doubt that he was in orders; and, on general grounds, the probability of his being a friar is much greater than that he should have been a priest. The friars were more "*Antipopeal*," more on the side of the people, less under the control of the hierarchy, and they were wanderers under vows of poverty. I will argue the question no farther; but, in conclusion, will attempt to put in the shadow of a claim to the name of Langland for the neighbourhood of Cleobury. Langland, or *De Langland* as it is sometimes written, points to his birth-place or abode. I need not say that there is no place called Langland in the neighbourhood, but there are two Langleys, Upper and Lower. This is not much to build upon, but close adjoining is a place called Bransley, and about half-a-mile from it a farm-house called Barneland, and I have heard it suggested, without any reference to the subject before us, that these were originally Baron's Ley and Baron's Land; and by the same rule there may have been land belonging to the Langleys, and a house upon it called Langland. I simply suggest this as plausible, making no attempt to support it by discussing the relative significance of *ley* and *land*. *Valeat quantum valet*. I have, I think, made out a pretty good *prima facie* case for the possibility, if not probability, of Langland having been some time an Austin Friar of the Woodhouse; but I must admit that I am not an unbiassed witness, as the Woodhouse is now my property and residence. When it came into my possession, the old monastery was still standing; in appearance, as indeed in fact, a large old moated grange, with scarcely any trace of ecclesiastical architecture, but there are persons living who can recollect the ruins of the chapel detached from the house, which was pulled down many years ago to prevent its falling. WILLIAM PURTON.

The Woodhouse, Cleobury Mortimer.

"*FASQUEE*" (4th S. xii. 264).—Permit one who lived nearly a quarter of a century among Chinese

to assure your correspondent from Long Island that this term (whatever its derivation) is always applied by the Chinese to the foreigner as markedly conveying their idea of his inferiority and something more.

"*HORY*" (or "*Hwuy*")—(4th S. xii. 267)—is not an Americanism, as Mr. MAYHEW guesses, but a Chinese word, denoting a lodge or associated body, e.g., the *San Hok* (in the vulgar dialect of Kwangtung *Hop*) *Hwuy*, the Congregation of the Three United, better known as the Triad Society, a political association nominally for the restoration of the old Ming Dynasty to the throne of China, but worked for various purposes, charitable as well as treasonable and anarchic.

The term has come to America through San Francisco, where the Chinese and their fraternities abound. On this head, permit me to refer to a note of mine at 1st S. xii. 232. W. T. M.

Shinfield Grove.

ST. CUTHBERT: INTERMENTS UNDER PILLARS OF CHURCHES (4th S. xii. 149, 274).—The practice of burying under pillars of churches must have been attended with great risk to the superstructure; no doubt there may be some instances of the kind, but, probably, they are very few. J. B. P. mentions the state in which the remains of the Bishop were found at York Minster, and that on exposure to the air the vestments "speedily fell into dust," as he supposes was the case when the coffin of St. Cuthbert, at Durham Cathedral, was opened nearly forty years since. He is, however, mistaken in that matter. When the remains of that saint were found, many fragments of his episcopal vestments were in a state of admirable preservation, and were sent to London that careful drawings might be made of them under the supervision of the Society of Antiquaries. I saw them in the Record Office at the Tower of London, when they were in charge of Mr. Petrie, the then keeper of the records. Drawings were made of them by the late P. Stephanoff, but, unfortunately, they were wanting in that severity of outline which is so essential in depicting early art. The fragments are now in the library of Durham Cathedral, and are well worthy of careful inspection, being exceedingly beautiful, both in material and workmanship. Much doubt has prevailed as to whether the coffin from which the relics were taken really contained the remains of the saint, as a tradition existed that the place of his sepulture was known only to a few members of the Benedictine Order, and that the tomb at the east of the altar-screen was not his burial-place. This doubt, however, has lately been set at rest. A member of the Church of England, who had some years since seceded to the Church of Rome, but has since returned to the Church of his baptism, has related it as a common belief amongst the Benedictines, that the saint was

interred near the south-east pier of the central lantern of the Cathedral. In order to test the accuracy of this statement, an examination was made not long since, and no trace of any burial was found there. No doubt, therefore, now remains that the spot immediately under his shrine was the last resting-place of St. Cuthbert. I would observe, in reference to the body of the Bishop said to have been found under a pillar in York Minster, that I think there must be some mistake. In Browne's *History of the Metropolitan Church of St. Peter, York*, published in 1847, the places where the several archbishops are interred are minutely described, and no such spot as J. B. P. mentions is indicated.

BENJ. FERREY, F.S.A.

FIELD'S "GODLY EXHORTATION" (4th S. xii. 228.)—A copy of this very rare tract is in the Cambridge University Library, bound up with five other tracts. Its present size is 5½ by 3½ inches (having been a little cropt by the binder), and it contains twenty leaves. The epistle dedicatory (two leaves) is in Roman type, the body of the tract in black letter. Field (at the end of the dedication "Feild") is described in the title-page as "Minister of the Word of God," and the exhortation is "given to all the estates concerning the keeping of the Sabbath day." The accident upon which it is founded is thus given by the author in the middle of the tract:—

"You shal vnderstand, therfore (beloued Christians), that vpon the last Lord's day being the thirteenth day of the first month, that cruell and lothsome exercise of bayting Beares being kept at *Parrisgarden*, in the afternoone, in the time of common praiers, and when many other exercises of Religion, both of preaching and Catechising were had in sundry places of the City, diuers Preachers hauing not long before also cryed out against such prophanations: yet (the more pittie) there resorted thither a great company of people of all sorts and conditions, that the like nomber, in euery respect (as they say) had not beene scene there a long time before.

"Beeing thus vngodly assembled, to so vnholly a spectacle, and specially considering the time: the yeard, standings, and Galleries being ful fraught, being now amidst their iolity, when the dogs and Bear were in the chiefest battel, Lo, the mighty hand of God vpon them. This gallery that was double, and compassed the yeard round about, was so shaken at the foundation (that it fell as it were in a moment) flat to the ground without post or peece, that was left standing, so high as the stake wherevnto the Beare was tied.

"Although some wil say (and as it may be truly) that it was very old and rotten, and therefore a great waight of people, being planted upon it then was wont; that it was no maruaile that it fayled: and would make it but a light matter. Yet surely if this be considered, that no peece of post, boord, or stake was left standing: though we vrge it not as a miracle, yet it must needes be considered as an extra ordinary iudgement of God, both for the punishment of these present prophaners of the Lordes day that were there, and also informe and warne vs that were abroad.

"In the fal of it, there were slaine siue men and two women, that are come to knowledge, who they were and

where they dwelled, to wit, *Adam Spencer a Felmonger in Southwarke, William Cockram a Baker dwelling in Shordich, John Burton Cleark of S. Mary Wolmers in Lombard street, Mathew Mason seruant with Master Garland dwelling in Southwarke, Thomas Peace seruant with Robert Tasker dwelling in Clerken well.* The maydens names *Alice White seruant to a Pursemaker without Cripplegate, and Marie Harrison waterberer dwelling in Lombard street.* Nowe beside these that were thus killed out right, with the flat fal of the Galleries, strangely wrunge in peeces as it were by God himself, it could not bee but in such confusion, there must needes come great hurt to many. Howe many carried away death, as it were in theyr bosomes, that died the same night, or some little tyme after, the Lorde knoweth."*

Maitland (*Hist. of Lond.*, ii. 1382) thus briefly refers to this accident:—

"[The erection] being overcharged with spectators, on a Sunday in the year 1582, it fell down during the performance, whereby a great number of persons were killed and maimed."

E. V.

This book is in the Brit. Mus. Library, 4404. cc.

CHARLES VIVIAN.

41, Eccleston Square, S.W.

"SINOLOGUE" (4th S. xii. 267.)—This word means one who has studied Chinese affairs and speaks with authority upon them. It is from *Σίνα* (Ptolemy), which means China, or as much of it as was "veteribus notum."

I must say it seems to me an affected term, and one which has hardly any precedent, though I have heard the word *Egyptologue* applied to Sir Henry Rawlinson or his brother. Nor is it properly according to English usage, which by the termination "-logue" designates things, and not persons, *monologue, dialogue*, &c. The usual form is in "-er," as *astrologer*, or in "-ist," as *geologist*, or in "-ian" as *theologian*. It is quite correct as a Greek derivative, except that, as far as I can find in Scapula, the first part of the compound never happens to be a proper name. LYTTELTON.

"Celui qui connaît la langue chinoise, qui s'applique à l'étude de cette langue ou de l'histoire de la Chine. Etym. *Sina*, nom latin que les géographes modernes ont donné à la Chine (il provient de *Σίνα*, nom dans Ptolémée d'une localité de l'extrême Orient, et de *λόγος*, doctrine)."—Littré, *Dictionnaire de la Langue Française*.

A. L. MAYHEW.

Oxford.

EDMUND BURKE (4th S. xii. 5, 56, 217, 273.)—Prior, in his *Life of Burke*, Lond., 1826, includes the *Account of the European Settlements in America* amongst those works respecting the authenticity of which there is no doubt. EDWARD SOLLY.

* In this extract the spelling and punctuation of the original are preserved. For a list of John Field's other works, see Watt's *Bibl. Brit.* It does not appear from Newcourt that he had a benefice in the diocese of London.

MACKENZIE, THE AUTHOR OF "THE MAN OF FEELING" (4th S. xii. 189.)—In the account of the life of Mackenzie in the *Imperial Dictionary of Universal Biography*, it is stated that—

"His personal character presented a striking contrast to his works. His wife used to say to him, 'Harry, you put all your feelings on paper.' 'No man,' says Sir Walter Scott, 'is less known from his writings. You would suppose a retired, modest, somewhat affected man, with a white handkerchief, and a sigh ready for every sentiment. No such thing. He is alert as a contracting tailor's needle in any sort of business—a politician and a sportsman—shoots and fishes in a sort even to this day (1825), and is the life of company with anecdotes and fun.'"—"In person he was thin, shrivelled and yellow, kiln-dried, with something when seen in profile of the clever wicked look of Voltaire."

F. A. EDWARDS.

BOYER'S DICTIONARY (4th S. xii. 249.)—This excellent French Dictionary is one of the many good things resulting from the revocation of the edict of Nantz. The author, Abel Boyer, was born at Castres, in 1664, and, on the revocation, fled first to Geneva and subsequently settled in England. His Dictionary was prepared for the use of Queen Anne's eldest son, the Duke of Gloucester, and was published in 1699, only a few months before the young prince died. Boyer lived at Blacklands, near the College at Chelsea, and died there the 16th of November, 1729. He was the author of many valuable books besides the Dictionary, the most important of which are, *The History of William III.*, *The Life and Annals of Queen Anne*, *Life of Sir W. Temple*, *History of the Impeachment of the Ministry*, *Political State of Great Britain*, and the *Theatre of Honour*.

EDWARD SOLLY.

TIPULA AND WASP (4th S. xii. 248.)—I saw a hornet seize a large white butterfly and carry it into the air. Being embarrassed with the resistance of the large wings, the hornet flew on to the branch of an apple-tree, and then sawed off the wings of the butterfly, which fluttered down, one by one, at my feet. The hornet then went off with the body.

H. C.

I suspect that A. E.'s wasp had, as he suggests, "amputated the limbs [of the Tipula] for the purpose of more easily carrying off the body." Dr. Darwin records an instance of a similar amputation of the wings of a fly, in which this motive was obvious (see Kirby and Spence's *Entomology*, p. 561); and a similar case is recorded in *Young England* for November 1864, p. 247.

JAMES BRITTEN.

More than five-and-thirty years since, when I was an enthusiastic entomologist, I was in the habit of occasionally supplying a favourite wasp's-nest near Kensington Gardens with blue-bottle flies. The wasps and I grew so familiar in process of time that I was able, without fear of conse-

quences, to approach quite close to the aperture leading to the nest. I well remember on one occasion placing a partially disabled blue-bottle at some distance from the hole, and being much delighted at the proceedings of a wasp who, spying it out, attempted to carry it off to the nest. Two or three times he tried to fly with the blue-bottle, wings and all, to the storehouse, and failing to rise more than a very short distance from the ground, he deliberately dropped the fly, and quietly cut its wings off, one after the other. He then took up the wingless body of the still living fly, and successfully carried it off to the nest. Whether the buzzing of the fly irritated his naturally bad temper, or the resistance of the air to the wings impeded his flight, I could not and cannot now decide; but of the facts as I have described them I have the most vivid remembrance. I am, therefore, inclined to believe that A. E.'s wasp probably amputated Tipula's inconveniently long legs for the purpose of facilitating his transit through the air with its heavy body, either because they worried him or over-weighted him. FRANK SCOTT HAYDON.

Merton, Surrey.

"GLAIR" (4th S. xii. 209.)—MR. SKEAT has done good service in calling attention to the "interchange between s and r in the Teutonic languages," but, I think, he has been a little precipitate when he says of *glair* (the white of an egg), that he does not doubt "that it was named from the glaze (or shining appearance) of the skin of the white of egg when boiled." In the first place, is it true that the skin of the white of a boiled egg has a glazed or shining appearance? Let MR. SKEAT examine the next boiled egg he eats, and he will, I think, find that the skin is not only not glazed or shining, but is particularly dull.

In the second place, our *glair* is evidently the same word as the Fr. *glaire*, and this is defined by Littré and all French lexicographers as the white of a raw and not a boiled egg; and that this is so, is shown by the adj. *glairy* (Fr. *glaireux*), which means *viscous*, as the white of a raw egg is, and the white of a boiled egg is not.

Thirdly, is the word of Teutonic origin at all? for if not, it cannot have anything to do with *glaze*,* which, I presume, MR. SKEAT derives from the Teut. *glass*, although the Lat. *glacies* has very likely had some share in its formation (see Ed. Müller). If *glair* were of Teutonic origin, we should expect to find it (in some equivalent form) in High or Low German or Dutch; but it does not occur, nor is it to be found either in the Scandinavian dialects. I conclude, therefore, that we have derived the word *immediately* from the French, for *glaire* is found in French as far back

* I mean *directly*, as MR. SKEAT maintains it has. I am not discussing here remote connexion.

as the thirteenth century (see Littré, s. v.), and at that time it was we who were borrowing from the French, and not they from us. But where did the French get it from? Well, if they did not get it from the Germans or Normans (Scandinavians)—and I have given a very good reason for believing that they did not—they would probably get it from Latin or Celtic: and, if they got it from Latin, we should expect to find a corresponding word in Provençal, Italian, Spanish, and Portuguese. But this is precisely what we do find. In Old French, the word was sometimes written *clere** (see Littré), and in Prov. we find the white of a raw egg called *clara* or *glara*, whilst in Ital. it is *chiara*, and in Span. and Port. *clara*, words manifestly derived from the Low Lat. *clara* (Ducange) = *clara pars ovi*.

The reason that this derivation is not universally acknowledged seems to be because the French word does not now begin with *cl* as *clara* does, but with *gl*. But it will be noticed that in old Fr. we do find *clere*, and that in Prov. both forms, *clara* and *glara*, occur, and a Lat. *cl* has sometimes indubitably become *gl* in French. Thus *glas* (Prov. *clas*, knell) is allowed on all hands to come from the Lat. *classicum* (a trumpet signal). In *reinc-claude*† (greengage), again, the *c* is pronounced as *g*. See also Brachet, s. v. *glouteron*. A Lat. *cr* has similarly become *gr*, as in *gras* from *crassus*; and a simple Lat. initial *c* has frequently become *g* in French. For examples, see Brachet, s. v. *adjuger*.

This derivation of *glaire* from *clara* is, moreover, maintained by Diez, Scheler, Littré, Brachet, and more or less by Ed. Müller.

Other derivations are from A.-S. *glære* (amber), the Lat. *glarea* (gravel), the Scotch *glar*, *glare*, *glaur*‡ (mud, mire, slime, see Jamieson), and the Bret. *glaour* (saliva, or any viscous humour); but none of these have anything more than *sound* and some slight connexion in meaning in their favour, whilst *clara* has both meaning and sound, and what is worth infinitely more than sound—history.

F. CHANCE.

Sydenham Hill.

DERBYSHIRE KNOWN TO THE PHœNICIANS (4th S. xii. 265.)—J. B. P. says there are many places in Derbyshire bearing Phœnician names. This is something new to me, and I shall be glad if your correspondent will favour me with any local names of Phœnician origin either in Derbyshire or elsewhere in England. I am aware that a great many

* In Old French, *clair* (clear) is written *cler*. See Burguy.

† See Littré, s. v. and also s. v. *claude* (simpleton, from Lat. *claudius*), which he says some pronounce *glaude*.

‡ Jamieson refers these words (in one sense at least) to the Icel. *klar* (gluten); but this, as it also means *clear* (like the German *klar*), is very probably derived from the Lat. *clarus*.

of the river names of Great Britain and Ireland might be derived direct from Hebrew, Syriac, Egyptian, and Sanskrit, but there would be no ground for such derivations. R. S. CHARNOCK.

Gray's Inn.

MRS. PHILLIPS'S "APOLOGY" (4th S. xii. 127.)—Does not the Court err in following Mr. Allibone as to the particulars connected with this work? I possess a copy of what I am confident is the *original* edition, issued from time to time in eighteen numbers, and paged for three volumes; the title-page of the first has no date, that of the second is dated 1748, and of the third, 1749; yet Allibone gives three several editions in three volumes each, bearing these dates respectively, remarking in regard to the first of these alleged editions: "n. d. sed circ. 1724." Now, Mr. Allibone could never have seen the work, or he would not have assigned 1724 as the date of it, inasmuch as Mrs. Phillips, who was then but fifteen years old, gives in this work a narrative of circumstances occurring so late as her fortieth year, and ranging over the whole intervening period. Some copies are dated 1750, but they are merely the "remainder" of the same edition with new title.

The second edition, which I also possess, was "printed for G. Smith" in 1760-1. It has a mezzotint portrait of Mrs. Phillips, and her letter to the Earl of Chesterfield, which did not appear in the first, though it had been published separately in 1756, and is referred to under her married name, Muilman, by Mr. Allibone, who evidently did not know the identity of the two persons. She died in 1765. JACQUES GASTON DE BERNEVAL.

Philadelphia.

THE ORIGIN OF MUSIC HALL ENTERTAINMENTS (4th S. xii. 205.)—An entertainment under the name of "Comus's Court" was given at Ranelagh in 1754. Several advertisements of it are quoted in Lysons's *Environs of London*, 2nd edit., II., Part I., 100. This was some years earlier than the "Comus's Court" mentioned by G. A. Steevens.

W. H. HUSK.

THE ACACIA (4th S. xii. 209.)—In the old work in my possession, which has been once or twice quoted from in "N. & Q.," viz., *Les plus secrets mystères des Hauts Grades de la Maçonnerie Dévoilés*, I find at page ix. of the Preface the following passage:—

"L'Acacia, si renommé dans la Maîtrise, est pour rappeler la mémoire de la Croix du Sauveur du Monde, parce qu'elle fut faite de ce bois, dont la Palestine est remplie. C'est la raison pourquoi le Bijou du Grand-Maître est tel qu'il est ici tracé, Fig. IV."

The acacia alluded to will, I suppose, be the common locust-tree, about which Cobbett used to write. It is abundant in Palestine. The Fig. IV. alluded to in the extract above is a mere representation of the "Bijou." In its centre is a Calvary

cross, but the acacia is not apparent, as might be supposed from the reference. The artist intends us probably to imagine that the cross is one made of the acacia-tree! In Germany the avenues to the Catholic churches are generally formed of locust-trees, and I have heard it stated as a reason that the cross was made of an acacia. The German avenues are always of the common locust-tree.

JAMES HENRY DIXON.

"TOUT VIENT A POINT," &c. (4th S. xii. 268.)—"All things come round to him who will but wait." Vide *Tales of a Wayside Inn*. Perhaps Longfellow only gives it as a translation of the French; but it may now, I think, be fairly considered to have passed into an English proverb. SENNACHERIB.

If it is not at hand to mention an English proverb of exactly an equivalent expression, there is a Latin sentence at the close of a speech of Fabius (*Livy*, book xxii. chapter 39, *ad fin.*) very closely similar:—"Omnia non properanti clara certa que erunt, festinatio improvida est et cæca."

ED. MARSHALL.

Sandford St. Martin.

The following proverb, which was introduced by a Conservative statesman in his speech some time since, is, I think, of similar import to the French one, "The world is his who knows but how to wait."

W. DILKE.

Chichester.

VALUE OF MONEY, TEMP. EDWARD VI. (4th S. xii. 269.)—The fall of money in the early part of the reign of Edward VI. has nothing whatever to do with usury. When Edward VI. came to the throne, the coinage was in a shameful state of debasement. The loss suffered by the Norfolk churchwardens in 1551 was the difference between the value of the old coins and the currency by which they were replaced. See Hawkins's *Silver Coins of England*, p. 138. More information will be found in Ruding's *Annals of the Coinage*.

MABEL PEACOCK.

Bottesford.

WHILE=UNTIL (4th S. xii. 189.)—Lincolnshire and South Yorkshire.

J. T. F.

This is Cambridgeshire language, but I should think not peculiar thereto.

F. S. WARREN.

In Derbyshire the use of *while* for *until* is quite common. When a curate in the High Peak—a perfect home for archaic forms of expression—I have often heard my landlord say to his dog, for instance, "Stay here, while I come back, Bob."

A. HARRISON.

The former of these words is the one generally used for the latter in Notts.

ROBERT WHITE.

Workop, Notts.

It was an Irishman who said, that it was of no use buying a horse while he had a gig.

H. FISHWICK.

A TOPOGRAPHICAL SOCIETY (4th S. xii. 186.)—Certainly a Topographical Society is needed. It is somewhat odd that the suggestion should first be made in the pages of "N. & Q." from so distant a locality as the Punjaub; but I suspect that many of your antiquarian and genealogical correspondents would find most valuable assistance from such a society, if its work were carried on with accuracy and diligence.

Let us see what would be the objects of the Topographical Society.

1. To furnish material for bringing maps of England up to the latest date. From my experience, there is not in existence, including the Ordnance sheets, a single correct map of the environs of London. Roads that have been obliterated, and forests that have been turned into corn-fields, thirty, forty, and fifty years ago, are still marked; new roads are omitted; towns which have grown with the railways are still marked with two or three dots. Each new map of any county is still a copy of one older, and is often put forth with the boast that it is from the Ordnance survey,—itself the most imperfect of all.

2. To tabulate the names of all localities that have a name; not only villages and hamlets, but estates and manors. On p. 180 of the present volume, you did me the honour to mention the *Handy Book of Kent*. This volume is the first instalment of an attempt to undertake this very task; and, although a list of the manors, &c., was not given, it is only because the work of identifying their localities grew beyond expectation that it was abandoned for the present.

3. Tabular and descriptive records of historic sites.

4. Changes in the names of places.

5. Etymology of names.

6. The preservation (by engraving, *not photography*) of the aspect of places which have been improved away.

7. The country mapped according to its physical features, and its local characteristics of soil, climate, &c.

8. An Historic Atlas of England. As to this latter, it passes comprehension how some plan or other has been hitherto omitted by our leading geographers.

E. M. S.

"RAISE, RIZZARE" (4th S. xii. 168, 209, 279.)—I am obliged to H. K. for directing my attention to Delatre's work on the derivatives from Gothic in the Italian language. His derivation of *rizzare*, through *ritto*, *rectus*, from Lat. *regere*, and his suggestion that the Norse *resa*, *reise*, may possibly be traced to the same source, will not, I think, bear examination. The Latin *regere*, with its compounds *erigere*, *dirigere*, have their representatives in Ital. *reggere*, *erigere*, *dirigere*, with precisely the same meanings. *Rizzare*, with its derivatives, or

rather intensives, *diriztare*, *ridiriztare*, express a different idea under a different form, the meaning and form being closely allied to the Teutonic *reizen*, *raise*. The Teutonic *s* is frequently rendered in Italian by *z*, as *guazzalojo*, a watering-place, from *wassern*, *ruzzare*, to play, sport, from *rusten*, to rest, play.

The Latin *reg-ere*, and Teutonic *ris-an*, cannot be traced to the same root. The ideas they express are altogether different. *Reg-ere* has its earliest counterpart in Sanskrit *rāj*, to shine, to predominate, hence to govern, to set in order. *Ris-an* is connected with Sanskrit *hrish*, to rise, to elevate oneself. It was originally an intransitive or neuter verb, and so continued until the Goths formed out of *reisan* a secondary verb, *rais-jan*, as before explained.

J. A. PICTON.

Sandyknowe, Wavertree.

ST. JEROME (4th S. xii. 151, 236.)—Permit me to assure MR. BIRCH that, although I have not met with this saying attributed to St. Jerome, I do not mean to say that it is not to be found in his writings; on the contrary, from his own expressed dislike to all heathen writers, especially in his latter years, it is more than probable that he *thought*, and, perhaps, has said somewhere or other, that they "were inspired by the devil and his angels."

It will not do, however, to pin one's faith upon all that Jerome says, or to take him as an unerring example of consistency, for in his Epistle 84, *Magno Romano Oratori*, he plainly acknowledges that he himself was a horrorer from these very writers: "in opusculis nostris, secularium litterarum interdum ponamus exempla; et candorem Ecclesiarum ethnicorum sordibus polluamus"; and that he did so, on the very best precedent—the practice of the sacred writers themselves: "Quis enim nesciat," he asks, "et in Moyse, et in prophetarum voluminibus quadam assumpta de gentiliis libris, et Solomonem philosophis Tyri, et nonnulla proposuisse, et aliqua respondisse?"

The quotation from Theophilus of Antioch is a very faithful translation of the original. But is MR. BIRCH correct in his impression, that of the Fathers of the "first and second century," "there is not one of them, on the same subject, who has not said the same thing"? I have read what are called the *Apostolic Fathers* carefully, but do not seem to remember that they have anywhere said it. MR. BIRCH may have read them to better purpose, and I am sure if he has found such passages, he will obligingly favour me with the references.

In Tatian and Athenagoras such sentiments are of frequent occurrence. Against this, however, it must be borne in mind that a belief in demoniacal possession and influence was quite general in early times. Of the *ἐνεργούμενοι*, or *demoniacs*, we

find constant mention in the primitive writers; and so firm a hold had this belief in their existence got possession of men's minds, that, in the latter end of the third century, the order of the Exorcists was constituted with especial reference to these persons, and also the *Catechumens*, who were obliged to submit to an exorcism of twenty days before they were admitted to baptism.

EDMUND TEW, M.A.

SAMUEL BAILEY OF SHEFFIELD (4th S. xi. 344, 384.)—The review of Bailey's *Essays on the Pursuit of Truth*, in the *Westminster* for Nov., 1829, is not from the pen of James Mill. If MR. IRELAND will refer to the late General Thompson's *Exercises*, 2nd ed., vol. I. p. 152, he will find the article reprinted, opening with the passage he has quoted.

J. B.

Melbourne, Australia.

BEDFORD HOUSE: THE COLUMN IN COVENT GARDEN (4th S. xi. 255; xii. 213.)—The column referred to was removed before 1829. I have a distinct recollection of the centre of the market being occupied by a short fluted stone column on a high square base, and surmounted by a ducal coronet. The upper part of the column had four arms for lamps, and the base bore the inscription, "Erected by John, Duke of Bedford, 1824." I remember, when a boy and the proprietor of a miniature theatre, being possessed of a pantomime trick by which a box or tub, or something of the kind, was transformed into a representation of this erection.

W. H. HUSK.

EPITAPH AT MANCETTER (4th S. xii. 245, 276.)—It has occurred to me, from the style and spelling of the epitaph, that it was older than the time of Pope: and that it was probable that the poet had read or heard of it, and had adopted the idea in his beautiful elegy. It seems, also, hardly probable that a person inditing an epitaph should perpetuate a plagiarism.

W. F. F.

"COCK-A-HOO" (4th S. xi. 211, 321, 474; xii. 59.)—I have now before me a transcript of the rare old play of *Jacob and Esau*, 1568 (for a general criticism of it, see Mr. Collier's *Hist. of Dram. Poetry*, vol. ii, pp. 247-250), in which this proverbial expression occurs:—

"Then faith cock on boupe, al is ours, then who but he?"

I may mention that in the same play there is this proverb: "The blinde cate many a fyve."

S.

THE GRIM FEATURE (4th S. xii. 85, 191.)—The use of the word *feature*, as signifying the entire bodily form, is very uncommon, even with those old writers who alone employ it in that sense. The well-known instance from Milton's *Paradise Lost*, strange to say, is not quoted by Richardson among his examples. I was interested at finding

in that charming little book, Abp. Trench's *Select Glossary*, a quotation from one of Milton's prose works (*Areopagitica*), in which he uses the word exactly in the same way as in his *Paradise Lost*:—

"We have not yet found them all [the scattered limbs of truth], nor ever shall do, till her Master's second coming; He shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection."

J. DIXON.

ACTORS WHO HAVE DIED ON THE STAGE (4th S. xi. 14, 63, 126; xii. 26.)—The latest instance, as mentioned in the *Athenæum*, 30 Aug., 1873, p. 283, may, perhaps, be added to this list. M. Victor, a comedian, well-known in the provincial towns of France, while performing in Lyons in a comic character fell down, and was taken up dead."

H. A. ST. J. M.

[Still later, a poor ballet girl has been burnt to death at the Alhambra.]

CLOMB (4th S. xii. 209, 235).—This word is not confined to Devon. Wright (*Dictionary of Obsolete and Provincial English*) gives "*Cloam*, s. common earthenware, Cornw. *Cloamer*, one who makes it." "*Clome-pan*, a pan for milk, Norf." "*Cloom*, s. clay or cement."

JAMES BRITTEN.

"AS LAZY AS LUDLAM'S DOG" (4th S. xii. 187, 239.)—Apropos of this, who knows anything concerning Old Cole's dog, or Old Cole himself?—

"And so, like Cole's dog, the untutored mome
Must neither go to church, nor bide at home."

These lines are said to be by Taylor the Water Poet. But whence comes the sentence, "The pride of old Cole's Dog, who took the wall of a dung-cart, and got his guts squeezed out"?

GEORGE R. JESSE.

Henbury, Macclesfield.

RED AND WHITE ROSES (4th S. xii. 4, 179, 217, 258.)—DR. BREWER really continues in error in this matter. MR. BRITTEN has shown that his information on one part of the subject was not written by Withering himself, but by the editor of the seventh edition of his works. But had it been otherwise, a writer of the eighteenth century would be much too antiquated to be regarded, at the present day, as an authority in science or medicine. In reference to the other part of the question, I must submit that the last British Pharmacopœia, which was composed by picked physicians, specially appointed, from the London, Edinburgh, and Dublin Colleges, assisted by Professor Redwood of the Pharmaceutical Society, and Mr. Warrington of Apothecaries' Hall, is the most competent modern authority that can be selected to speak on it. And what does it say? Of the white rose nothing. Of the *Rosa centifolia* (or cabbage rose) nothing, except that it is directed (p. 271) to be used for making rose-water, which certainly cannot be

dignified by the name of a *remedy*. On the same page will be found the *Rosa Gallica* (red rose or *la rose de Provins*). It has been stated that this forms the basis of several astringent pharmaceutical preparations. We shall find that there are only three preparations altogether, and these of a very insignificant character; the confection, the syrup, and the acid infusion. The first is simply a combination of the petals and sugar; the second a watery infusion made into syrup with sugar; and the last an infusion to which diluted sulphuric acid is added. So much for its forming the basis of several pharmaceutical preparations of an astringent nature.

As this work does not treat of the medical qualities of the preparations, I am compelled now to go a little farther back. I shall refer to the translation of the last London Pharmacopœia, and likewise of the Edinburgh and Dublin Pharmacopœias, by Dr. Nevins, who, besides being a member of the London College of Physicians, was a lecturer on chemistry and botany. Of the confection he says, it is chiefly employed to give form to pills, and is "slightly astringent." Of the syrup: "This syrup is only used for the sake of its colour and flavour." Of the acid infusion: "It is much, but unwisely, used for the exhibition of disulphate of quinine"; and, after pointing out a better vehicle, he adds, "the omission of the roses does not occasion any diminution in the efficacy of the medicine"; whereby his opinion of its unimportant character may be readily gathered.

Let me not, however, be misunderstood. The Gallic rose and the cabbage rose, as is well known, are both red; yet the first is slightly astringent, whilst the latter is mildly aperient. But to allow the one or the other to be placed in the category of anything like potent remedies would be to mislead. An error must always be an error, even when found in "goodly company" (unholy alliance!), and can never be even "almost adorable."

MEDWEIG.

DR. BREWER has shown very clearly his grounds for belief in the astringent properties of the red rose (which I did not call in question); but his extracts do not bear upon the point at issue—the different properties of red and white roses—as to which I am still unconvinced. The rose which has "laxative" properties is, according to Pereira (ed. 4, vol. ii., Part 2, p. 289 *et seq.*), *R. centifolia*, which, as well as *R. Gallica* ("the French or red rose") is a red-flowered species.

JAMES BRITTEN.

NORWEGIAN WOODEN HOUSES (4th S. xii. 227, 275.)—A. J. H. will find a full account and plans of these in the *Architect* of March 1, 1873.

A. S.

AN OBITUARY (4th S. xii. 174, 237.)—A periodical such as BELISARIUS desires was published

during the year 1869 by Nichols & Son, and Hardwick of Westminster. It was entitled *The Register and Magazine of Biography: a Record of Births, Marriages, Deaths, and other Genealogical and Personal Occurrences*. It is an exceedingly interesting work. The editor, however, was obliged to inform his correspondents at Christmas, 1869, that the public had "not given it an adequate support," and so with the number for December it was discontinued. This is very much to be regretted, as, at the present time, we have no work to take its place.

H. B.

It is all very well to suggest that such a thing is necessary, and to agree with the suggestion most heartily as I do, but the question is who is to pay for it. The *Gentleman's Magazine* has given it up, having previously been shown the example, one by one, for years past, by most of the other monthlies. *Blackwood's Magazine* gave up its useful obituary notices very soon. No doubt MR. CROSSLEY and BELISARIUS were both subscribers to *The Register and Magazine of Biography*, one of the most carefully edited publications of the kind we have ever had; but that very few could have taken it is clearly shown by the publishers having to abandon the publication.

Mr. Palmer, in his *Index to the Times*, a work of the most extraordinary labour and paramount usefulness, began by "indexing" births, marriages, and deaths; then he, some time ago, left off, and put notes to the effect that it was useless giving them, as they could all be obtained at Somerset House!

OLPHAR HAMST.

SIR JOHN STODDART (4th S. xii. 136, 196, 237.)—On what authority is the *New Times* condemned by MR. JACKSON in the terms he uses? Does he write from his impressions of the paper at the time? Because, in a contemporary work on the *Periodical Press*, to which I referred on p. 189 of this volume, I find the *New Times* spoken of very highly. For example, on p. 100, we read that the *New Times* and *Morning Post* were favourable to the Cabinet:

"The first of these morning Ministerial journals had its rise in the discussions that occurred in the *Old Times'* establishment, relative to the Corn Bill. . . . This paper, it must be confessed, is better written than it is conducted."

Then after some criticism on its types, and the large size of its capitals, the author says:—

"Notwithstanding all this, it is the second best Ministerial paper in the metropolis. . . . But despite of this, there is not in London a publication that is more deserving of an occasional perusal" [and what newspaper of the present day is worth more?] "than *The New Times*. . . . It is very generally circulated, nevertheless, among persons of a higher sphere."

And much more. But I have already done the author enough injustice by these garbled extracts.

OLPHAR HAMST.

DICK BARONETCY (4th S. xi. 403; xii. 86, 138, 257.)—It would appear that the great Protector was not so black as he is usually painted, from an entry in the "Council Books," where we find that Cromwell granted a pension of five pounds a week to Sir Andrew Dick (the ancestor of Sir Charles Dick, the present claimant) for the support of himself and family. This looks as if the State (as represented in the person of Cromwell) then acknowledged its indebtedness, the sum originally lent being 52,148*l.*, a very small portion of which was refunded by Charles II., who also, though very tardily, granted a yearly sum to the Dick family of 132*l.*

JOHN A. FOWLER.

In the *Herald and Genealogist* for October, No. 45, there is an article by "S." entirely disposing of this mythic baronetcy.

SETH WAIT.

"ACHEEN" OR "AKHEEN" (4th S. xii. 209, 256.)—It seems that the *ch* in this word should be pronounced soft, as it is sometimes spelt Atcheen. In the *Grammar School Dictionary* (1868) the pronunciation is given as Atchēen (with the *ch* soft). I have also seen the name spelt Achem and Achen, but never with the letter *k* (Akheen).

F. A. EDWARDS.

HENRY HALLYWELL (4th S. xii. 209, 255.)—In addition to the works already named there are the two following:—

1. "The Excellence of Moral Vertue, to which is added a Discourse of Sincerity. London, Printed for James Adamson at the Angel and Crown in St. Paul's Churchyard. 1692."

At the end of this work is a list of books "Printed for and sold by J. Adamson," and amongst the "Books Written by Mr. H. Hallywell" is:—

2. "An Improvement of the Way of Teaching the Latin Tongue by the English, suited with variety of Examples to each particular Rule. To which is added, the way and manner of framing an Oration in all its parts, with Paradigms of short Speeches, fitted for the use of young Beginners."

G. W. N.

Alderley Edge.

"He printed several theological pieces which range from 1673 to 1694, and a list of which is given in the *Bibl. Brit.* He was an opponent of the Society of Friends, and one of his works is entitled *An Account of Familism as revived by the Quakers*."—*Lower's Worthies of Sussex*, 1865, p. 345.

JNO. A. FOWLER.

ROUMANIA (4th S. xii. 227, 265.)—See Wilkinson, *A Historical and Statistical Account of Wallachia and Moldavia*, 8vo. Lond., 1820; Colson (F.), *Nationalité, &c., des Moldo-Valaques*, 8vo. Par., 1862; Colson (F.), *De l'État Présent, &c., des Principautés de Moldavie, &c.*, 8vo. Par., 1839; Carra (J. L.), *Hist. de la Moldavie, &c.*, 12mo. Jassy, 1777; *La Valachie, la Moldavie, &c.*, [by C. Pertusier], 8vo. Par., 1822; *Note sur les*

Principautés unies de Moldavia, &c., 8vo. Lond., 1864; Golesco (A. G.), *De l'Abolition du Servage dans les Principautés Danubiennes*, 8vo. Par., 1856; Wolf (And.), *Beiträge zu einer Statistisch-Historischen Beschreibung des Fürstenthums Moldau*, 8vo. Hermanst., 1805; Karacsay (F.), *Graf, Beiträge zur Europäischen Ländeskunde*, 8vo. Wien, 1817; *Notice sur la Roumanie*, Par., 1868; and Engelmann (W.), *Bibliotheca Geographica*, Leipzig, 1858, under Moldau and Wallachei.

R. S. CHARNOCK.

Gray's Inn.

Miscellaneous.**NOTES ON BOOKS, ETC.**

Index Expurgatorius Anglicanus. By W. H. Hart, F.S.A. (J. R. Smith.)

MR. HART has published the second part of his catalogue of the principal books which have been suppressed or burnt by the hangman in England, or which have brought down censure or prosecution on authors, printers, or publishers. The second number is even more interesting than the first; its record of brutal cruelty, as well as other vindictiveness, against those who not only thought in private, but wrote and published fearlessly, is enough to make any reader stand aghast. There was a sublime simplicity in some of the condemned writers. When Bastwick, only for stating that bishops and priests were the same order of ministers, was sentenced to pay 1,000*l.*, to be excommunicated and degraded, to have his book burnt, to pay the costs of his prosecution, and to remain in prison till he recanted, Bastwick calmly replied:—"that is till doomsday, in the afternoon."

Chi era Francesco da Bologna. (Pickering.)

THIS is the second edition of a little book, in which Francia Raibohoni, or otherwise Francesco da Bologna, is described as having even more varied talents than those he is known to have possessed. Francesco is said to have died, overcome by his emotion at seeing Raffaele's *St. Cecilia*.

The Junior Local Student's Guide to Latin Prose. By R. M. Millington, M.A. (Relfe Brothers.)

THIS useful work contains the pieces given for rendering into Latin prose, and the critical questions set in the Oxford and Cambridge local examinations from the commencement to the present time. Mr. Millington's name is warrant for the quality of this manual. The aids now afforded to students of ancient and modern languages remind one of Prior's lines:—

"For some in ancient books delight,
Others prefer what Moderns write;
Now I should be extremely loth
Not to be thought expert in both."

Notes on Beds and Bedding, Historical and Anecdotal. By James N. Blyth. (Simpkin & Co.)

THE weather is approaching which will give additional interest to this pleasant little essay. The subject is treated down to the present period, beginning from that momentous time when Adam fell into a sleep, of which the Mother of all Men was the awakening.

Meted Out. An Original Modern Drama. In Four Acts. By Dr. Vellère. (French.)

DRYDEN and Davenant produced a *Tempest*, to show, probably, how Shakspeare ought to have dramatized the subject. Dr. Vellère has written a play to show how plays ought to be written. There is a mad maiden in it, who persistently calls for her "babe," to whom a sensible friend remarks, "My dear Kate, you have no child,—at

least, not now; you must remember it was twenty years ago!" To which the lunatic maiden, recovering her senses, replies to the effect that to find her babe, whom she remembers, transformed into a young man, of whom she knows nothing, would not be finding baby at all. Dr. Vellère is very original, and his drama would have no ordinary success.

IN reference to the example of *dialectical pronunciation* given in No. 301, p. 279, Mr. A. J. Ellis (25, Argyll Road, Kensington, W.) requests that his correspondents will follow the directions there given. No one who has written to him has attempted to do so. Hence it is impossible for Mr. Ellis to use what they have written, as any attempt to give the pronunciation from the MSS. received would be in nine words out of ten pure *guess-work* on his part; and he cannot palm off *guesses* for *evidence*. It is better not to lead at all than to mislead.

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Wanted by Henry Augustus Johnston, Kilmore, co. Armagh.

Notices to Correspondents.

Our next number will contain the first of a series of papers relative to the deposing power of Parliament in the cases of Edward II., Richard II., Charles I., and James II.

G. J. C.—The text said to have been taken by the Rev. W. Jay (*Exod.* iv. 4), "Take it by the tail," is a ben trovato story.

J. H. B.—For an account of Gilles de Retz, Marquis de Laval, Maréchal de France, the reputed original of Blue Beard, see Mezerui. He seems to have been as brave and able a general in the wars of the English in France, as he was infamous in every relation of life, social, domestic, and religious. He was strangled and then burnt in 1440, at Nantz, for a state crime against the Duke of Brittany. If there is any recent publication detailing the life of Gilles de Retz, we should like to be informed of it.

T. Q. C. AND OTHERS.—All communications on the subject of *English Dialectology* should be addressed to A. J. Ellis, Esq., 25, Argyll Road, Kensington, W

PEMBROKE asks who wrote—

"The weary springs of life
Stand still at last."

He will find—

"The weary wheels of life at last stood still,"
in Dryden and Lee's *Œdipus*, Act iv. sc. 1.

J. M. F.—The first series of what came to be called the Dance of Death was published by Marchand, Paris, 1485, under the title *Chorea Machabreorum*, or *Danse Macabre*.

C. O. L.—"Nam miserorum non secus ac defunctorum obliviscuntur" occurs in *Pliny's Letters*, lib. ix., ep. 9.

H. J. G. (Ashampstead).—Forwarded to Mr. THOMAS.

EPSILON.—The saying has been attributed to many. See "N. & Q.," 4th S. ix. 426, 489, x. 58, 81.

R. A. T.—Baldachin is from the Italian baldacchino, signifying a piece of furniture which is carried or fixed over sacred things, or over the seats of princes and persons of great distinction, as a mark of honour. It is supposed to have been derived from the ancient ciborium (κιβώριον, a large cup or vase). An isolated building, placed by the early Christians over tombs and altars, was called a ciborium. See *Knight's Cyclopædia*. As the revision of the translation of the Bible is now proceeding, it would be premature at the present moment to pronounce any opinion on the rendering you give.

BRISTOL.—The most ancient name on record is *Caer Ode*, the city of the gap or chasm, through which the Avon flows. Bristol is said to have been split in nearly fifty different ways, chiefly variations of *Bregestow*, probably—Brigg, s., a bridge, or Brice, a rupture, and Stow, s., a place, thus—*Caer Ode* of the Britons.

ALPHRED TODD (Luther's distich).—See "N. & Q.," 3rd S. xl. 331, 449.

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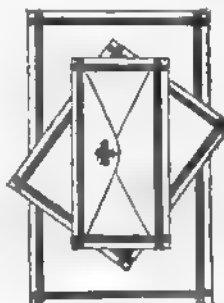
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LONDON, SATURDAY, OCTOBER 26, 1873.

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Notes.

WAS EDWARD II., RICHARD II., CHARLES I., OR JAMES II. DEPOSED BY PARLIAMENT?

No. I.—EDWARD II.

It is desirable to notice some new facts of English history set forth in Dr. Freeman's recent work on the *Growth of the English Constitution*. Put shortly, they seem to come to this: that the sovereign has never been deemed to have any hereditary right to the crown; that, in effect, the crown has always been deemed elective, that, at all events, Parliament has always been considered as having conferred the right; that it has repeatedly assembled itself and acted without the assent of the sovereign, and that it has repeatedly deposed the sovereign, and asserted the power of doing so at pleasure. That Dr. Freeman may not be misrepresented, his own words are here quoted:—

"The Parliaments of the 14th century exercised all the power which our Parliament exercises now, together with some which modern Parliaments shrink from exercising. The ancient Parliaments demanded the dismissal of the king's ministers, they put his authority into commission, if need called for such a step, they put forth the real and greatest power, and deposed him from his kingly office" (p. 106).

He speaks of "Parliaments which overthrew Richard II. and Charles I.," and though he does not mention the earlier instance, he implies that

Parliament deposed Edward II. (p. 104). "In the eyes," he says, "of a man of those ages it was not the King who created the Assembly, but the Assembly which created the King" (p. 131). "The Assembly which deposed Richard II. and elected Henry IV., though summoned by the King, was not opened by his commission, and acted only as estates of the realm" (p. 132). And, lastly, he says that "the tribunal before which Charles I. was arraigned did but assert the ancient law of England, and did but assert a principle which had been acted on, on fitting occasion, for 900 years, when it told its prisoner that all his predecessors and he were responsible to the Commons of England" (p. 157; and he says that "Charles was forgetful of the fate of Edward and of Richard," *ibid.*). Now it is asserted, in opposition to these statements, that, as a matter of historical truth, these are not facts; and that, in point of fact, Parliament has never asserted or exercised any such power; neither has the nation ever sanctioned the assertion of any such power by Parliament or the Commons. In maintaining this against Dr. Freeman, the writer is upheld by the highest authorities. Thus Blackstone says—"There is no instance wherein the Crown of England has ever been asserted to be elective, except by the regicides at the infamous and unparalleled trial of King Charles I." This statement is declared by Dr. Freeman to be "monstrous"; but it is reproduced by that learned writer, Mr. Serjt. Stephens, in his *Commentaries*, where the same words are found, only leaving out the epithet "unparalleled," which, says Dr. Freeman, "might have been allowed to stay." But Mr. Serjt. Stephens, in omitting that word, implied that the murder of Charles I. was not unparalleled, and that it was an act of the same character as the murder of Edward II. and Richard II.; that is, that it was simply the murder of a sovereign who at the moment of his murder was rightful sovereign of England. Dr. Freeman derides this view, but it is undoubtedly, as a plain matter of historical truth, the fact, and can be proved to be so on the authority of Parliament itself. He decries the authority of lawyers as of no weight; it is in vain, therefore, to cite against him the testimony of great constitutional lawyers, such as Lord Hale, who speaks of the accession of Henry IV. simply as a usurpation. He might possibly pay more respect to the authority of the great statesman, Burke, who wrote one of the best of his works to uphold the contrary view of English history which it is here proposed to maintain.

But there is a higher authority than that of lawyers and statesmen; one which on this question is supreme, the authority of Parliament itself; and on that authority it can be shown that, as a matter of historical truth, Parliament has never assumed or asserted any such power. In point of fact Parliament not only has never considered itself

legally assembled, but has never really been assembled, without the assent of the sovereign, and has never taken upon itself to depose a sovereign. Dr. Freeman has fallen into the error noticed by Burke and by Coleridge—the error of being imposed upon by mere names and forms (the very error which he imputes to lawyers), and forgetting the reality in the name, the form, and the phrase. The sovereign has always been held to have as clear an hereditary right to the throne as the peers had to their titles or estates; and even after the Revolution it was held by a court of law, in which Holt sat as Chief Justice, that the peers' right to their titles is as indefeasible as their right to their estates, a decision which Mr. Hallam declares constitutional. And so the hereditary right to the crown has always been recognized, and has never been questioned by Parliament; nor has it ever been set aside, except either by armed usurpers, merely exercising force, or, if lawfully, then by a free Parliament, assembled freely by the sovereign, himself at freedom. It is true that, as Mr. Burke said, very frequent examples occurred in the Saxon times where the son of the deceased king, if under age, was passed over, and his uncle, or some remoter relation, raised to the crown; though there is not a single instance where the election carried it *out of the blood*. But that was because the succession was not settled; and, indeed, as Mr. Burke observes, it is doubtful whether the Saxons ever attained a regular rule of succession. Their polity was formed slowly, and the monarchy was extremely irregular. To deduce any constitutional doctrines from those rude and turbulent times is, as that great statesman argued, utterly absurd. The rules of descent, even as to property, were not then settled, much less constitutional doctrines. Even after the Conquest, the importance of settled rules of succession was not so far perceived, but that some departures from it occurred; never, however, without a mixture of force and violence, nor without a colour of hereditary right. Thus, the struggle between Stephen and Matilda led to the arrangement under which Henry II. succeeded; and the accession of John was regarded as a usurpation, for which reason he sought to secure it by the murder of his nephew. After Henry III., from whom all subsequent sovereigns deduced their title, the hereditary right of succession was always recognized; and thus, on the deposition of Edward II., his son succeeded as a matter of course. In no instance has the hereditary right been disregarded by Parliament. Nor has any free and lawful Parliament ever deposed a sovereign, or asserted its power to do so. On the contrary, it has always, and down to our own times, solemnly disclaimed any such power.

The acts of deposition Dr. Freeman alludes to were all done by rebels, who merely exercised armed force, and assumed to themselves the name

and functions of Parliament, without the least atom of real Parliamentary authority, and still less any national sanction or assent to their atrocious and nefarious acts. It is the essence of Parliament that it should be free; and under armed usurpers of the royal power a free Parliament never can be assembled. Nor, in point of fact, has a real Parliament ever sanctioned any such acts of usurpation. In the fourteenth century, as in the thirteenth, ambitious nobles often sought to assume to themselves the whole power of the state under the name of Parliament. Thus, in the reign of Edward II. the barons contended that the officers and ministers of state should be responsible to *them*. The Parliament of Edward II., which met at York, and to which a larger number of peers and eminent men were summoned than had ever before been assembled, asserted the constitutional doctrine "that all laws respecting the estate of the Crown, or the realm and people, must be treated in Parliament by the king with the assent of the prelates, earls, barons, and commonalty of the realm." That is, of the whole body of the Parliament lawfully summoned; a real and free Parliament. The assertion of this principle by a Parliament, with the full assent of the sovereign, shows that the real dispute was not between the sovereign and the Parliament, but between the sovereign and a few ambitious nobles; in short, between the Crown and an oligarchical faction. Parliament did not depose Edward II.; it was, as Dr. Lingard says, "the prelates and barons in the queen's interest"—the queen being an adulteress in rebellion. This faction (assuming, as the historian says, "the power of the Parliament") resolved that "by the King's absence" (driven away by armed rebellion) "the realm had been left without a ruler, and they proceeded to raise the son—a mere boy—to the throne, in order that they might govern in his name." (Lingard, vol. iii. p. 3, c. 1). They seized the person of the king and put him in prison, and murdered his ministers, without any pretence of sanction from Parliament, not then sitting. Thus, they virtually deposed him; for a king in prison is already deposed. Some of the peers and prelates had joined with them, but only under the idea that they were going for a change of ministers, and with no idea of a deposition. This was the act merely of a body of rebels, who pretended, indeed, to convene a parliament in the name of the old king, but who had him in close custody; so that the writs had no validity. And this was not a mere irregularity; it went to the very essence and existence of the pretended Parliament. For, as the sovereign was in custody, his ministers murdered, and his enemies in possession of an armed force, Parliament became a mere farce, and had no real existence. The old king's friends durst not act, or even attend; most of them were absent; the principal prelates refused to attend and sanction measures obviously

unconstitutional; and the pretended deposition was obtained by terror and force of arms. The faction, conscious of its utter invalidity, proceeded to extort from the imprisoned king an act of abdication. This, however, being extorted from a prisoner, had, of course, no real validity, and in the view of all honest men Edward II. still continued king. Hence he was secluded and murdered: but before his death was known, some of the first peers of the realm raised an armed force to restore him. They were unsuccessful, as the rebels had a superior armed force; and the chief supporter of the king—the Earl of Kent—was executed by sentence of the pretended Parliament. So conscious were the faction of the utter illegality of their previous acts, that in the first pretended Parliament convened by the boy king, to sanction the deposition of his father, they got an act of indemnity for themselves, reciting that the old king was in custody, which necessarily implied illegality. Thus, the very first act of the pretended Parliament confessed the invalidity of the deposition; for it implied either that Parliament had no power to depose, or that it was no real Parliament which had asserted the power, for otherwise there would have been no need of an act of indemnity. This act, and also another affirming the illegal exile and attainder of the late king's ministers, the Despensers, purported to be passed only "at the *petition* of the commonalty before the king and his council in Parliament, with the assent of the prelates, earls, and barons, and other great men there assembled"; that is, the faction and their dependants; the commons not really being represented in Parliament at all. In truth, it was no real Parliament; and there was no real Parliament until the Parliament of 4 Edward III. That was the first free and lawful Parliament assembled after the 17 Edward II. And what did it declare? It emphatically declared that the deposition of Edward II. was not lawful, and was not the act of Parliament, for it attainted Mortimer, the leader of the rebellion against him, and it reversed the attainder of the Earl of Kent, and of all those who were engaged with him in the attempt to restore Edward II. (*Rot. Parl.*, 4 Edw. III.). And afterwards, in one of the fullest Parliaments ever held in those times, fifty peers being summoned, it was declared that the confirmation of Spenser's attainder should be reversed, because the confirmation "was made by King Edward III. at such time as Edward II., his father, *being very King, was living at the same time and imprisoned, and could not resist the same*; and that, therefore, it was unlawful: whereupon, by full consent, the King reversed the repeal of the revocation, and confirmed the revocation of the attainder" (*Rot. Parl.*, 21 Rich. II.). Thus, therefore, Parliament was no party to the deposition of Edward II., which was the act of a small but powerful faction assuming the name and function of Parliament,

only for the purpose of usurpation, without the sanction either of Parliament or of the nation, and simply perpetrating a most nefarious crime by means of armed force. So it was declared by Parliament itself. So it was in the subsequent case of Richard II., and so it was in the case of Charles I.; and this the writer is prepared to prove in ensuing papers.

In the meantime, I will only add, that the hereditary right (which, previously, had never been departed from since the Conquest, except through violence) was consistently recognized; and thus on the deposition of Edward II. the right of his son was recognized as a matter of course. W. F. F.

CURIOUS INSCRIPTIONS OVER BED-CHAMBERS.

In an old farm-house—Bucksteep Farm, Dallington, Sussex—the following quaint and apposite inscriptions meet the visitor's eye on entering the different bed-chambers:—

Over the Master's Room.

"For Masters and for Dames it is
A very troublesome thing
To govern well their family,
And to good orders bring.
Therefore I pray take care that you
Shew good examples to all
In leading well your lives all here,
And then upon them call."

The daughters' sleeping apartment is an inner chamber, guarded, as it were, by the master's room:—

Over the Daughters' Room.

"All you young maidens here on earth
Consider well and do that part
In serving God and Christ his Son;
Pray never leave that work undone,
For since it was our Saviour's will
That all his laws we should fulfil,
In living chaste and honest too
That you may not your souls undo."

Over the Children's Room.

"Dear children, when these lines you see,
Do not forget to think on me,
For what intent I have this penned.
That you may all your lives amend
In taking heed unto your ways,
And always giving God the praise,
That you may run that happy race
That Heaven may be your dwelling-place."

Over the Friends' Room.

"Dear friends, there is a day to come
In which we must part all
Into the earth, for that we know,
Before the judgment call;
Therefore let us look to our ways
In all our lives and actions here,
And not offending with our tongue,
But all our works in truth be done."

Over the Sons' Room.

"Oh, you young men that here shall lie,
Consider well that you must die,
And after death the judgment day.
Be just and true, therefore, I pray,

And do not curse, lie, swear, at all,
Lest that should prove your downfall.
In leading your lives on earth well
You may escape that pit of hell."

Over the Visitors' Room.

"With all good people that do come
Into this chamber or lodging room,
May take their rest and sleep all night,
And live as tho' they appear so bright
As the sun in the sky,
And so to live eternally
That when their sorrowful days are past
They may all happy be at last."

The inscriptions are in gilt letters on black boards placed just over the bed-room doors, and are now much defaced with age. The house is a large square stone building, with a fine old oak staircase, and is probably an old family mansion. It is now in the occupation of Mr. J. Harria, and is the property of G. Darby, Esq., late M.P. for Sussex.

R. LUCK.

Temple.

DOTHEBOYS HALL.

I have recently received a letter from an old friend and schoolfellow, which appears to me so far to exceed the interest of a merely private letter that I have obtained his leave to send a copy of it to "N. & Q." I am sure that all who feel an interest in Dickens's writings will be glad to read a communication which throws some light upon one of his most famous fictions. My friend writes from Bowes, in the North Riding, a village in the neighbourhood of the classic ground of *Rokely* :—

"We came here as it is on the way to where we are going; it is my father's birthplace. It is a very fine country—fresh mountain air. *Dotheboys Hall* is still here, no longer a school. Mr. Shaw, the original of Squeers, married a Miss Laidman, who was a sort of cousin of my father. The school buildings are pulled down, but the house (*Dotheboys*) is still a very nice handsome one, with large offices, cow-houses, &c. We learn from our landlady that in the room where we are now sitting (Unicorn Inn, Bowes) Dickens had lunch the day he and a friend rode over from Barnard Castle to see and make sketches of Mr. Shaw's school, and this same old lady, Mrs. Highmoor, waited on them. Dickens was only here that day, but he stayed longer in Barnard Castle, and got a great deal of gossip, not too true, about the school from one —, a quondam usher of Shaw's, and a 'bad lot,' who had indeed been turned off for bad conduct.

"Mrs. Highmoor tells me, as indeed my father always says, that *Dotheboys Hall* is a most exaggerated caricature. But somehow the description was in some respects so correct that everybody recognized it. Poor Shaw quite took it to heart, and did no more good, got childish and paralytic, and soon died. The school went down fast. Mrs. Shaw also died broken-hearted. But a good deal of money was left behind. Mrs. Highmoor says there were an immense number of boys, that Mr. Shaw chartered a special coach to bring them from London (this place is on one of the great coaching roads between York and Glasgow), and that there was great joy in the village on the arrival of the coach and its precious freight,—quite the event, in fact, it was. She says the boys were used very well, and fed as well as could be expected for

20s. a-year; that there might be things wrong, but no complaints were ever made; that Shaw made money, because on his own farm he grazed the cows and fed the sheep and pigs which supplied the boys' food.

"The house is at one end of the village. The coach-road runs past the gable between the house and the stables.

"My impression is that Yorkshire schools were bad, but not so bad as Dickens makes out, and Shaw's was much better than most of them. There is a strong feeling here of indignation against Dickens, who, no doubt, ruined poor Shaw."

In his reply to my request to publish the above, my friend says:—

"By all means use my notes on *Dotheboys*. I think my information is authentic, being gathered on the spot. There were four large 'London schools' (so-called) in the village, all knocked up by *Nicholas Nickleby*. The inhabitants furious, and no wonder."

I should like, by way of comment on my friend's interesting notes, and in justice to Dickens, to remind your readers that the great novelist, in his Preface to *Nicholas Nickleby*, says that his description of *Dotheboys Hall* was not meant to apply to any particular man or school, but that it was a type of Yorkshire cheap schools in general. He further distinctly and emphatically asserts that this description, so far from being exaggerated, falls far short of the reality. It is quite possible that Dickens unfortunately made his description in some respects too much a portrait of Mr. Shaw, the result of which appears to have been that the latter fell a victim to the obloquy which was due to Yorkshire schoolmasters generally. If the comparison be allowable, Shaw suffered like Louis XVI., who was guillotined not so much for his own sins as for those of his scoundrel ancestors! But although Shaw may have been comparatively innocent, I have no doubt that Dickens was in the main right; and that Yorkshire schools and Yorkshire schoolmasters were, on the whole, such as he describes them. That these gentry and their "Caves of Despair" no longer exist is one of the many debts of gratitude which his fellow-countrymen owe to Charles Dickens.

JONATHAN BOUCHIER.

"BLOODY."—It is a fact well known to the student of languages that a word which means "being set apart for God," "devoted to God," is very commonly used in two ways, in a good sense and in a bad one. For example, *ἀνάθημα*, "an offering set apart for God"; *ἀνάθεμα* (another form of the same word), "set apart to God for destruction," "accursed." Compare the two uses of *ἅγιος*, Latin *sacer*, French *sacré*. May not the very common and hideously vulgar expletive "bloody" be another example of the same thing? May it not be exactly equivalent to *ἅγιος*, *sacer*, *sacré*? In Anglo-Saxon we have *blótan*, "to devote to God," "to sacrifice"; *Blótung*, "a sacrifice." So the unsavoury word "bloody" may

have originally meant "separated to God" (in a bad sense), "accursed," "*sacré*."

A. L. MAYHEW.

Stratford-on-Avon.

CELTIC NATIONALITY.—Nothing can be more unreasonable than the use of the term Celtic in the *Times* and other members of the British press. They write as if people of a certain creed and party were all Celts, and their opponents all Saxons; whereas a great proportion of the Irish Episcopalian and Presbyterian Protestants is undoubtedly Celtic; while large numbers of Romanists and Fenians in Ireland are certainly of Saxon or Norman descent. The native Irish, before the English invasion, were a mixture of Belgians, Celts, Danes, Norwegians, Picts, Spaniards, and perhaps other races, though they all coalesced in the use of the same language. S. T. P.

GUERNSEY LILIES.—Amongst a parcel of old letters I found one, a copy of which I send. It is curious as showing the estimation in which the *Nerine Sarniensis*, 125 years ago, was held:—

"Guernsey 7^{ber} 26th 1748.

"Messrs. Thomas Dillon & Co.—By the Bearer Capⁿ Day, I sent you a Dozen of Guernsey Lillys for your acceptance; these flowers are very much esteem'd, & demanded by all our Quality in England & none to be had but here & Blowes to this Season of y^e Year only. To see the buty of them 'tis by looking close to them on a dry day when y^e sun shines upon them; they then resemble a Tissue of Gold. There is three Dozens in a Box & a Barrel; one Dozen I desire you'll please to deliver to Mr. Wm. Delase, and the other Dozen to Mr. Charles Byrne, nephew of Mr. Morgan McDouall. I have wrote this day & post advising your Brother, Mr. Stephen Dillon, that Capⁿ Day was ready to sail, & desired that he would follow y^e orders he might have receiv'd from you concerning y^e insurance of y^e s^d Vessel, & I have likewise wrote you & post how Rum sells here, & 'tis my opinion that it will not be less than 3s. & Gall. till y^e month of July next for your Government, & am, Sir, your most humble servant,

JOHN CORNELIUS."

This letter is directed thus:—

"To

"Messrs. Thomas Dillon & Co.

"Mercht^r in

"Pr Capⁿ Day, }
"Q.D.G." }

"Dublin."

It bears the post-mark of "Kinsale," and the post-office date OC/21, so that it was nearly a month going from Guernsey to Kinsale; it is endorsed "Received" and "Answered"; but, alas! exposure to damp has obliterated the dates of both. The Dillons were for many years amongst the leading merchants in the City of Dublin, and were bankers under the name of Dillon & Ferrall, but became bankrupts in 1754-5, failing for 165,810*l.* 19*s.* 7½*d.*, as stated in a petition of their creditors, presented to the House of Commons 7th January, 1756.

The family of the writer of the above letter,

Mr. Cornelius, is, I believe, extinct in the male line. It is supposed to have been a Cornish family, originally Dutch. On the letter is a seal, a crest—"Within a Mascle a Crescent."

Y. S. M.

HEATHER FOLK-LORE.—On receiving a present of a box of grouse, if the birds have been packed with a few sprays of heather, you should wear in your hat one of the sprays, or you will never again receive a similar gift. So I am told.

CUTHBERT BEDE.

UNUSUAL BAPTISMAL NAME: LONG SERVICES IN THE SAME FAMILY, &c.—In the churchyard of Uckfield, Sussex, is a tombstone to the memory of one "Napkin Brooker, who died April the 4th, 1862, aged 91 years, for 53 years a faithful servant on the Rocks Estate."

In the *Times* of Friday, 3rd October, 1873, is recorded the death of Sarah Heath, sixty-five years a servant in the family of the late Alderman Wire.

And in the above-mentioned Uckfield churchyard lies interred Christian Park, who died aged ninety-three years, after a servitude in one family for *seventy-one* years.

This last must surely be an instance without parallel.

HENRY CAMPKIN, F.S.A.

Reform Club.

PROVINCIALISMS.—In the north of Ireland people used in my earlier days to call a peal of thunder a *brattle*. Uncertain weather used to be called *brockle* weather. In the county Tipperary when dry weather follows rain the natives say "it was due to us"—we had reason to expect it. I had a nurse in my childhood whose usual exclamation of surprise was "Oh, Harry Palmer!" One day Kitty Hassan recognized a female friend at market selling eggs and butter with "Oh! Harry Palmer, is that you?" But, to Kitty's astonishment, a strange man at her elbow replied, "True enough I am Harry Palmer, but who the deuce are you?"

BOREAS.

CASPER HANSER.—The *Penny Magazine* for February, 1834, p. 60, contains an account of this extraordinary person, who was found in Nuremberg on Whit Monday, 26th May, 1829, at the presumed age of seventeen, with every appearance of having been kept a close prisoner from the time of his birth. While being educated in the house of Professor Danmer, for the purpose of obtaining the necessary data to write a history of his life, an unsuccessful attempt was made to assassinate him. He was, in consequence, removed to Anspach, where, on the 14th December, 1833, he was twice stabbed with a dagger in the palace gardens by a stranger, wrapped in a large cloak, which resulted in his death on the 17th. He was interred on the 26th, when a funeral oration was delivered over

his grave by his preceptor, Dr. Fuhrman. No further clue was then known to the mystery of Casper's life and death, although Lord Stanhope, who took great interest in the case, offered 5,000 florins reward for the discovery of the assassin.

I am old enough to remember this wonderful story being talked about, and shall be glad to know whether any of your numerous readers can throw any fresh light on the subject. G. M.

Thatched House Club, St. James's.

EPITAPH IN BEVERLEY MINSTER.—On a recent visit to Beverley Minster, as rich in historical associations as in architectural beauty, I observed the single word "Resurgam" inscribed on a slab in the north aisle of the choir, not far from the celebrated Percy shrine, and near the entrance to the Sanctum Sanctorum, or Lady Chapel of the Cathedral. It is the shortest epitaph with which I am acquainted, excepting the well-known one, "Miserimus," in the Cloisters at Worcester, which forms the subject of one of Wordsworth's beautiful sonnets. The slab is traditionally said to cover the remains of a former incumbent of Beverley, and on the pillar above it is the following coat of arms: Vair, argent and azure, a chief, gules.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CORREGGIO'S "IO" AND "LEDA."—That the corrupt mind of the fanatic son of the Regent d'Orleans induced him to inflict damage upon two of Correggio's finest pictures is generally known; but many persons may not be aware that the particulars of the results of his disgusting conduct are to be found in *Le Catalogue des Tableaux de M. Coypel*. Paris, 1753.

RALPH N. JAMES.

Ashford, Kent.

"FROM GREENLAND'S ICY MOUNTAINS."—In many hymn-books this is termed a "Missionary Hymn," without the name of the author; but Dean Howson, in the *Art-Journal* for June, says:—

"When Bishop Heber was a young man, missionary sermons were not so frequent as they are now; and on one occasion, when he was staying with Dean Shirley, vicar of Wrexham, his father-in-law, such a sermon was to be preached, and the want of a suitable hymn was felt. He was asked on the Saturday to write one; and, seated at the window of the old vicarage-house, he produced, after a short interval, in his clear handwriting, with one single word corrected, that hymn beginning 'From Greenland's icy mountains,' with which we are all familiar. It was printed that evening, and sung the following day in Wrexham Church. The writer of these pages on the Dee saw the original manuscript some years ago in Liverpool, and more recently he has seen the printer, still living in Wrexham, who set up the type when a boy."

The original manuscript of this hymn is in the collection of Mr. Raffles, the magistrate of Liverpool.

EDWARD HORNE COLEMAN.

Brecknock Road, N.

PRISONERS TAKEN AT NASEBY.—In Rushworth's *Historical Coll.*, Part IV., vol. i. p. 46, there is a list of prisoners taken at the battle of Naseby. In Mastin's *Hist. of Naseby*, 8vo., 1792, p. 154, there is another list taken "from a manuscript in the possession of Sir Thomas Cave, Bart." This latter list is reprinted in Lockinge's *Historical Gleanings on the . . . field of Naseby*, 8vo., 1830, p. 86. The variations between the two catalogues are very numerous and important. It is probable the errors are mostly those of the printers, or of the persons who copied the original manuscript return for the press. I am anxious, if possible, to compile an accurate catalogue of the prisoners taken in that engagement, and shall be much obliged to any one who will point out to me any other copies with which these may be compared. If the list that was in the possession of Sir Thomas Cave in 1792 be yet in existence, I should be very thankful if its owner would let me have an accurate transcript.

EDWARD PRACOCK.

Bottesford Manor, Brigg.

THE TOAD.—A few days ago I saw one of the villagers of Lavant watching a toad; and upon asking the reason, was told: he wanted to know if the dog-days were over. Capt. Cuttle was instantly aroused, and I requested an explanation, when I was assured that the toad never opens its mouth in dog-days. The readers of "N. & Q." reside in all parts of the kingdom, and can bolt this measure to the bran. It would be interesting to know if this piece of natural history is purely local or not. Toads certainly are very abnormal animals; we are told that they walk out, sleek and fat, from blocks of marble and solid tree-trunks; that they wear, like the Shah of Persia, a precious jewel in their head; and now comes to light the astounding intelligence that the dog-days are their lenten time. Live and learn, Capt. Cuttle, but be sure to make a note of what you find. E. COBHAM BREWER.

Lavant, Chichester.

ACCENT.—I have long thought that the inexperienced class of provincials have a very imperfect idea of accent. Years ago, I entered into conversation with a Scotch steerage passenger on board a Transatlantic steamer. We talked of places in Scotland, and got on very well until I told the man that I was a fellow countryman. He shook his head dubiously, and replied: "Na, na, ye are no that."—"How do you know?"—"I kent when ye said 'Roslin' for 'Roselin!'"—"Well, what do you take me for?"—"Maybe ye're a Frenchman?"—"No!"—"Or a Rooshun?" The man knew nothing of French or Russian, but as he perceived a difference between our accents, he simply expressed his meaning by referring to languages which he knew by name, but had probably never heard spoken. A cosmopolitan

accent, or rather the absence of any accent, by such untravellers persons is often supposed to be a foreign accent.

On the other hand, even an educated person, arriving for the first time—say, in India—generally fails to distinguish the variety of accents there, but after a year or two he is able to do so. S.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

LONDON LAMPS.—In some lines in *Poems on State Affairs* (ed. 1698-9, ii. 246), on the introduction of the penny post by Mr. Dockwra, the author says:—

"Printing, the compass, and the gun,
And that lost art which Marble run,
Lacker, Mill'd Lead, the sailing carr
And the New Lights surprising are,
All these have had their just applause,
Have made throughout the World a noise."

What were these new lights? Were they Mr. Hemmings's improved street lanterns, which were introduced about 1680, and which Misson mentions in his *Memoirs*, 1698, p. 277, as lamps which they use in the streets of London instead of lanterns, which, by means of very thick convex glasses on two or three sides, throw out bright rays of light where they are required, and illuminate very well the footpaths? These lights were set up at every tenth house, he says, and lighted between Michaelmas and Lady-day, from six in the evening till midnight, and from the third day after full moon till the sixth day after the new moon.

EDWARD SOLLY.

TATSHALL FAMILY.—Will some correspondent inform me whether Emma, who was the wife of Sir Osbert Cayley; Joan, who was the wife of Sir Robert Driby; and Isabel, who was the wife of Sir John Orreby, were sisters or daughters of Robert de Tatshall, who married Joan, daughter and co-heiress of Ralph, Lord Middleham, as I find a difficulty in making T. C. Banks's account, in his vol. i. pp. 180-1, *Dormant and Extinct Baronage of England*, agree with Courthope's, in his *Historic Peerage of England*, p. 471? D. O. E.
Bedford.

HENRY SCHOMBERG, 1755.—Who was Henry Schomberg of Col. Hobson's regiment of foot in Nova Scotia? I find the following entry in the *Gentleman's Magazine* of the year 1755:—

"Henry Schomberg promoted lieutenant in Col. Hobson's regiment of foot in Nova Scotia, son of Dr. Schomberg."

Now, in my records of the family, I find no mention of any such Henry; in fact, I find only

two Henries:—1, the son of the first Duke; 2, my uncle, who died in 1850, the son of Capt. Isaac Schomberg, R.N. In Hart's *Army List*, of the year 1763, there is this entry, "Henry Schomberg, Capt. 91st foot (Irish), disbanded in 1763." Can they be, or are they, the same?

THE COMMENTARIES ON EPISTLES OF OVID BY MEZIRIAC.—Have they ever been translated into English; if so, when, where, and by whom?

ARTHUR SCHOMBERG.

NICOLAS POUSSIN'S "PLAGUE AT ASHDOD."—The pictures of this subject in our National Gallery and in the Louvre have long been known as *The Plague at Ashdod*; but in the collection of Dezalier d'Argenville, of which the catalogue is dated Paris, 1766, was a picture thus described:—

"No. 43. Un tableau de considération, peint par Nicolas Poussin. Il représente la Peste dans la ville de Rome: les plus grandes Figures ont 7 à 10 pouces de proportion: une belle ordonnance d'architecture, qui enrichit le fond, est peinte par Le Maître. Baron de Toulouse et Gérard Andran l'ont gravé. ce tableau est peint sur toile de 54 pouces de haut, sur 71 trois quarts de large."

Was this another *Plague*, or have the former been misnamed? The sizes are nearly the same, and *The Plague at Ashdod* is also said to have been engraved by Baron. RALPH N. JAMES.
Ashford, Kent.

WEDDING CUSTOM.—Is the scattering of grains of rice on a bride, as she starts on her wedding-tour, common? I saw it carried out the other day, along with the usual shower of old slippers.

M. D.

THE MAGPIE.—Probably the popular superstition concerning that beautiful bird, the magpie, who is becoming so rare an ornament of the landscape because of his unrelenting enemies, the "battue" sportsmen, has already appeared in "N. & Q."; but if not, I beg to send you the following description of what the peasantry, farmers, and yeomen (perhaps also those who designate themselves "the upper classes") in Cheshire do when they see magpies.

"When I was a young girl," said my informant, "if I saw a magpie I instantly spat on the ground, and then immediately made a cross with my foot to cross the bad luck away for the day. If I saw two magpies at once I looked on them as good luck. If three together, we always said, 'three for a wedding.' If four together, 'four for a burial.'"

What birds are of ill omen besides the owl, raven, and single magpie? GEORGE R. JESSE.
Henbury, Macclesfield.

"I WANT TO KNOW!"—A correspondent of the *Guardian*, who is travelling in the United States, mentions hearing several times a very curious and, I should think, new exclamation of surprise or incredulity. The words are, "I want to know!" They are the exact equivalent to "You don't say

so!" or, put in the form of a question, "Did you ever?" Does any one know anything of the ellipse to be filled up, or of the origin of the expression?

E. L. BLUNKINSOPP.

AFFEBRIDGE: ITS MEANING.—Recently passing through this primitive little village, which lies on the road from London to Chipping Ongar, I stopped to ask a countryman the name of the brook which is spanned by a bridge towards Waltham, and which was now swelled by recent heavy rains to the dimensions of a small river, with pollard willows growing in mid-stream. He hesitated, and then said, "I never call it nothing." To my repeated question in a new form, he replied, "I never heard it called by any name." Giving him up, "as a bad job," I accosted a little girl, who was overcharged with a pie from the baker's. She only looked bewildered, and answered nothing. Lastly, I applied to a man with one wall-eye, who sharply answered me, "Barking Creek." Now, Barking Creek being many good miles to S.E., I gave up the chase in despair. I now find, from Lewes's work, that the stream is the Roding, and that the old name of the village was Affebidge. Now for my query. Is not this a corruption of Iffbridge, and was not this stream once called the Ifil? JABEZ.

Athenæum Club.

THE KNOT: SIBERIA.—Is the knot still used in Russia, and if so to what extent, and what sort of prisoners are liable to it? Also, are prisoners still sent to Siberia, ordinary criminals as well as State prisoners, and does their life there usually kill them in a few years? Any information on these subjects will oblige me.

JONATHAN BOUCHIER.

DONALDSON DESCENDANTS WANTED.—Robert Donaldson, Baillie of St. Andrews, Fife, died 1742, son of Robert Donaldson, in Lithrie Creich. Had five children: James, John, Robert (Capt., of Brownhills), Gilbert, and Janet. William Donaldson, Baillie of St. Andrews, died 1751, had eight children: James, William (of Brownhills and Braehead, St. Andrew's parish), Agnes, James, Ann, Janet, Helen, and Andrew. I am a great-grandson of William Donaldson of Brownhills and Braehead; and should this meet the eye of any of the descendants of any of the above, I would like to be put in communication with them to complete my family record. F. H. DONALDSON.

Paris, Kentucky, U.S.A.

"PASTORAL ANNALS." By an Irish Clergyman. London, Seeley & Burnside. 1840. Wanted the name of the author. G. LLOYD.

Bedlington

"SIX-AND-THIRTIES."—These are mentioned in an old arithmetic book of the early part of the present century. Is a "six-and-thirty" any coin; if so, to what country does it belong? Z.

"LIKEMENT."—I heard this word used in a Cambridgeshire village of an apprentice's month of trial. His *likement-month* was said to be over. Is the expression used elsewhere?

SHELLEY'S "Cenci."—Was this play ever acted? If so, when and where? R. T. O.

DIPPING-STONES OR FONTS.—There is, inside the church of Llanvair-Talharn, N. Wales, and on the level of the pavement, a stone slab, hollowed out to the following dimensions, and of oblong form: length, 6 ft. 9 in.; width, 2 ft. 3 in.; depth, 2 ft. It is the grey stone of the kind now quarried in the neighbourhood. I do not know whether it is still used for baptismal purposes, but may I inquire whether a similar so-called "dipping-stone" exists in any other Welsh or English church, as it seems to be unique. F. S. Churchdown.

BAYLY FAMILY.—Wanted some account of the early history of the Bayly family, especially of that branch which, I am informed, came into Ireland with Cromwell. There was a Rev. William (!) Bayly, rector of a parish near Dublin about 1750, whose son, Peter Bayly, was secretary and law-agent to the county Dublin, and who died in 1819, and was buried at Clondalkin.

WILLIAM J. BAYLY.

35, Molesworth Street, Dublin.

THE FAMILY LIBRARY.—I thank Mr. Tegg for his information respecting two works published in the Family Library, and would ask him if he can name the authors of any of the following anonymous volumes in that series, as he may have special facilities for knowing them:—

Memoir of the Life of Peter the Great.
Lives of British Physicians.
Sketches of Imposture and Credulity.
Trials of Charles I. and of the Regicides.
Family Tour through Hollar d.
Mutiny at Spithead and the Nore.
Sketches from Venetian History.

JAMES T. PRESLEY.

THE BOARDING-HOUSES OF AMERICA.—I shall be grateful to any reader of "N. & Q." who has noted, and can refer me to, two articles, which appeared in two separate magazines about two years since, descriptive of the "boarding-houses of America"; or, if interest has been felt in the subject, can particularize others. SURREY.

"A TRIP TO IRELAND," being a Description of the Country, People, and Manners, as also some Select Observations on Dublin. Printed in the year 1699. Folio; Preface and pp. 12." Who is the author of this scurrilous and mendacious tract?

W. H. PATTERSON.

"SLUM."—What is the derivation of this word, and in what dictionary is it to be found? Bailey

does not mention it, nor any modern dictionary that I have consulted. CIDE.

BOURDON HOUSE, DAVIES STREET.—Can you tell me why this house is so named, when it was built, and who was its first proprietor? E.

FRENCH ENGRAVINGS.—I have before me some very good engravings illustrative of the history of France:—

“Estampes Allégoriques des evenemens les plus connus de l'Histoire de France, gravées d'après les desseins de M^r Cochin, Chev. de l'ordre du Roy, Garde des desseins du Cabinet de sa Majesté, Secret^{re} de l'Académie Royale de Peinture et Sculpture. Ouvrage destiné particulièrement à l'ornement de la Nouvelle Edition de l'Abregé Chronologique de M^r le President Henault, mais qui se vend separement. A Paris. M.DCCLXVIII.”

Most of the pictures bear the signature C. N. Cochin filius del. 1765, 1766, 1767, 1779, and there is a brief explanation. But four at the end are by a different hand. These have no explanation. The engravings are by C. E. Gaucher, B. L. Prevost, J. Aliamet, J. F. Rousseau, Patas, J. B. Tillard, J. L. Delignon. The series is imperfect; there is an interval of above 100 years, 877–987, not represented. It begins with Pepin, A.D. 751, and ends with Louis XIV., A.D. 1715. I shall be glad if any one can tell me (1) whether any more were published, (2) whether anything is known of Henault, Cochin, and the other names.

PELAGIUS.

“SEPULCHRAL MOTTOS; consisting of Original Verses composed for Public Adoption as Epitaphs on Tombs and Gravestones.” London, 1819. Who was the author? Also, of “*Nugæ Canoræ; or, Epitaphian Mementos* [in stone-cutters' verse].” London, 1827? DAVID A. BURT.

Taunton, Mass., U.S.

“LIST OF OFFICERS CIVIL AND MILITARY IN G. BRITAIN, 1714.” Who was the author or publisher? WM. JACKSON PIGOTT.

Dundrum, co. Down.

COWX AS A SURNAME.—In Cumberland this name occurs; has it any meaning? What language does it belong to? Does it appear in any other county in England or Scotland? C. A. W.

Mayfair.

NEWTON'S RIDDLE.—Walpole sends Lady Ossory—

“A very old riddle; but if you never saw it you will like it, and revere the Riddle-maker, which was one Sir Isaac Newton, a great stargazer and conjuror.

‘Four people sat down at a table to play;
They play'd all that night, and some part of next day;
This one thing observ'd, that when all were seated,
Nobody play'd with them, and nobody betted;
Yet, when they got up, each was winner a Guinea;
Who tells me this riddle I'm sure is no ninny.’”

The answer is given in a subsequent letter, “Musicians.” Lady Ossory had guessed it, though

Walpole could not. But what authority is there for its being Sir Isaac's? QUIVIS.

“LINES ADDRESSED TO MR. HOBHOUSE”: “MORS JANUA VITÆ.”—In an edition of some of Lord Byron's early poems, published in 1824, with the works of Collins, Gray, and Beattie (p. 444), is the following verse:—

“Lines addressed to Mr. Hobhouse on his election for Westminster.

‘Mors Janua Vitæ.’

“Would you get to the house thro' the true gate,
Much quicker than ever Whig Charley went,
Let Parliament send you to Newgate,—
And Newgate will send you to—Parliament.”

I have not been able to find the lines in the collected edition of Byron's poems, published by Mr. Murray, nor are they, I think, in his life by Moore. Can you tell me if they are Byron's?

H. B.

Replies.

THE DE QUINCIS, EARLS OF WINTON.

(4th S. x. xi. *passim*; xii. 57, 132, 269, 290.)

(Concluded from p. 291.)

Everything relating to Siward—of whom I have numerous traces—is of interest. He was, we are informed, a gigantic Dane, of the most distinguished prowess, personal integrity, and energy; and, though some of our chroniclers call him an adventurer,—a term then somewhat indiscriminately applied to all who came into Britain in quest of either fortune or adventure, and by no means implying a man without antecedents,—he appears, on quitting his native land, to have left an earldom, for at least three preceding generations in his family, behind him, and to have been of the blood royal of Denmark. It is far from probable that such a shield as his was that of a mere upstart; or that any one unable fully to support its pretensions would have dared to challenge the attention of a chivalrous age with such bold heraldry. But Siward, unwavering in his allegiance and personal fidelity, bore his arms untarnished through all the hazards of his time, adding to them new lustre, and vindicating their honour in the foremost ranks of his adopted country. He was, in conjunction with Leofric, Earl of Mercia,—husband of the celebrated Lady Godiva, and a man of kindred chivalry and honour,—a chief instrument in raising Edward the Confessor to the throne, and one of his most formidable and faithful guards, when seated there, against all the machinations of the powerful and unscrupulous Earl Godwin. He was entrusted also with the protection of the kingdom against its most dangerous enemies, his own countrymen, under the advice, coarse in expression, but complimentary to his daring, “Set the great devil to keep the lesser devils at bay”; and he proved himself entirely worthy of a trust which hundreds

so situated would have been tempted to utilize or betray, and perfectly at home at the post of danger. As we hear much of intentions or attempts to get up another massacre of the Danes at this period, which must have been of concernment to him, it also appears highly probable that to his influence, firmness, and magnanimity the internal forbearance and pacification of the kingdom were due. If, then, as I have surmised, the lion rampant was introduced into our national heraldry through him,—and I am not aware of any historical facts of equal authenticity which point to so early and circumstantially accurate an origin of this achievement,—it is not without interest, connected with the alliance of our present heir apparent and his royal lady,—let us hope of equally happy augury,—to find this ancient Danish emblem occupying the quarter of our national shield, which, by another UNION, has been so long and happily assigned it, to the quieting and harmonizing of our insular asperities. It is the basis of our popular metaphor, “the British Lion,” and not the three leopards of England, which have certainly changed their spots; and though it may feel like a new heraldic grievance on the north side of the Tweed to discover that the lion rampant is not indigenous there, yet, if the relationship between Siward and Malcolm Canmore, asserted by Shakspeare, and presumably also by James VI., be true, Scotland has had a right of inheritance in it from a date as far back as the time of Macbeth, and England also from the time of Stephen.

In connexion with this subject, and some other equally remarkable and interesting facts which have emerged from my recent studies and researches, and keeping in view the great antiquity, and undoubtedly Oriental origin of heraldry, I am not without hope, had I entire leisure, of being able to trace to its source an earlier current of northern civilization than historians have yet suspected.

But to resume.

The De Quincis increased their influence in England also as well as in Scotland by the alliance with Maud St. Liz, who, by the marriage of her grandfather, Earl Waltheof, was related to Henry I. of England through the Countess Judith, Lady of Daventry and niece of the Conqueror, her grandmother, who was cousin-german to Henry. And that influence was further cemented by Henry's marriage with the sister of David I., her step-father, who, as well as Henry's Queen, was related to her through Siward. Thus a series of alliances took place, which, in that age, must have been of the highest national interest; for as Malcolm Canmore was married to the Lady Margaret, sister of Edgar Atheling, Henry's marriage with her descendant united the Anglo-Saxon, Early British, and Danish blood royal with that of the Normans in King Stephen and the future kings of England. The blood of the Welsh princes was also united in them

at a subsequent date, so that our princes now represent the blood royal of all the races known to have had dominion in Britain.

From Maud St. Liz, by her first marriage with Robert Fitz Richard, who was Dapifer, related by blood to Henry I., and had great influence at Court, there sprang one noble and powerful family, the Fitz Walters, as pointed out 4th S. xi. 445, of whom Lord Robert Fitz Walter was “the renowned leader of the Magna Carta Barons”; and, from her second marriage, this other of which we are treating—the De Quincis, of whom Seher, Earl of Winchester, was made chief of the barons entrusted with the custody and vindication of the Charter; while yet another noble family, besides the royal family of Scotland, descended from her mother, Queen Matilda, through Simon de St. Liz the second, the son of her first marriage, and who, on the death of his father, succeeded to the Earldom of Northampton—that of Huntingdon being given to David I. by Henry I. This Simon de St. Liz the second, whose character appears to have given rise to the expression, a man “forward in promising, slow in performance,” married, first, Isabella, daughter of Robert le Bossu, or Belmont, Earl of Leicester, and died in 1153 (18th Stephen), her father, Le Bossu, died 1168, and Isabella, after her first husband, Simon St. Liz the second's death, married a second husband, Garvase Paganell of Dudley, founder of Dudley Priory, co. Worcester, who was living in 1189; and I am just able to rescue the fact out of the confusion of the chroniclers, who have got thoroughly bewildered by these repeated Simons de St. Liz and Sehers de Quincy, that the *second* Seher de Quincy, first Lord Buckby, married Hawise, the sister of this Isabella. As this marriage might be about 1156, it is in harmony with the De Quincy chronology already suggested. Simon St. Liz the third, the son of the second, married Alice, daughter and heir of Gilbert de Gaunt *jure ux.*, Earl of Lincoln, by his wife Hawise, daughter and heiress of William de Romara, Earl of Lincoln; and thus Simon de St. Liz the *third* became, *jure ux.*, Earl of Lincoln, in addition to his own Earldom of Northampton. He died 30th Henry II. (1184).

These facts show that at the time of King John, and for some generation previous, the De Quincis had in Britain a wide array of powerful and noble relatives. There are thus, also, well defined distinctions between the several Simons de St. Liz as well as between the several Sehers de Quincy; and it would be extremely convenient if writers on the subject would indicate which one of the three or four of either name they specifically mean when henceforth treating of them.

In collecting into a focus and synchronizing these numerous and somewhat complicated facts, I have to apologize for the tediousness which the task of

unravelling has forced upon me. But when one set of chroniclers have been making Maud St. Liz daughter of the first, another of the second, and another of the third Simon St. Liz, and, with equal consistency, wife of the first, second, or third Seher de Quincy, and range the dates of her marriages from 1112 to 1190! just as their convenience, and the temptation to evade the labour of accuracy and strict verification suggest,—and when it is found that these reckless anachronisms and misrepresentations of the facts prevail more or less in every English county history in which she is named,—it will not be surprising if I have hesitated as to whether there were not more than one Maud St. Liz, though I have been unable to obtain any determinate evidence of the fact. It was clearly time, at all events, that something should be done for the rescue and protection of historical truth; and some allowance, therefore, will possibly be made for a prolixity which has been unwelcome to no one more than to myself. JAMES A. SMITH, London.

DE MESCHIN, EARL OF CHESTER.

(4th S. xii. 141, 194, 291.)

(Concluded from p. 292.)

In every charter in which the members of the Earls of Chester family are mentioned they are always called Meschin, or De Meschin, or De Meschines (*never*, that I have seen, in any instance *Le Meschines* or *Meschinus*). It is perfectly incredible that they could be all described as junior (if Meschin means younger, and is a description and not a surname). Imagine Mr. Jones's three sons, Tom, Bob, and Harry, being each described Tom Jones, Jun., Bob Jones, Jun., &c. The thing is really too absurd even "for the dark ages of genealogy."

"Num. XVI. Cronicon Cumbrie [Adhuc ex Registro de Wetherhall] Rex Willielmus cognominis Bastardus, &c. dedit totam terram de comitatu Cumbrie Ranulpho de Meschines et Galfrido rectus Hugoni] fratri ejusdem Ranulphi totum comitatum Cestrie, et Willielmo [fundator de Wetherhall] fratri eorundem terram de Copland, inter Puden et Darwent Ranulphus de Meschines feoffavit Hubertum de Vaux de baronia de Gillesland et Ranulphus fratri ejus, &c. * * * Predictus Willielmus de Meschines, dominus de Copland, feoffavit Waldevum filium Cospatrii de tota terra inter Cocar et Derwent, simul, &c. * * * Galfridus [rectus Hugo] de Meschines Comes cestrie obiit sine hærede de corpore suo, et Ranulphus de Meschines fuit comes Cestrie et reddidit domino regi totum comitatum Cumbrie tali conditione ut singuli feoffati sui tenuissent terras suas de domino rege in capite. Predictus Waldevus feoffavit, &c. * * * et dedit Melbeth medico suo Villam de Bromefeld. * * * Idem Willielmus filius Doneani desponsavit Alciam filiam Roberti de Romenei, domini de Skipton in Craven. Qui Robertus quondam desponsaverat filiam Willielmi de Meschines, domini de Copland. Idem Willielmus procreavit ex eadem Alicia uxore sua, Willielmum puerum de Egremund, qui infra septem obiit et tres filias. Quarum prima nomine Cecelia maritata fuit cum honore de Skipton Willielmo

le Grossus, Comiti Albemarlise, per dominum Henricum regem Anglie. Item secunda nomine Amabilia maritata fuit Reginaldo de Lucy cum Honore de Egremund, per eundem regem. Et tertia nomine Alicia maritata fuit Gilberto Pipard, &c., et sterum per reginam Roberto de Courtnay et obiit sine hærede de se. Will Grossus comes Albemarlise genuit ex ea Ceciliam, et Hawysiam. Cui successit Will de Fortibus comes Albemarlise. Cui successit alter Will de Fortibus. Cui successit Avelina, quæ fuit desponsata Edmondo fratri domini regis E. et obiit sine herede, &c. Reginaldus de Lucy genuit ex Amabilia Amabillam et Aliciam, et successit Amabillus Lambertus de Multon. Cui successit Thomas de Multon de Egremund. Et successit Alicia Thomas de Lucy, cui successit Thomas filius ejus, cui successit Antonius frater ejus."—3 Dugdale's *Mon.* (1819), 584.

In this carta from the chartulary of Wetherall in Cumberland we find the three brothers, Ranulph, William, and Geoffrey, all called De Meschines, not as a *sobriquet*, but as a family surname—if not, where or who was Geoffrey senior and William senior? Junior is a relative term, and necessarily implies its co-relative, senior.

Fancy any one called John Jones, Jun., Earl of Finsbury, long after his father had died; yet, according to TEWARS, here we have it:—

"Num. VI. [of St. Werburg, Chester.] Carta Ranulphi Meschyn Comitis Cestrie," and goes on, "Willielmus Meschin frater meus dedit Deo et ecclesie," &c.—2 Dugdale's *Mon.*, 387. Then again "Num. VII. Carta Ranulphi filii Ranulphi Meschines."—*Ib.* 388. This is really too absurd. Then again: "Num. III. Carta prima de Wetherall. R. de Meschin (Richerio vice comiti Karleoli) gives, "pro animabus patris et matris mee et Richardi fratris mei et pro anima mea et uxoris mee Lucie."—3 Dug. *Mon.*, 583. In Num. I. he is called "Ranulphi Meschine comitis Cumbria."—*Ibid.* 582.—Again, "Num. V. Ego Ranulphus Meschines concessi et dedi . . . Tertibus Meschino Willielmo."—*Ibid.* Again, "Num. XV. R. Meschines."—*Ibid.* p. 584.

Then we have the (second Earl of the De Meschin family, but) fourth Earl of Chester described as "Ranulphi Meschin"—5 Dug. *Mon.* 339. TEWARS knows no instance where any of the issue of Ranulph, third Earl, is called Meschin. The third Earl died in 1128. Calder Abbey was founded by his son, the fourth Earl, in 1134, and in the charter of confirmation by Hen. III. he is called "Ranulphi Meschin."—5 Dug. *Mon.*, 340. Thus we have Ranulph, the fourth Earl, and his first cousin Ranulph, the son of William, both called Meschin.

All the greatest writers in history and in genealogy have always asserted that the family surname of the Earls of Chester was De Meschines. Dugdale, Selden, Camden (3 *Brit.*, 205), Lord Coke, down to Sir Harris Nicolas and Ormerod (which last has investigated everything connected with this family) all proclaim this fact with one voice, and is all this concurrence of authority to be shaken

by a casual conjecture of Mr. Thomas Stapleton, which he introduces with an "apparently"? I do feel I have made quite too much of TEWAR's reply. I dare say TEWARS is himself "a young man," and when he has studied the history of the period of chivalry a little more, he will, no doubt, learn a little gentle courtesy.

In all the armories several coats of arms that have never been attributed to the Earls of Chester, are assigned to the name of De Meschines, and also a most remarkable crest [a rose argent, surmounted by a thistle proper]. How could these heraldic devices originate except by being borne by persons of this name?

The name to this day exists in Italy. I have met a person of this name on the Lago Maggiore, and I have seen it on a tombstone which is before the high altar of the church which stands over the entrance to the Mamertine Prison, close to the Arch of Septimius Severus, to the north or north-west of the Forum in Rome. The word Meschino or Meschin is pure Italian, and runs on all fours with the meaning attributed to the name Meschin by Lord Audley, viz., an ugly customer—a man dangerous to meddle with.

The name would probably be acquired in this way. When the Normans invaded Italy and Sicily, an ancestor of the Earls of Chester accompanied them in the capacity of a leader, where, from the vigour of his military conduct, he became known by this Italian epithet; the Italians giving the name as one indicating fear and terror, whereupon it was adopted by him and his posterity as a family surname. In the beginning of the eleventh century the Normans, by their extravagant and romantic valour, laid the foundations of the kingdoms of Naples and Sicily, and no country at that time supplied so many travellers and pilgrims to the Levant as "the Maritime Bessin, Avranchin, and the Cotentin . . . and who founded so many good families in England."—3 Palgrave's *History of Normandy*, 188. That De Meschin was the family surname of the Earls of Chester is a fact as well authenticated as any in history. It is attested by an Act of Parliament, by public treaties with foreign states, by public rolls and private charters innumerable, and by a cloud of writers of the highest authority, whose name is legion.

If the interpolation of a private person's affairs into this discussion be not impertinent, I may, perhaps, observe that on reference to the *Law Lists* one can find that Mr. Meekins, who assumed the name of De Meschin, was not a law student, but a barrister of the Inner Temple of the mature Parliamentary "seven years' standing."

As to Lord Audley's claim. His lordship used occasionally to come to my chambers in the Temple. On one occasion he casually mentioned that an ancestor of his had the epithet *Le Meschin*, as appeared in a peerage claim. I said I should like

to see it. He said, "I shall be coming to the Temple to-morrow, and will bring it." The next day I glanced through it: it is four or five years since. It seemed to be drawn up some forty or fifty years ago. If I remember aright, there were some twenty pages of printed proofs, and I think it was for the Earldom of Rosmar, but of the spelling I am not sure. I believe it was in Normandy, but it may have been in some other part of France, or in England or Germany.

[In Germany the title is at present in existence, where I have met a Countess Rosmar. But I fancy the title was conferred by the present Emperor.]

The late Lord Audley was a highly learned and accomplished antiquary and genealogist. He occupied the illustrious position of standing third on the roll of English barons by virtue of a peerage dating six centuries back. He was a Count of the Holy Roman Empire; but I am certain he valued himself far more on being a thorough gentleman in act and feeling, and, therefore, I am confident he would have submitted, with the utmost pleasure, this "fabrication," as your correspondent calls it, "to those of your readers who have any knowledge of Anglo-Norman history," and probably his executors would do the same.

THOS. DE MESCHIN.

British Association, Bradford.

THE (SO-CALLED) LADY CHAPEL OF GLASGOW CATHEDRAL (4th S. xii. 101, 275.)—Since I ventured to state the objections which seemed to exist against the eastern aisles of this Cathedral being so designated, I have found so remarkable a confirmation of this view by one of the highest authorities in Great Britain on the subject, that I ask permission to give it, from its interest in regard to a noble building, unique, unfortunately, in Scotland. The Rev. Professor Willis, of Cambridge, contributed a valuable memoir on Lichfield Cathedral, and certain foundations of early buildings discovered there by himself, which is printed in vol. xviii. (for 1861) of *The Archaeological Journal*. On p. 15 he describes his discovery of the early English arches of the eastern gable of the square-ended choir, which was supported on two pier-arches, "as at Romsey, in Hampshire, the Cathedrals of Hereford, Winchester, and Glasgow, and St. Saviour's, Southwark." Thus the high altar of the old choir of Lichfield stood against the central pier, which joined its two eastern arches, exactly as may now be seen in the choir of Glasgow, saving that the altar is no longer there. Then at Lichfield a double transverse aisle, divided by slender shafts, extended eastwards of the choir for about twenty-eight or thirty feet, and stretched from north to south about sixty feet, coinciding with the breadth of the choir proper and its aisles. The eastern portion of this double aisle was lighted by

four windows, in each of which stood an altar, while the western portion, at the back of the high altar, formed a procession path in conjunction with the aisles of the nave and choir. This is precisely the position of the so-called Lady Chapel of Glasgow Cathedral. The measurements are very similar; it is divided by shafts into eastern and western aisles; and there are eight eastern lancet windows in couplets, with deeply recessed piers between each couplet, clearly indicating their former use as small chapels. In no record connected with Glasgow Cathedral is there any notice of a "Lady" Chapel, while, on the other hand, there are preserved the dedications of three of the altars which stood "retro," or to the eastward of the high altar. Were there no other evidence, the shape of this eastern portion of the Cathedral is sufficient to show that it could never have been a Lady Chapel, which, as a rule, was projected independently from the east end of the Cathedral, and had generally subsidiary chapels of its own. There is here no such pre-eminence, the four small chapels being all on an equality. Therefore it is hoped that future historians of Glasgow will give this part of the Cathedral its proper name, "The Chapel or Aisle of the Four Altars." As Durham with its nine altars is unique in England, Glasgow with its four should be similarly distinguished in Scotland.

I gladly acknowledge MR. MACKENZIE WALKOTT's correction of my error regarding the "Presbytery" of a cathedral. I was misled by the ground-plans (in Winkle's and Garland's *English Cathedrals* of Winchester, Lincoln, and Chichester, where the space eastward of the high altar is so styled, whereas "Ambulatory" would be more correct. Prof. Willis, in his historical plan of Winchester (*Archæol.*, vol. for 1845), correctly marks the presbytery as the space between the back of the high altar and the choir proper, which latter, in all Norman cathedrals, stood beneath the central tower. Writing without a ground-plan of Glasgow before me, I was inclined to adopt Ch. Wade's idea that there were *eight* eastern altars. But there would not have been room for so many; and there can be little doubt that *four* is the proper number. The eight lancets being in pairs, the altar of each chapel probably stood beneath the central coupling shaft. MR. WALKOTT suggests that St. Mary's was the dedication of the unknown altar. Very likely this is so, although there were two others dedicated to the Virgin Mary, one at the entrance of the choir, and the other in the lower church, or crypt; to which latter Walter Fitz-Gilbert and his son David, the progenitors of the Hamilton family, made gifts of vestments and annual rents early in the fourteenth century. (*Reg. Glasg.*)

ANGLO-SCOTTS.

"LIFE TOLERABLE BUT FOR ITS AMUSEMENTS"
(4th S. xii. 264.)—I cannot help thinking that Sir

George Cornwall Lewis, who was a most omnivorous reader, must, ere he penned his now famous aphorism, have come across a passage, italicized below, in a letter of Sir John Choke, printed by the late Sir Henry Ellis in his *Original Letters of Eminent Literary Men* (Camden Society's Collection, vol. xxiii., 1843, p. 8). As the letter is as characteristic as it is brief, I transcribe the greater part of it:—

"I fele the calme of quietnes, being tost afore with storms, and have felt of ambitions bitter gal, poisoned with hope of hap. And, therfore, I can be meri on the bankes side without dangring myself on the sea. Ye' sight is ful of gai things abrode, which I desire not, as things sufficienli known and valewd. O what pleasure is it to lacke pleasures, and how honorable is it to flit from honors throws. Among other lacks I lack painted bucrum to lai betweyne bokes and bordes in mi studi, which I now have trimd. I have nede of xxx yarde. Chuse you the color. I prai you bi me a reme of paper at London. Fare ye wel."

This letter is dated "from Cambridge the xxx Mai, 1549," and is addressed to the writer's "loving Frende, Mr. Peter Osborne." It would seem that in the middle of the sixteenth century the book-cases of scholars were of a somewhat primitive fashion, the shelves being mere "bordres," so carelessly planed as to need the interposition of "painted bucrum" between them and the "bokes," while the "bokes" themselves were, save in very rare instances, innocent of ornament, or even of lettering, except, after a rather clumsy style, on the fore edges; the backs of the books not being presented to the spectator's eye.

HENRY CAMPKIN, F.S.A.

Reform Club.

[On the arrangement of books in old libraries, see "N. & Q." 4th S. i. 577; ii. 44, 214; x. 451, 523.]

SHIPBUILDING AT SANDGATE (4th S. xii. 128, 214.)—I have perfect recollections of the days of childhood and early youth passed at Sandgate during the years 1812 to 1820,—recollections all the more vivid, perhaps, from my subsequent visits to the place having been very few and of short duration. During that period there was a worthy boat-builder named Graves, whose yard and premises, near to the Castle, whether previously occupied by Wilson or not, of whom I have no recollection, could never have afforded accommodation for building vessels of anything like a man-of-war class; nor can I think that the shelving, shingly beach could have been suitable for the launching of vessels of any considerable size. The staple of Graves's yard, which was the only one, and which still probably exists, consisted of small yachts, cutters, fast-sailing luggers, smaller fishing craft, and swift rowing galleys; the very longest of which vessels of any kind could not, I should think, have exceeded the length of fifty feet. No doubt the three-masted luggers of the coast, including those of Folkestone and Sandgate, became active and valuable Channel

privateers during the war; but it was their fast-sailing qualities and the pluck of their hardy Kentish crews which caused their value, rather than their size or their military armaments—qualities turned to a good account, which long gave them a notoriety in the smuggling annals of the coast, of which not a few *Folkestoners* of the present day could tell exciting tales as to the deeds of their grandfathers and great-grandfathers.

Being sceptical, therefore, as to the ship-building capabilities of the dear old sea-beaten village of my early days, and having, at page 139 of this volume, already referred a correspondent of "N. & Q." to a Sandgate on the French side of the Channel, will HARDRIC MORPHYX pardon me if I suggest a northern SANDGATE to him? My suggestion is based upon the following passage from McCulloch's *Geographical Dictionary*, Art. "Newcastle-upon-Tyne":—"The town furnished, in 1346, 17 ships and 314 marines for the siege of Calais, a greater force than any port N. of the Thames, except Yarmouth." I cannot at this moment refer to historical or topographical works on Newcastle, but the vast ship-building operations of the Tyne must have had an early beginning; and it may be presumed that these seventeen ships of war, and perhaps others at a later period, even down to the time of Cromwell, whose forces held Newcastle from 1658 to the Restoration, were built, in olden times at least, under the shadow of the Norman keep of Rufus, and at that portion of the river bank where, at the beginning of the last century, resided that famous old *hoastman*, William Scott, the father of the illustrious brothers, Lord Stowell and Lord Eldon,—subsequently the mariners' and keelmen's quarter, perhaps the Wapping of Newcastle—the burden of many a hearty song by the bards of the Tyne—and still bearing the ancient and locally cherished name of *Sandgate*.

S. H. HARLOWE.

St. John's Wood.

CURIOUS CARDS (4th S. xii. 265.)—A pack of modern Italian cards that I have consists of four suits, each of ten cards; one to seven and three court cards, a knave, a king, a man on horseback. The suits are, 1. Clubs, represented as massive wooden clubs, variously coloured. 2. Swords; the ace in a sheath. 3. Cups; the ace with a cover. 4. Coins (gold), the four has the state coat of arms. These correspond, 1, to our trefoils (trèfles), clubs, through some translated word,—2, to our spades, from the word *spada*,—3, to our hearts, from *cœur*, got from the Spanish for a cup (?),—and 4, to our diamonds, from *denarius*, once *denier*, now *corroeur*.

A pack of modern Spanish cards that I have consists of four suits, each of twelve cards; one to nine and three court cards, a knave, a figure on horseback, and a king. Each card of a suit

numbered one to twelve, clubs, swords, cups, and coins. The ace of the coins contains the state arms,—the four of the same suit containing a lion and the maker's name, José Serrano Pamplona.

In parts of Germany (in Bavaria, I know) cards much like the above are used. I think in the old games there was a valet, a bas-valet (the latter on foot, the first riding), and a king. NEPHEW.

THE WORD "FATHERLAND" (4th S. ix. 312.)—As to the recent author who boasted that he was the first to introduce the word "Fatherland" into English, the following extract from D'Israeli's *Curiosities of Literature* will, I think, be a sufficient answer:—

"Let me claim the honour of one pure neologism. I ventured to introduce the term of 'Fatherland' to describe our *natale solus*, I have lived to see it adopted by Lord Byron and by Mr. Southey. This energetic expression may, therefore, be considered as authenticated; and patriotism may stamp it with its glory and its affection. 'Fatherland' is congenial with the language in which we find that other fine expression of 'Mother-tongue.' The patriotic neologism originated with me in Holland, when in early life, it was my daily pursuit to turn over the glorious history of its independence under the title of *Vaderlandsche Historie*—the history of Fatherland!"

The extract is taken from an article, entitled "History of New Words." R. PASSINGHAM.

"PRO PATRIA" PAPER (4th S. xii. 268.)—This is not a trade term for size, but is frequently applied by solicitors to pott paper, a cheaper and a shade smaller size than foolscap. WILLIAM BLOOD.

"THE MAN OF SONGS" (4th S. xii. 109.)—Should it not be "the man of loves"? It stands thus in my copy of the *Christian Year*.

"Minstrel raptures" is from Scott:—

"For him no minstrel raptures swell."

Lay of the Last Minstrel

K.

CRUELTY TO CRIMINALS (4th S. xii. 242.)—Cruelty could not deter men from crime. Neither will cruelty to animals deter men from intemperance or vice; nor will any "scientific" discoveries obtained in defiance of religion, humanity, and justice, by torturing and killing our weaker fellow creatures, prevent disease or cure it when created:—

"The Gods are just, and of our pleasant vices
Make instruments to scourge us."

There is more equity in letting mad dogs bite murderers to enable doctors to try if any cure can be found for rabies, than there is in making innocent and defenceless animals suffer lengthened agonies and death in the endeavour to discover what may enable man to fly from the natural penalty of his own viciousness.

GEORGE R. JAMES.

"BROLETTO" (4th S. xii. 267.)—I believe that DR. MILNER BARRY is right, and I base my con-

viction upon the two following quotations given by Carpenter, in his Supplement to Du Cange, *sub voce* "Broletum." The first refers to the beheading of a father and his sons at Milan: "Parvo post tempore in Mediolanum ducti pater et filii, una die in Broleto dicti civitatis sunt decapitati." Where "*Broleto civitatis*" seems clearly to mean some public place *within* the city. What so likely was this to be as the town-hall or market-place?

The next—somewhat obscure in sense—is yet as fully to the point. It speaks of an act of oath-taking by some high official in the town of Vercelli: "Quod sacramentale sive sacramentalia, et regimen jurare teneatur potestas aut rector in *Broleto communis et civitatis Vercellarum*, antequam ibidem descendat de equo, super libro statutorum." Here, again, the words which I have marked by Italics, can only be understood of some such place, as that already mentioned, in Vercelli. It certainly could not be either an enclosed wood or park.

As both Milan and Vercelli are in the north of Italy, the presumption is strengthened in favour of DR. BARRY'S interpretation. According to the scale in my map, Milan is about twenty-five miles south of Como, and Vercelli about fifty south-west, or rather south-south-west.

EDMUND TEW, M.A.

"PADDY THE PIPER" (4th S. xii. 227).—From *Legends and Stories of Ireland*, by Samuel Lover. F. W. M.

FLORIO'S "GIARDINO" (4th S. xii. 287).—Bright's MS. is now Addit. MS. 15214 Brit. Mus. It contains a rather long dedication in Italian to Sir E. Dyer. B. N.

LADY MARY WALKER (?) (4th S. xii. 217).—When I wrote my note (p. 217) I was doubtful about the work therein referred to as by Lady Mary Walker. I have just come across a copy, however, in Mr. Harper's catalogue (Tabernacle Walk), and he thus gives the title:—

"Letters from the Duchesse de Crui and others, wherein the character of the female sex, their rank, importance, &c., is stated. 2 vols. 12mo. calf, 1s. 1778."

I was unable to find this work in the British Museum or any printed catalogue.

OLPHAR HAMST.

THOMAS AMORY, ALIAS JOHN BUNCLE (1st S. x. 30, 388; xi. 58).—If "C. de D.," or any other reader of "N. & Q.," has still in his possession any of Dr. Amory's MSS., I should be extremely glad to be allowed to see them, as I am preparing a memoir of "the English Rabelais." CYRIL.
16, Heathcote Street, W.C.

SIR JOHN MASON (4th S. vii. 365, 420, 495; viii. 33).—Mention is made in vol. viii., p. 33, by P. M., of Anthony Mason, nephew of Sir John. The following extract from the will of "Wm. Fin-

more, of the Parish of St. Giles, in the suburbs of the City of Oxford, dated 25 July, 1646, 128 Twisse," kindly sent me by Col. Chester, may give a clue as to some of the descendants of Sir John:—

"To my 2 grandchildren by law, viz., Anne and Jane Mason, daus. of Mr. Anthony Mason, decd, each £30 when of age."

I should like to be informed by P. M. (if he has succeeded in forming a pedigree of Mason) in what way Wm. Finmore was connected with the family of Mason. RICHARD J. FYNMORE.

THOMAS FULLER'S SERMON UPON CHARLES I. (4th S. xii. 288).—DR. RIGGALL, of Bayswater, has been good enough to inform me that the above sermon is found at the end of complete copies of *Fuller's Sermons on Christ's Temptation* (1652), which in his perfect copy conclude at p. 188; and that the *Just Man's Funeral* begins on the page I described. J. E. BAILEY.

USURY LAWS (4th S. xii. 148, 196).—By statute 37 Henry VIII. cap. 9, the rate of interest was fixed at 10 per cent.; 13 Eliz. cap. 8, confirmed 10 per cent.; 21 Jac. I. cap. 17, reduced it to 8 per cent.; 12 Car. II. cap. 13, re-enacted 6 per cent., to which it had been lowered in 1650, during the usurpation; 12 Anne, cap. 16, reduced it to 5 per cent. THOMAS A. BELLEV. Liverpool.

Gerard Malines, in his *Lex Mercatoria* (Lond., 1636), states that, in 1621, a petition was presented to the High Court of Parliament, showing "the inconvenience of the high rate of usury after tenne in the hundredth in comparison of the lesser rate of six in the hundredth taken in the Low countries, where monie is so plentifull," and gives in full the arguments for and against the proposed reduction. It is to be observed that the Acts of Henry, Elizabeth, James, and Charles II. only applied to English loans, for the rates of interest on Foreign loans were allowed in the English Courts, according to Blackstone, as high as 12 per cent.

EDWARD SOLLY.

Thomas Nash, in his *Pierce Penilease*, 1592, evidently alludes to the rate of interest in the following quotation, when describing the character of a "prodigall young master" (Shakes. Soc. reprint, p. 18):—

"—failes in a quarrelling humor with his fortune, because she made him not king of the Indies, and swears and stares, after ten in the hundreth, that nere a such peasant, as his father or brother, shall keep him ruder."

Samuel Rowlands, in *A Paire of Spy-knaves* (the date of which has been assigned to 1613, the only copy known being imperfect), has this couplet (Hunterian Club reprint, p. 14):—

"I doe embrace this counsell with my heart,
Ten in the hundred, thou and I'll be part."

Again, in the same writer's *Good Neues and Bad Neues*, 1622, we have a would-be repentant usurer resolving (Hunt. Club reprint, p. 9):—

"And from that day would restitution make,
And ten i' th' Hundred vterly forsake."

Ben Jonson, in *The Staple of News* (Act ii. sc. 1), also refers to the subject:—

"Although your grace be fallen off two in the hundred
In vulgar estimation."

And again, in the same act and scene, we have:—

"When moneys went at ten in the hundred, I,
And such as I, the servants of Pecunia,
Could spare the poor two out of ten, and did it."

To the first of these quotations from Jonson, Gifford has appended the following note:—

"The rate of interest was fixed, by a law passed in the thirty-seventh year of Hen. VIII., and confirmed in the thirteenth of Elizabeth, to ten per cent per annum; but by the statute of the twenty-first of James (the year before this play appeared) it was reduced to eight. This was a grievous affliction to the Pennyboys (misers) of the time, and to this the text here and elsewhere alludes."

While, however, the rate of interest was thus legally restricted, the money-lender, or usurer, as he was then called, it would appear, oftentimes paid the borrower partly in money and partly in goods—the latter frequently of very questionable value. Bishop Hall alludes to this dishonest practice in the sixth Satire of the Fourth Book, when he says (Singer's Reprint, 1824, p. 108, and note):—

"But Nummius eas'd the needy gallant's care
With a base bargain of his blown ware
Of fustied hops, now lost for lack of sale,
Or mould brown paper that could nought avail," &c.

Robert Greene, in his *Qvip for an Vpstart Courtier*, 1592, is equally explicit (Mr. Collier's reprint, p. 56):—

"His allegations were these; that they were all fettered of one wings, to fetch in young gentlemen by commodities under the colour of lending of money, for the Marchant delivered the yron, tin, lead, hops, sugars, spices, oiles, browne paper, or whatsoever else, from sixe moneths to sixe moneths, whiche when the poore gentleman came to sell againe, hee could not make threescore and ten in the hundred beside the usury."

And very likely it is to the same nefarious dealing that Edward Guilpin refers, in his *Skialethia*, 1598, when he says (Mr. Collier's reprint, p. 9):—

"He is a gull that for commoditie
Payes ten times ten, and sells the same for three."

It may be noted here that D'Israeli has an interesting chapter on "Usurers of the Seventeenth Century," in his *Curiosities of Literature*. S.

THE "TE DEUM" (4th S. xii. 84, 155, 194, 258.)—Thanks to J. C. J. His note is very conclusive. But how about the reading of "Gloria" instead of "In Gloria"? J. C. J. will oblige me by stating what is the reading in the MSS. consulted by him.

JAMES HENRY DIXON.

"THE SWORD IN MYRTLES DRESS" (4th S. xii. 109, 154.)—This passage will be found in a couplet in Collins's (*Ode to Liberty*):

"What new Alcæus, fancy-blest,
Shall sing the sword, in myrtles drest?"

This foot-note is added: "Alluding to a beautiful Fragment of Alcæus."

HENRY CAMPBELL, F.S.A.

Reform Club.

"UPRAISED" = "CHURCHED" (4th S. xii. 123, 176.)—Any one who has read many of the Issue Rolls must be familiar with the expression, "P releuar' Die Re^{ne}."

HERMENTRUDE.

BIS DAT QUI CITO DAT (1st and 3rd S. *passim*; 4th S. xii. 32, 190.) An early approximation to the phrase is "Inopi beneficium bis dat, qui dat celeriter." This occurs in early editions of the sentences of P. Syrus. As cited above, it is from *Catonis Disticha de Moribus; cum Scholiis Des. Erasmi Rot. Adjecta sunt Dicta. . . . Mimi Publani (sic) ex Erasmi restitutione. . . . Lond., 1717, p. 60. It is not inserted in Publii Syri Sententia, Anclam, 1839. The line is noticed in the collection of proverbs, Adagia, id est: Proverbiorum, Paramiarum et Parabolarum omnium que apud Græcos, Latinos, Hebræos, Arabas, &c., in usu fuerunt, Collectio absolutissima, Typ. Wechel, fol. 1629, sub voce Liberalitas, p. 447. The sentence "Bis dat qui cito dat" is assigned to Publius Mimius by Langius, in Polyanth. Noriss., p. 382, sub voce Beneficentia.*

ED. MARSHALL.

Sandford St. Martin.

THE STAR CHAMBER (4th S. xii. 226, 275.)—Two MS. copies of this "Treatise of the Court of Star Chamber" are in the Library of Cambridge University, both which are anonymous. The MS. copy in the Harl. MS., No. 1226, has written on it the following note by Chief Justice Finch (11 Charles I.):—

"This Treatise was compiled by William Hudson, Esq., of Gray's Inn; one very much practised and of great experience in the Star Chamber, and my very affectionate friend. His son and heir, Sir Christopher Hudson (whose handwriting this book is), after his father's death gave it to me, 19 Dec., 1635."

E. V.

"LEU" (4th S. xii. 208, 235, 256.)—It may interest some to know that in Scotland this word is now in common use, although, according to the pronunciation there, its orthography should be rather *leu*, or *loo*. Tepid water is said to be *loo* or *leu*, which is nearly synonymous with *lukewarm*. Loo water, mixed with a little milk, is a favourite lotion for wound or sore. A beast, say a horse, so heated as that the sweat is visibly breaking forth, is said to be *loo*, or *loosed* (*lewed*). Cattle, again, having taken to the sheltered side of a fence, or plantation, are said to be "*in the leu*," or on the *lee*, or *loen*, side of it, because they are on that

side which is out of, or not exposed to, the wind. It is, therefore, also the *loun*, i.e. the calm, side. A "loun blink" is a common expression. The expression "warm soil" is to be heard every day. It seems altogether synonymous with "*lien soil*"—that which is warm, genial, and, therefore, productive.

L. LOCH.

THE GULE OF THE GARIOCH (4th S. xii. 206, 254.)—If one may judge, the interpretation of this rhyme has yet to be discovered; that of X. X. being very perceptibly too far-fetched. I, however, only advert to this subject now to notice one or two of X. X.'s premises, the matter being curious.

(1.) The gule (gool ?) plant or weed, so noxious to the agriculturist, is not, I believe, the wild mustard (*Scotic*, wild kail and skellach), but what, in the south-western counties of Scotland, is called "*white-gool*," from having a *white* flower at top, and in order to distinguish it from the yellow-gool, or corn marigold, which is little injurious, and never appears in the pasture, as the white-gool chiefly does.

(2.) "Bowman" of the rhyme is said to be an old Scottish word for *farmer*, derived from *bo*, *boll*, or *bo*, a farm-house; and these having origin, perhaps, in *bo*, Gaelic, a cow. The soundness of this view, however, may be so far in doubt. For if the *bowman* is not truly the archer, or *architenens* of our ancient charters, he must have been a man standing in some relation to *cows*—as a *cow-herd*, or farmer of cows. Accordingly, in Perthshire, in 1762, there was a known class called *bowmen*, not ordinary tacksmen holding by lease, nor even ordinary sub-tenants, but who, according to the then factor on the Drummond estates, were the "*hired servants*" of the tacksmen. That they were such, however, is not the opinion of Professor Cosmo Innes, who thinks they were rather those who farmed "*for a season the tenant's milk-cows, and the pasture to maintain them*," and who might receive, in addition, hay, straw, and other fodder necessary to their support during winter (*S. Legal Antiq.*, p. 226). In short, the *bowman* was no other than the "*bower*" of the present time, whose holding is called a "*bowing*." But this Perth factor reports another sort of *bowmen*—the "*steel-bowmen*," whose possessions were probably for a series of years, or a greater length of time than the simple *bowmen*. These, as Professor Innes supposes, and as I doubt not correctly, were tenants who received "stock and cattle along with their farm," as well as, possibly, implements of husbandry, and who paid rent in money or kind for the lands, and also for the cattle, &c.; and were bound, at the issue of the letting, to restore the corporeal movables received—whatever they were—alike in number and description, or at least in value (*Stair's Inst. v. "Steelbow," Reg. of Kelso, Preface by Innes*). It may be added that the

place-names of Bowhouse, Bowfield, Bowyett, and Bowburn, are common in the south-western shires, the meaning of which is evident, all being derived from *bo*, Irish, a cow; and in the parish of Neilston, Renfrewshire, is the natural lake called "*Loch-le-bo*," which may be interpreted, perhaps, the "*Loch of the cow*." (*Joyce's Irish Place-Names*, 2nd ed., p. 229.)

As one cannot well see how the *bowman* (if a *bower*) should, as stated in the rhyme, *meet to contend* with the "*gule*" which "*was the war*" on the rocky hill range of Bannachie, where, in all probability, this weed never had a footing, some other more feasible interpretation falls to be proposed.

L.

The corn marigold (*Chrysanthemum segetum*) is still called *goules* or *goulans* in some counties of England. Chaucer and other old writers knew it by the name of gold or golds. It is rather common in the southern counties, and also grows abundantly in the neighbourhood of Paris. It is otherwise called St. John's bloom, yellow bottle, and ruddes.

JOHN A. FOWLER.

"A DICTIONARY OF RELICS" (4th S. xi. 525; xii. 36.)—I think Mr. MILAND will find that the following is the book he is in search of:—

"Dizionario delle Reliquie e dei Santi della Chiesa di Roma." Firenze. Tipografia Claudiana. Via Maffia, 33. 1871.

I have just obtained my copy through Mr. Nutt, 270, Strand.

T. W. C.

BRADLEY FAMILY (4th S. xii. 207, 254.)—In the rate books of St. Luke's there is only one entry from 1770 to 1790 of Bradley in Chiswell Street, viz., "1771, George Bradley, Chiswell Street, six doors from Artillery Court." The houses do not appear to have been numbered in the rate-book. The house there indicated is now numbered 20.

T. N.

PEERAGE OF LANCASTER (4th S. xii. 149, 212.)—Mr. GOMME is inaccurate in saying that the *peerage* "regularly descended to Henry IV." It was a male fief, and was not inherited by Blanche, daughter and heiress of Duke Henry, and mother of Henry IV. The Lancaster peerage conferred on her husband, John of Gaunt, was a fresh creation altogether.

HERMENTRUDE.

"SEVENDABLE" OR "SEVENDIBLE" (4th S. xii. 208, 259, 297.)—A writer in the *Ulster Journal of Archaeology* has observed that this is probably a corruption of *sevendouble*=sevenfold. I remember to have seen in some of our old dramatists "*ten-double*" for tenfold.

S. T. P.

"REPECK" (4th S. xii. 208, 294.)—I think, perhaps, after all, this word may be derived from the French *repique*, a re-fastening; it does not

seem to me to be connected with the Latin *ripa*,
a bank of a river.

EFFESSEA.

HAYDON'S PICTURES (4th S. xi. 76, 158, 203, 222, 246, 262, 288, 408).—"The Banishment of Aristides" has been more than once exhibited here. It is at present in the gallery of Richard Twentyman, Esq., at his residence at St. Kilda, a suburb of this city. Readers of *Haydon's Diary* will find Mr. Twentyman's name frequently mentioned as one of the firm of Bennoch & Twentyman. Mr. Twentyman has also several of Haydon's sketches in oil, but, I think, with the exception of a portrait or two, no other of his finished pictures.

J. B.

Melbourne, Australia.

CAROLAN (4th S. xii. 9, 56, 118, 169).—This name used to be found at or near Mousehole (near Penzance), which is said to have been the spot where the Spaniards, in the reign of Elizabeth, invaded Cornwall. There is a rock near called the *Spaniard*; and at the "Keigwin Arms" at that place is shown a cannon-ball, said to have killed one Jenkyn Keigwin on the occasion of the Spanish invasion. Now, the name of Carolan, as well as that of Catran, is said to be a relic of the Spaniards; but I strongly suspect both those names are Irish.

JABEZ.

Athenaeum Club.

The quotation from Hardiman (p. 170) commences, "To him Ireland is indebted," &c., and ends with Johnson's lines—

"See nations slowly wise," &c.

CUMEC O'LYNN.

"HIS HELMET NOW SHALL MAKE A HIVE FOR BEES" (4th S. xii. 168, 197, 298) occurs in a sonnet which is attributed by Evans to Robert Devereux, Earl of Essex. The sonnet was sung by Mr. Hales, or Hale, on the occasion of Sir Henry Lee (afterwards K.G.) surrendering the championship to George, Earl of Cumberland, 17th November, 1590.

The whole of the sonnet is printed in Nichols's *Progresses of Elizabeth*, and also in Segar's *Honor, Military and Civil*.

HAROLD DILLON.

EPISCOPAL TORTOISES (4th S. xii. 125, 214, 277).—I send the following interesting extract from Grosse's *Miscellanies*—a book, I fancy, rarely to be met with—in order to introduce yet another episcopal tortoise to the readers of "N. & Q." and at the same time to give a little support to the story of the Lambeth tortoise. For this Mr. KENNEDY very reasonably requires more proof, and I offer him Ducarrel's authority for what it is worth. To recur to the Peterborough description, I suggest that 220 is simply a mistake for 120:—

"Longevity of the Tortoise. In the library at Lambeth Palace is the shell of a land tortoise, brought to that palace by Archbishop Laud, about the year 1633, which lived to the year 1753, when it was killed by the

inclemency of the weather; a labourer in the garden having, for a trifling wager, dugged it up from its winter retreat, and neglecting to replace it, a frosty night, as is supposed, killed it.

"Another tortoise was placed in the episcopal house at Fulham by Bishop Laud, when bishop of that see, anno 1628; thus died a natural death anno 1753. What were the ages of these tortoises at the time when they were placed in the above gardens, is not known. Doctor Andrew Coltee Ducarrel, who told me this anecdote, had often seen both these animals."

J. H. I. OAKLEY.

Wyverley, Melton Mowbray.

The tortoise lived 120 years in the gardens of Lambeth Palace, and its shell, which is ten inches long by seven inches wide, is still preserved in the manuscript room, adjacent to the library. A card, attached to the shell, bears the following inscription:—

"The Shell of a Tortoise which was put into the Garden at Lambeth, by Abp. Laud, in the year 1633, where it remained till the year 1753, when it was unfortunately killed by the negligence of a Gardener."

W. J. S. SIMPSON.

"PIERS THE PLOWMAN" (4th S. xi. 500; xii. 11, 97, 252, 309.) I remain entirely unconvinced upon most of the points which Mr. PURTON suggests. To me, it is a monstrous principle that critics should undertake to interpret what they confess they have not read. To reply in detail would take up too much space; and those who have read the poem know as well as I do that, if anything about the author is clear at all, the fact that he was not a friar, and particularly not a Gray Friar, is the clearest fact of all. On the other hand, the local notes, being facts within Mr. PURTON's knowledge, are of real interest, and I am much obliged to him for bringing them forward.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

"HUNGRY DOGS WILL EAT DIRTY PUDDINGS" (4th S. xii. 188, 238.) The earliest occurrence of this proverb which I have succeeded in discovering is in chap. vi. of Heywood's *Dialogus Concerning Two Manner of Marriages*, first printed in 1546.

JULIAN SHARMAN.

Palace Gardens Terrace, W.

BATTLES OF WILD BEASTS (4th S. xii. 68, 119, 158, 272).—I have a recollection of reading, as a boy, an account of some prince, I think a Spaniard, wishing to know which was the king of all the animals. He collected together all animals, wild and tame, that he could muster, they were put into a cockpit and allowed to fight it out. At last they had all destroyed each other except a wild cat, whom none of the other animals could catch, and a ferret, who remained quietly coiled up unnoticed in a corner. The wild cat and the ferret were at last put into a cage together, and, I think, deprived of food; they remained thus for some

time, till one morning the wild cat was found dead, and the ferret fastened to his throat. J. R. H.

"CUR SEPULTUM FLES?" &c. (4th S. xii. 309).—

"From an Epitaph in Rugby Church on a boy named Spearman Wasey, written by Dr. James, Head Master of Rugby School—

"Innocens et perbeatus more florum decidi:
Quid, viator, fles sepultum? fletu sum felicior."

It was formerly in the churchyard by the path; hence the word *viator*."—From "N. & Q." 4th S. v. 391.

T. W. C.

OLD ENTRIES: THUMB-SEALING (4th S. xii. 69, 170).—The subject of these supposed old charters has already been discussed in "N. & Q.," under the title of "Tooth-sealing" (3rd S. xi. 491), when they were set down as undeserving of credit. The prototype, from which all the rest have been taken, appears to have been the alleged Forest Charter of William the Lion of Scotland to Hunter of Peableshure, which *Anglo-Scotus* (3rd S. xi. 524) declares "has long been proved a forgery."

I observe, however, that that discussion arose on a note headed "Thumb-sealing" (3rd S. x. 390), of which no further explanation was given. But the term reminds me of a somewhat similar practice still followed in the East, where it is not unusual to confirm a grant by stamping on it an impression of the donor's hand, instead of affixing a seal.

A *sanad*, or charter so attested, was given in the early part of the century by Chintaman Rao Patwardhan, chief of Sangli, a powerful feudatory of the Mahratta Empire, to the trading township of Hoobly, one of the principal cotton emporia of the Southern Mahratta country. This document, which I have often seen, conferred extensive privileges on the municipality; and he ratified it by dipping his hand in the reddish sandal liquid, with which, as a Bramin, he applied the sectarian marks to his own person, and impressing it on the paper, as the most assured confirmation he could give.

W. E.

"A TOAD UNDER A HARROW" (4th S. xii. 126).—I doubt the correctness of this explanation. It is a saying I have been familiar with all my life, and have always understood it to mean a condition in which there was no peace or quietness. "A toad under a harrow" is continually being dragged along, and jostled about. For we must consider the harrow to be in *motion*, and not at *rest*, as T. Q. C. seems to take it. And in this sense, what simile can be more expressive of any state of unceasing worry and disturbance?—such, for instance, as the poor hen-pecked husband described by Juvenal must have had to put up with:—

"Hoc volo, sic jubeo, sit pro ratione voluntas,
Imperat ergo viro." Sat. vi. 222-223.

The life of no poor "toad under a harrow" could have been a whit more wretched.

EDMUND TEW, M.A.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Handbook for Travellers in Algeria. With Travelling Maps and Plan of Algiers. (Murray.)

THERE are many people alive who can remember Lord Exmouth's expedition against Algiers. Those who remember its conquest by the French are still more numerous. In those days, Algiers seemed as strange and mysterious a place as California did to the English in the days of Drake. But now Algiers is as accessible as an exhibition where admission must be paid for. France has civilized it with bayonets, gunpowder, cafés, and billiard-tables. Excursionists may now take out their guide—this *Handbook*—in the old Dey's palaces, and may, by its help, view the room in which the last Dey slapped (or did not slap) the face of the French Consul,—the alleged "casus belli" which led to the French conquest. We may add that the *Handbook* is well compiled, clear in type, and, no unimportant matter, is very portable:—"En est quod digitis quinque levatur onus" is a line from Propertius, by which its portability is aptly described.

Lucian. By the Rev. W. Lucas Collins. (Blackwood & Sons.)

INTERESTING as all the volumes of the series of Ancient Classics for English Readers have been, none can be said to be more instructive or more amusing than the present one. Lucian was an early "Free Inquirer." His satire helped to overthrow the Established Church of his day. "He not only," says the able and reverend editor, "seized upon the absurd points of religious fable, as presenting excellent material for burlesque, but he indulged, at the same time, in the most caustic form of satire upon the popular belief." There must have been many of those that possessed that belief who looked on Lucian with a certain amount of pain. Mr. Collins is probably right when he traces Lucian's disbelief in the then old church and its gods to his having been a maker of Mercuries in stone. However this may be, we have to thank Mr. Collins for his charming volume.

A Record of My Artistic Life. By J. B. Waring. (Tribner & Co.)

THERE is not more attractive reading than that of a simple and modest biography. Such is the story which Mr. Waring has to tell. It begins in 1823, at Lyme Regis, where Captain Coram, of Foundling notoriety, was born. Mr. Waring is, therefore, in his Jubilee year. His narrative is a pleasant mixture of incidents and criticisms. The key-note of the latter is struck in one of the epigraphs taken from Emerson's *Essay on Art*:—"He has conceived meanly of the resources of man who believes that the best age of production is past." This volume will be read with or without critical recommendation.

A THIRD edition of *Familiar Words*, a Quotation Handbook, by Mr. Hain Friwell, is in the press. About 3,000 additional lines have been added, and an entirely new index has been compiled.

We are informed that Queen Elizabeth's cradle was sold recently at North Shields, and realized 184. 6s.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

CATALOGUE OF BELLOUC'S MUSEUM AT LIVERPOOL. 2 vols. 8vo. With Bindings by Howitt, circa 1830.

Wanted by Edward Bellish, 211, High Holborn, W.C.

BP. KIDDER'S LIFE OF A. HORNECK.

POCKLINGTON'S SUNDAY NO SABBATH.

CONINGTON'S VERGIL. Vols. II. and III.

Wanted by C. W. Sutton, 63, Egerton Street, Hulme.

THE CRITIC IN PARLIAMENT AND IN PUBLIC SINCE 1835. Bell & Daldy, 1841.

Wanted by S. Warren Burton, Esq., The Hermitage, Tunbridge, Kent.

Notices to Correspondents.

J. B. P.—*From the reign of Richard I. to the last year of William III., there existed an officer called the Great Alnager, or Aulnager. He took the duty or tax on cloth measured by the aulne or ell. The post, abolished in England, survived in Ireland till the Georgian Era had nearly run its course. The last holder in Ireland was a Lord de Blaquiére; but after the office was suppressed, the salary (1,000l. a year) was continued to that Lord and to his descendants. Among the titles of the present Lord is "Great Alnager of Ireland," which is as out of place as "King of France" among the titles of the King of Great Britain and Ireland.*

J. BEALE.—*The height of the tower and spire at Salisbury is 404 ft.; Louth, 300 ft.; and Grantham, 273 ft. A tabular statement, by an authority on the subject, of the dimensions of all our cathedrals and principal churches is undoubtedly a desideratum,—at the present time no two statements on the subject agree. The measurement of the spires might be given separately.*

ONE WHO STEAMED ROUND THE FLEET.—*The question of the origin of "Glatton" has been raised before in "N. & Q."; and in our 1st S. xi. 372, it was suggested that H.M.S. Glatton, Captain Trollope, which performed an exploit in 1796, recorded in James's Naval History, vol. i., was probably named from the place of the same name in Huntingdonshire.*

O. E. R. S.—*"At the Restoration, the Paul's Cross Sermons, with their endowments, were removed into the Cathedral itself, and still belong to the Sunday morning preachers, now chiefly the Honorary Prebendaries of the Church." Milman's Annals of St. Paul's, 2nd edit., p. 354.*

A. R. B.—

"The desire of the moth for the star,
Of the night for the morrow;
The devotion to something afar,
From the sphere of our sorrow."

See Shelley; Poems written in 1821. "To —."

S. B.—*For information such as that required, Mr. Murray's English Handbooks are the surest guides. In the volume for Devon and Cornwall (1872), commencing at p. 470, will be found a concise historical account of the Scilly Islands.*

W. E. H.—*The poems of Robert Fergusson were published in two parts, with a sketch of the author's life prefixed, in 1809. Poems on Several Occasions, by Henry Carey, were published in 1713; and the Dramatick Works in 1743.*

N.—*"Lace" is to mix with spirits. "Laced coffee" is often mentioned in writers of the latter part of the seventeenth century, as also "laced tea."*

S. S. J.—*The date of the first edition of Ecce Homo is 1866. Prof. J. R. Seeley is stated in the Brit. Mus. Catalogue to be the author.*

QUERIST L.—*The letters "E. V. V. N. V. V. E." formed a Latin sanitary rule, signifying, "Ede ut vivas, ne vivas ut edas." Eat to live, do not live to eat.*

ALF. W.—E.—*Why not? Akenside was the son of a Newcastle butcher, and Henry Kirke White's father was a butcher at Nottingham.*

J. S. U. is requested to forward to us the contribution to which he refers.

HALLIFORD.—*Any music publisher will inform you.*

J. A. P. (Sandyknowe).—*Forwarded to Mr. Thoms.*

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

THE QUARTERLY REVIEW,

No. 270, is published THIS DAY.

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- I. The ENGLISH PULPIT.
- II. VOLTAIRE.
- III. EXPERIENCE of SCHOOL BOARDS.
- IV. HOLLAND HOUSE.
- V. ENGLISH DICTIONARIES.
- VI. The LAND of MOAB.
- VII. HERBERT SPENCER.
- VIII. The PROGRAMME of the RADICALS.

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LONDON, SATURDAY, NOVEMBER 1, 1873.

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ENGLISH DIALECT SOCIETY.

I think it may be interesting to many of your readers to mention some of the work that has been already prepared by the English Dialect Society. This Society was not fairly established till the month of May, soon after which the Long Vacation began, a time when many hard workers make holiday, greatly against the making of much progress; besides which a vast amount of time has been spent in collecting the names of members and helpers, and in arranging the work. Nevertheless, a good deal has been accomplished already, and a sufficient number of members (about a hundred and sixty) obtained to make progress certain.

The publications of the Society will be divided into four series.

SERIES A. Bibliographical; a list of all the works which illustrate the English provincial dialects, with special notes as to whether they contain glossaries or not. The English counties (arranged in alphabetical order) are to come first; then books relating to Scotland, Ireland, Wales, &c.

SERIES B. Reprints of old Glossaries, from rare or large volumes.

SERIES C. Original Glossography; glossaries from MSS. hitherto unpublished.

SERIES D. Miscellaneous. In this series a first part will be published, containing short glossaries

from all counties, thrown together under one alphabet; with notes upon dialects, &c.

And now, as relates to the progress made.

SERIES A. A large list has been already compiled, in which much assistance has been given by Prince Louis Lucien Bonaparte, who kindly permitted Mr. Wheatley to examine his excellent collection of books upon the subject. This ought to be nearly ready for press in another month, and all those who know of any out-of-the-way pamphlets upon the subject would confer on us a great favour by sending the names of them to me as soon as possible; though it should be remembered that our list is pretty extensive, and contains all the names of books that are at all well-known.

SERIES B. In this series the following have been prepared, or are already gone to press:—

1. A Glossary of North-of-England Words, from *A Tour to the Caves*, &c., by [John] Hutton; 2nd ed., London, 1781.
2. A Glossary of the Provincialisms of East Yorkshire, from Marshall's *Rural Economy of Yorkshire*; London, 1796.
3. A Glossary of Mid-England Words, from Marshall's *Rural Economy of the Midland Counties*; London, 1796.
4. A Glossary of Norfolk Words, from Marshall's *Rural Economy of Norfolk*; London, 1787.
5. A Glossary of Gloucestershire Words, from Marshall's *Rural Economy of Gloucestershire*; London, 1789.
6. A Glossary of Devonshire Words, from Marshall's *Rural Economy of the West of England*; London, 1796.

(It may here be remarked that this last book is so scarce that no copy could be found either in Oxford or Cambridge, but there is one in the British Museum. Also, that Marshall published a volume on the Rural Economy of the South of England; but it contains no Glossary.)

7. A Glossary of Kentish Words, from Lewis's *History and Antiquities of the Isle of Tenet (Thanet)*; 2nd ed., London, 1736.
8. A Glossary of Mining Terms, from John Mawe's *Mineralogy of Derbyshire*; London, 1802.
9. A Glossary of Mining Terms, from John Houghton's *Rara Avis in Ferris*; London, 1681.

SERIES C:—

1. A Glossary of Swaledale Words (Yorkshire), by Captain Harland, of Beeth.
2. A Glossary of Nidderdale Words (Yorkshire), by C. Clough Robinson, Esq.
3. A Glossary of Essex Words, compiled from all printed sources, with additions; by the Rev. W. W. Skeat.
4. A Glossary of Hampshire Words, by the late Sir F. Madden; including (by permission) a Glossary of words chiefly used in the New Forest, by J. Wise, author of *The New Forest*; the whole edited, with additions, by the Rev. W. W. Skeat.
5. Kentisms, and Kentish Proverbs, by the Rev. Samuel Pegge; transcribed from the autograph MS. written in 1785, now in the possession of the English Dialect Society. This important collection comprises 617 words, some of which are probably obsolete. The collection of Kentish Proverbs is chiefly compiled from Ray and Fuller, but Dr. Pegge has added several from other sources, and many of the explanations are his own.

SERIES D. A considerable collection of words

from miscellaneous sources; each "slip" records some fact in the word's history which is not to be found in Halliwell; many of them do not appear at all in that excellent collection.

Besides these, many good collections have been made for future use and publication. In particular may be mentioned a capital collection of Leicestershire words, with their pronunciations added in "Glossic," by Miss C. Ellis; a collation of Miss Baker's Northamptonshire Glossary with the dialect of Kimbolton, by Mr. Fernie; and several minor contributions too numerous to specify, yet none the less welcome.

At the same time the Lancashire Glossary, by the members of the Manchester Literary Club, is making good progress; rough proofs of the part A—E are in type, and it is proposed to publish this part as a first instalment, after thorough revision and amplification.

This is, from the nature of the case, the last attempt that is ever likely to be made to collect from all possible sources complete materials for compiling a General Provincial English Dictionary, worthy to take its place beside the excellent one by Dr. Jamieson. Great as has been the zeal of several members, a large accession of workers is much desired. All those who take any interest in the matter may easily give help by becoming subscribers, if in no other way. I shall be happy to forward a Prospectus of the Society to any one who applies for one.

In the "Notices to Correspondents," by the Editor of "N. & Q.," 4th S. xii. 319, the remark that "all communications on the subject of English Dialectology should be addressed to A. J. Ellis, Esq., 25, Argyll Road, Kensington, W.," refers only to communications on the subject of *pronunciation*; communications on the names of pamphlets and books bearing upon the subject generally, or upon the glossography of any particular district, should be made to myself, to save trouble. If sent to the wrong quarter, they will be sent on to the right one; though we both have enough to do already without having to rectify such mistakes.

WALTER W. SKEAT, Hon. Sec. E. D. S.
1, Cintra Terrace, Cambridge.

ITALIAN WORKS OF ART AT PARIS IN 1815.

Should a monarchy be re-established in France, or a French army again occupy Italy, a very curious question might arise as to the rights of France to many masterpieces of art, now in Italy, which were at Paris in 1815. There is a pamphlet, Paris 1815, by M. Hippolyte * * *. I believe the author of it was General Foy. The title is, *Observations d'un Français sur l'Enlèvement des Chefs-d'œuvre du Muséum de Paris, en Réponse à la Lettre du Duc de Wellington au Lord Castlereagh, sous la date du 23 septembre 1815, et publiée, le 18 octobre, dans*

le Journal des Débats. The author seeks to prove that the works of art acquired by the French, in different countries, were not "*le bien d'autrui, le produit du brigandage*, mais une partie, ou l'équivalent de contributions exigées à la paix, et consenties par les puissances avec lesquelles la nation était en guerre."*

I will now endeavour to condense fairly the arguments offered by the author in support of his opinion. He begins by giving the following letter:—

"*Lettre du Duc de Wellington à Lord Castlereagh.*

"Paris, le 23 septembre 1815.

"MILORD,

"On a beaucoup parlé ici, dans ces derniers temps, des mesures que j'ai été obligé d'adopter afin de retirer du Musée les tableaux et autres objets d'art appartenant au roi des Pays-Bas; et, comme ces bruits peuvent parvenir aux oreilles du prince régent, je vous adresse la relation suivante de toute l'affaire, pour la mettre sous les yeux de S. A. R. :

"Peu de temps après l'arrivée des souverains à Paris, le ministre du roi des Pays-Bas demanda les tableaux, etc., etc., appartenant à son souverain. Les ministres des autres souverains en firent autant, et je fus instruit qu'ils ne pouvaient obtenir du gouvernement français une réponse satisfaisante. Après plusieurs entretiens avec moi sur ce sujet, ce gouvernement transmit à V. S. une note officielle qui fut soumise aux ministres des puissances alliées réunis en conférence. L'affaire fut prise plusieurs fois en considération, afin de trouver les moyens de faire justice à ceux qui enlèveraient les objets d'art renfermés dans le Musée, sans offenser les sentimens du roi de France.

"Pendant ce temps-là, les Prussiens avaient obtenu de S. M. le roi de France, non seulement tous les tableaux appartenans à la Prusse, mais aussi ceux qui appartenaient au territoire prussien sur la rive gauche du Rhin, et tous ceux qui étaient la propriété particulière de S. M. Prussienne. L'affaire devint pressante, et V. S. écrivit une note, le . . . , dans laquelle la matière était traitée à fond.

"La ministre du roi des Pays-Bas n'ayant encore reçu aucune réponse satisfaisante du gouvernement français, s'adressa à moi, comme commandant en chef des troupes du roi des Pays-Bas, et me demanda si j'avais quelque répugnance à employer les troupes de S. M. pour obtenir la possession de ce qui était incontestablement la propriété de S. M. Je soumis de nouveau cette question aux ministres des monarchies alliées; et comme on ne trouva aucune objection à cette demande, je crus de mon devoir de prendre les mesures nécessaires pour obtenir ce qui était de droit.

"Je parlai en conséquence au prince Talleyrand à ce sujet; je lui communiquai ce qui s'était passé à la conférence, et les raisons que j'avais de penser que le roi des Pays-Bas avait des droits sur les tableaux; et je l'engageai à mettre l'affaire sous les yeux du roi, et à le prier de me faire la faveur de déterminer lui-même le mode par lequel je pourrais obtenir ce qui était l'objet des réclamations du roi des Pays-Bas, sans offenser en aucune manière S. M. le roi de France.

"Le prince Talleyrand me promit une réponse pour le lendemain soir; mais ne l'ayant pas reçue, je me rendis chez lui dans la nuit, et j'eus avec lui une seconde conférence, dans laquelle il me donna à entendre que le roi ne donnerait point d'ordres à ce sujet; que je pouvais faire ce que je jugerais convenable, et traiter avec M. Denon, le directeur du Musée.

* *Journal des Débats*, 30 octobre 1815.

"Le lendemain matin j'envoyai mon aide-de-camp, le lieutenant-colonel Freemantle, à M. Denon, qui lui dit qu'il n'avait aucun ordre de livrer les tableaux de la galerie, et qu'il ne céderait qu'à la force.

"J'envoyai alors le lieutenant-colonel Freemantle au prince Talleyrand pour l'instruire de cette réponse, pour le prévenir que le lendemain, à midi, les troupes prendraient possession des tableaux appartenans au roi des Pays-Bas, et pour déclarer que s'il résultait de cette mesure quelque désagrément, les ministres du roi, et non pas moi, en seraient responsables. Le colonel Freemantle instruisit aussi M. Denon de la mesure qui serait prise.

"Cependant il ne fut pas nécessaire d'envoyer des troupes, parce qu'une garde prussienne occupait la galerie; et les tableaux furent emportés sans qu'on eût besoin des troupes qui sont sous mon commandement, à l'exception de quelques soldats qui aidèrent, comme ouvriers, à descendre et à emballer les tableaux.*

"On a dit qu'en faisant enlever de la galerie des Tuileries les tableaux du roi des Pays-Bas, je m'étais rendu coupable d'une infraction à un traité que j'avais conclu moi-même; et, comme il n'est pas fait mention du Musée, dans le traité du 25 mars, et qu'il paraît que le traité dont on veut parler est la *convention* militaire de Paris, il est nécessaire de montrer comment cette convention a rapport au Musée.

"Je n'ai pas besoin de prouver que les alliés étaient en guerre avec la France: nul doute que leurs armées sont entrées dans Paris en vertu d'une convention militaire conclue avec un officier du gouvernement, le préfet de la Seine et avec un officier de l'armée, qui représentaient les deux autorités existantes alors à Paris, et qui tenaient de ces autorités le pouvoir de négocier et de conclure avec elles.

"L'article de la convention que l'on prétend avoir été enfreint, est le onzième, lequel est relatif aux propriétés publiques. Je nie formellement que cet article ait aucun rapport à la galerie des tableaux.

"Les commissaires français avaient introduit dans le projet du traité, un article pour assurer la sécurité de cette espèce de propriété; mais le prince Blücher ne voulut point y consentir, et dit qu'il y avait dans la galerie des tableaux pris à la Prusse, et que S. M. Louis XVIII. avait promis de rendre, ce qui n'avait pas eu lieu. Je rappelai cette circonstance aux commissaires français, et ils proposèrent l'admission de l'article, en exceptant les tableaux prussiens. A cette proposition je répondis que j'étais là comme le représentant des autres nations de l'Europe, et que je devais réclamer pour les autres nations tout ce qu'on accordait aux prussiens. J'ajoutai que je n'avais point d'instructions relatives au Musée, ni aucun moyen de me former une opinion sur la manière dont les souverains agiraient; que certainement ils insisteraient sur l'accomplissement des engagements du Roi; et je conseillai la suppression entière de l'article, et de réserver cette affaire à la décision des souverains, lorsqu'il seraient arrivés.

"Telle est l'affaire du Musée relativement au traité. La convention de Paris n'en dit pas un mot, et il y a eu une négociation qui a laissé cette affaire à la décision des souverains.

"En admettant que le silence du traité de Paris du mois de mai 1814, relativement au Musée, ait donné au gouvernement français un droit incontestable aux objets

* Le noble Lord a été mal informé. Les Anglais sont les premiers soldats qui aient été vus dans la galerie du Musée, lorsqu'on y pénétra sans le consentement du roi de France. Il est probable d'ailleurs que les Prussiens ne pouvaient l'occuper, puisque le Musée était fermé: il ne fut ouvert qu'à l'instant où l'on craignit de voir les portes enfoncées.

qu'il renferme, on ne peut nier que ce droit n'ait été anéanti par cette négociation.

"Ceux qui traitèrent pour le gouvernement français jugèrent que les armées victorieuses avaient le droit de prendre les ouvrages de l'art renfermés dans le Musée; et, en conséquence, ils s'efforcèrent de les sauver, en introduisant un article dans la convention militaire. Cet article fut rejeté, et les prétentions des alliés augmentèrent par la négociation: ce fut la raison qui fit rejeter l'article. Non seulement la possession de ces objets ne fut pas alors garantie par la convention militaire; mais la négociation ci-dessus mentionnée, tendait à affaiblir de plus en plus le droit du gouvernement français à la possession, qui n'était fondé que sur le silence du traité de Paris du mois de mai 1814.

"Les alliés, ayant maintenant la possession légale des tableaux et des statues du Musée, auraient-ils pu ne pas les restituer à ceux auxquels ils avaient été ravies, contre l'usage des guerres régulières, et pendant l'effrayante période de la révolution française et de la tyrannie de Buonaparte?

"La conduite des alliés relativement au Musée, à l'époque du traité de Paris, doit être attribuée à leur désir de faire une chose agréable à l'armée française, et d'achever sa réconciliation avec l'Europe, à laquelle cette armée semblait alors disposée.

"Mais les circonstances sont aujourd'hui absolument différentes: l'armée a trompé (*désappointé*) la juste attente du monde, et embrassé la première occasion de se révolter contre son souverain, et de servir l'ennemi de l'humanité, dans le dessein de ramener ces tems affreux et ces scènes de pillage, contre lesquels le monde a fait de si prodigieux efforts.

"Cette armée ayant été défaite par les armées de l'Europe, est dissoute par le conseil uni des souverains, et il ne peut y avoir aucune raison qui puisse engager les puissances de l'Europe à faire tort à leurs propres sujets, pour satisfaire encore cette armée. En vérité, il ne m'a jamais paru nécessaire que les souverains alliés négligeassent cette occasion de faire justice et de favoriser leurs sujets, pour plaire à la nation française. Le sentiment du peuple français sur ce sujet, ne peut être qu'un sentiment d'orgueil national.

"Ils désireraient retenir ces chefs-d'œuvre de l'art, non parce que Paris est le lieu le plus convenable pour leur réunion (car tous les artistes et tous les connaisseurs qui ont écrit sur ce sujet, s'accordent à demander qu'ils soient rapportés au lieux où ils étaient originairement placés), mais parce qu'ils ont été acquis par des conquêtes dont ils sont les trophées.

"Les mêmes sentimens qui font désirer au peuple français de garder les tableaux et les statues des autres nations, doivent faire désirer aux autres nations, maintenant que la victoire est de leur côté, de voir restituer ces objets à leurs légitimes propriétaires; et les souverains alliés doivent favoriser ce désir.

"Il est de plus à désirer, pour le bonheur de la France et pour celui du Monde, que si le peuple français n'est pas déjà convaincu que l'Europe est trop forte pour lui, on lui fasse sentir que quelque grands qu'aient pu être ses avantages partiels et temporaires sur une ou plusieurs des puissances de l'Europe, le jour de la restitution doit arriver à la fin.

"Mon opinion est donc qu'il serait injuste aux souverains de condescendre aux désirs de la France; le sacrifice qu'ils feraient serait impolitique, puisqu'il leur ferait perdre l'occasion de donner aux Français une grande leçon morale.

"Je suis, mon cher lord, etc.,

"WELLINGTON."

The author of the pamphlet then states that

France possessed by treaty sovereign power in Belgium, on the banks of the Rhine, and in Italy, and had, therefore, the right to exchange the French works of art in Paris for those by foreign artists in other parts of the French territory,—that France bought many works of art, particularly the statues in the Villa Borghese, and that the money value of them was paid,—that by the armistice concluded with the Duke of Modena he bound himself to deliver twenty pictures in consideration that the French would not make requisitions, and would pay for provisions while passing through his States,—that by the armistice arranged with the Duke of Parma and Placentia he undertook to deliver twenty pictures,—that by the Treaty of Paris, concluded with the King of Sardinia, “le Roi de Sardaigne renonce à toute répétition ou action mobilière qu’il pourrait prétendre exercer contre la république française, pour des causes antérieures au présent traité.”

The writer then passes on to what is now the most interesting part of the pamphlet. He points out that the armistice, which was followed by the Treaty of Tolentino, “abandonnait à la France un nombre déterminé de tableaux, de statues, d’objets d’art, en toute propriété, parmi lesquels se trouvaient encore l’Apollon du Belvédère, le Laocoon, les Fleuves et le Torse,”—that by the armistice of Bologna “le Pape livra à la république française cent tableaux, bustes, vases ou statues, au choix des commissaires qui seront envoyés à Rome, parmi lesquels objets seront notamment compris le buste de bronze de Junius Brutus et celui en marbre de Marcus Brutus, tous les deux placés au Capitole, et cinq cents manuscrits au choix des mêmes commissaires,”—that by the Treaty of Tolentino “le Pape paiera à la république française, en numéraire, diamans* ou autres valeurs, la somme de quinze millions de France, dont dix millions dans le courant du mois, et cinq millions dans le courant du mois prochain,”—that by the 13th article of the Treaty of Tolentino, “l’article du traité d’armistice signé à Bologne, concernant les manuscrits et objets d’art, aura son exécution, et la plus prompte possible.” So that the terms of the armistice were confirmed by the treaty. The author adds, “Ainsi, il est constant que tous ces objets d’art, n’ont point été enlevés de vive force, comme on prend une ville d’assaut.” He then gives the opinion of Pius VII. on these cessions as follows:—

“Sans doute le Souverain Pontife actuel avait la même opinion long-temps après la captivité de son prédécesseur, pendant le séjour que Pie VII. fit en France, dans un moment où Buonaparte lui avait les plus grandes obligations, ou le Saint Père avait traversé les Alpes pour le sacrer, et où l’ex-Empereur n’aurait pu, ce semble, lui refuser certains objets, si le Pape les eût demandés, Sa Sainteté ne réclama rien.”

* “Les diamans du Pape ont été donnés en présent aux ministres de l’Empereur d’Autriche. (*Moniteur du 14 thermidor an 5.*)”

To this the author of the pamphlet adds:—

“Je puis garantir le fait suivant. Le Pape visitait le Musée; sur l’observation qui lui fut faite, que certains objets qu’il y voyait pouvaient lui déplaire; le Saint-Père répondit au savant qui l’accompagnait. . . . ‘Ces objets ont toujours suivi la victoire, il est tout simple qu’ils soient ici.’”

On which the author remarks:—

“Donc les objets d’art cédés par les armistices et traités de Parme, de Modène, de Paris, de Bologne et de Tolentino, devaient appartenir et demeurer à la France.”

Having shown the means by which he arrives at his conclusions, the writer of the pamphlet then states that, in 1814, the allied sovereigns might, in virtue of the right of conquest, have claimed all the works of art —

“Mais le roi de Prusse et l’empereur d’Autriche, chef de famille des puissances qui règnent en Italie, admirant le bel ordre qui régnait dans la riche collection du Musée, réclamèrent seulement les tableaux qui se trouvaient dans les magasins, et firent un généreux abandon de ceux qui étaient en place. . . . Si cet abandon ne fut qu’oral, il fut confirmé par le fait.”

The author then argues that the moderation of demands of the allied sovereigns arose from regard for the feelings of Louis XVIII., and that the revolt of a certain portion of his subjects during the hundred days did not destroy the rights the French nation had retained, or those of Louis as its representative. That the Duke of Wellington had expressly declared: “Ce n’est point à la nation Française que nous faisons la guerre.” The sovereigns also “déclarant qu’ils sont prêts à donner au roi de France et à la nation Française les secours nécessaires pour rétablir la tranquillité publique.” (*Journal de Gand*, 14 avril.)

The effect of the capitulation of Paris, 1815, is the next point the author touches upon; and from it he cites the following passage in confirmation of his arguments:—

“Les propriétés publiques, à l’exception de celles qui ont rapport à la guerre, soit qu’elles appartiennent au Gouvernement, soit qu’elles dépendent de l’autorité municipale, seront respectées, et les puissances alliées n’interviendront en aucune manière dans leur administration et dans leur gestion.”

It appears this article was opposed by Blücher, but that, nevertheless, it was signed by Colonel Hervey, who was “muni des pleins-pouvoirs de son excellence le duc de Wellington.” The 16th article of the capitulation is also worded:—

“S’il survenait des difficultés sur l’exécution de quelques-uns des articles de la présente convention, l’interprétation en sera faite en faveur de l’armée et de la ville de Paris.”

The formal refusal of Louis XVIII. “de consentir à l’enlèvement des statues et tableaux” is then dwelt upon; and in allusion to the known honesty of purpose of Louis, the author sums up his conclusions in these words:—

“Sa conduite, à l’égard de la Prusse et de l’Autriche, en est la preuve la plus convaincante, puisque S. M. a

fait remettre au roi Frédéric et à l'empereur François, les objets d'art que ces princes n'avaient pas cédés, et qu'ils avaient même réclamés l'an dernier (1814). Donc, d'après les raisons qui ont été présentées, le Muséum de Paris, formé en partie des tableaux et statues du cabinet du Roi, d'échanges légitimes, d'acquisitions à prix d'argent, et d'objets accordés par les traités, était devenu la propriété de Louis XVIII. et de la France, propriété consolidée par l'abandon des souverains en 1814; par la déclaration du 13 mars 1815; par les articles 11 et 15 de la capitulation de Paris de la même année, propriété dont la jouissance ne pouvait être révoquée, puisque le monarque français avait toujours été fidèle observateur du traité qui l'avait précédé. Donc, sous aucun prétexte juste et plausible, le noble lord ne peut justifier sa conduite, à moins qu'il n'allègue le droit du plus fort et celui des bayonnettes."

RALPH N. JAMES.

Ashford, Kent.

THE CONFEDERATE CATHOLICS OF IRELAND.—The seal of the Supreme Council of the Confederate Catholics of Ireland in 1642, is described where few people would think of looking for it. As very possibly an impression may not now exist, I transcribe the passage :—

"A seale of yellow wax, bearing the marks of a long crosse, on the right side whereof a crown, and a harpe on the left, with a dove above, and a flaming heart below the crosse, and round about this inscription: Pro Deo, pro Rege & patria Hibernia unanimis."—*Husband. Coll. of Orders, Ordinances, and Declarations.* 1646. Folio, p. 260.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

DEMONIACS.—I have lately come into possession of *An Enquiry into the Meaning of Demoniacs in the New Testament.*

πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια.

Psalms xcv. 5.

By T.P.A.P.O.A.B.I.T.C.O.S. The Second Edition, Corrected and Amended. London. Printed for J. Roberts in Warwick Lane. MDCCXXXVII." Can any correspondent explain the letters T.P.A., &c.? Bound up with this tract is another entitled "*An Answer to the Further Enquiry, &c.*," by Leonard Twells, M.A. London. Printed for R. Gosling at the Mitre and Crown against Fetter-Lane in Fleet Street. MDCCXXXVIII." This title implies a reply by Leonard Twells to the pamphlet cited above, and a retort on the part of our alphabetical friend. These two tracts I am anxious to obtain, or at any rate to get a sight of.

JOHNSON BAILY.

Pallion Vicarage, Sunderland.

MADNESS IN 1787.—At the trial of Dr. John Elliot, in 1787, for shooting at Miss Boydell, the physician to St. Luke's, Dr. Simmons, endeavoured to prove the prisoner's insanity by the following quotation from a letter which he had addressed to the Royal Society. I quote from the report in the *European Magazine* :—

"The light of the sun proceeds from a dense and universal aurora, which may afford ample light to the inhabitants of the surface beneath and yet be at such a distance aloft as not to annoy them. No objection ariseth to great luminaries being inhabited. Vegetation may obtain there as well as with us. There may be water and dry land, hills and dales; rain and fair weather; and as the light so the season must be eternal, consequently it may easily be conceived the most blissful habitation of the whole system."

The *Recorder* very properly objected that, if extravagant hypotheses were to be adduced as proofs of insanity, it would fare badly "with M. de Buffon and Dr. Burnet." Fortunately for speculative intellects, the lawyers have always been more than a match for the mad doctors! Elliot was acquitted upon a point not involving the question of his insanity, but afterwards gave some colour to the charge by resolutely starving himself to death in Newgate.

C. ELLIOT BROWNE.

WOMEN'S RIGHTS: THEIR EARLY AND ROYAL RECOGNITION.—The following extracts from two ancient tracts on the *Antiquity of Parliament* may be interesting :—

"The English Saxons, as soon as they had settled themselves, held also the like Assemblies [*Kifriðin*], which they called in their ancient English tongue *Gereduysis*, or a counsel; sometimes *Wittena Mota*, as a meeting of wise men; and sometimes by the Greek word *Synoth*; the Latine authors of that age did call it *Consilium*, *Magnum Conventus*, and *Præsentia Regis*, *Prelatorum*, *Procerumq;* *Collectorum*, as appeareth by the charter of King Edgar to the Abbey of Crowland, in the year 961. At which time it seemeth by the sub-signing, that Abbesses had their voices there, and consents as well as the Prelates and Nobles of the land. William Camden."

"It is recorded amongst the Summons of Parliament, 35 E. 3, that there is no Writ, *de admittendo fide dignos ad Colloquium*; and amongst the Earls and Barons there is (*sic*) returned *Mary Countesse de Norff*, *Alienor Countesse de Ormond*, *Phillippa Countesse de March*, *Agnes Countesse de Pembroke*, and *Katherine Countesse of Athel*. Joseph Holland."

MEDWEIG.

WOODCOCK'S FEATHERS.—A few years since one particular feather in the woodcock's wing was highly prized by artists in water colour. My housekeeper brings these feathers to me still, and if any would like them, and will give me their addresses through "N. & Q.," I shall be happy to supply them.

P. P.

MARTINMAS EVE.—Said an old lady to me on November 23, 1872, "The wind at twelve o'clock last night was in a bad quarter, and we are sure to have smudgy weather." I learnt further from the old lady, that from whatever quarter the wind blew at midnight on Martinmas Eve, there it would continue for the most part during the three following months. This is from Notts.

THOS. RATCLIFFE.

THE WINDOW TAX.—The following abstract of the iniquitous Window Act, showing the several sums which had to be paid for window cess on all houses, may not come amiss to the readers of "N. & Q."—

No. of Windows.	Paid each.	New Duty.	Old Duty.	Total each House paid.
	s. d.	£. s. d.	s. d.	£. s. d.
7	0 2	0 1 2	3 0	0 4 2
8	0 6	0 4 0	3 0	0 7 0
9	0 8	0 6 0	3 0	0 9 0
10	0 10	0 8 4	3 0	0 11 4
11	1 0	0 11 0	3 0	0 14 0
12	1 2	0 14 0	3 0	0 17 0
13	1 4	0 17 4	3 0	1 0 4
14	1 6	1 1 0	3 0	1 4 0
15	1 6	1 2 6	3 0	1 5 6
16	1 6	1 4 0	3 0	1 7 0
17	1 6	1 5 6	3 0	1 8 6
18	1 6	1 7 0	3 0	1 10 0
19	1 6	1 8 6	3 0	1 11 6
20	1 7	1 11 8	3 0	1 14 3
21	1 8	1 15 0	3 0	1 18 0
22	1 9	1 18 6	3 0	2 1 6
23	1 10	2 2 2	3 0	2 5 2
24	1 11	2 6 0	3 0	2 9 0
25	2 0	2 10 0	3 0	2 13 0
26	2 0	2 12 0	3 0	2 15 0
27	2 0	2 14 0	3 0	2 17 0
28	2 0	2 16 0	3 0	2 19 0
29	2 0	2 18 0	3 0	3 1 0
30	2 0	3 0 0	3 0	3 3 0

It is to be observed that every house in England paid three shillings ground rent, or old duty, as included in the table; and from one to six windows was only three shillings a year. Also that every house in Scotland paid one shilling only old duty or ground rent, but those houses that had not more than five windows, such as Burns's clay-Luggin, were exempt, the rest as per table, adding one shilling to the new duty.

I have no doubt most readers will be ready to endorse Tim's view of the subject, as expressed in the following epigrammatic allusion to it—

"Tom taken by Tim his new mansion to view,
He observed, 'twas a big one, with windows too few.'
'As for that,' replies Tim, 'I'm the builder's forgiver,
For taxes 'twill save, and that a good for the liver.'
'True,' says Tom, 'as you live upon farthings and mites,
For the liver 'tis good—but d--d bad for the lights.'"

And I am not ashamed to confess that at certain periods my grandfather even made it so for his own, for he had a large family and an exhaustible purse, while the novelty of his expedient for evading the tax showed that he was ingenious. He was not dishonest either, but *considerate towards his family*, when he fitted boards in the windows made and painted to order, with a red ground and white lineal squares to represent bricks and mortar. This was in compliance with one of the provisions of the Act that window recesses, unless they were *bricked up* should be liable to the tax. Boards would not

do, the law said; but he made them do. Necessity was the mother of invention, and charity began at home.

ROYLE ENTWISLE, F.R.H.S.

PRINCE OF WALES'S ARMS.—At a recent meeting of the Powys Land Club at Welshpool, the Rev. Charles Boutell asked why the armorial bearings of the Prince of Wales should not include any device representing the Principality? In the time of Elizabeth the right of Wales to a first place in the arms of the heir to the Crown seems to have been recognized. The *Owensbury Advertiser* hopes this heraldic anomaly may soon be rectified.

N.

"MORS JANUA VITÆ."—William Lily, in his poem to his scholars, entitled *Carmen de moribus*, has

"Est vitæ, ac pariter, janua lingua necia."

JNO. A. FOWLER.

Brighton.

HOGARTH'S "RAKE'S PROGRESS."—

"The price given at Mr. Christie's, in February, 1802, for Hogarth's *Rake's Progress* by Mr. Soane, the architect, was 550 guineas. The father of the late possessor (Alderman Beckford) paid 22 guineas a-piece, or 184.16s. for the set."—*Gentleman's Magazine*, Vol. lxxii., pt. 1, p. 218

JOHN PIKE.

AULD LIGHTS, NEW LIGHTS, LIFTERS, AND ANTILIFTERS.—The origin of these sects of religious people was in Kilmaurs, Ayrshire, and arose thus. The Rev. Hugh Thomson was incumbent in 1712, when, having a prospect of being called to the adjoining parish of Stewarton, he demitted his charge. He was disappointed, however; and either his pride would not permit him to solicit re-admission to Kilmaurs, or a majority of the people, having taken umbrage at his demission, opposed his re-appointment. No clergyman was appointed for five or six years; and during that period Mr. Thomson preached either in his own house or in a tent in the fields, and continued to do so long after a successor had been appointed. Mr. Smytton, an *Antiburgher* (original seceding) minister, after Mr. Thomson's death, settled at Kilmaurs, and married one of his daughters. Mr. Smytton attracted many hearers on account of his declamations against the Established Church; but after a period a coolness arose between him and his congregation, till it ended in a rupture, which was carried to his associate brethren. Mr. Smytton insisted that it was of religious obligation to *lift* the bread in the Sacrament, and *hold* it during the prayer of consecration; and that this was enjoined by the words of the institution itself. His brethren took a different view, holding that this was not binding on the conscience, but that it might, or might not, be performed without incurring guilt. So keenly was this contested that it produced a rupture. Mr. Smytton refused to hold

communion with those who did not conform to his opinion, and the Synod expelled him for his obstinacy and formally deposed him. He despised this sentence and continued to preach, the congregation having divided, part remaining with him and part withdrawing. Those who remained were called the *Lifers* or *New Lights*, and those withdrawing the *Antilifers* or *Old Lights*.

SETH WAIT.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ROBERTUS EPISCOPUS ELGENSIS DE VITA ET MORTE SANCTI CANUTI DUCIS.—This skin-book treated of the famous Dane, Knut "Lavard," who got his eak-name through King Knut the Holy from Knut the Great, King of Denmark and England. In 1131, Knut Lavard was murdered by a kinsman; and this event, a few years after, produced the treatise in question. In the same way, a generation earlier, an Englishman, Ælnoth, in a valuable work still extant, treated of the violent death of King Knut. When he wrote, Robert was doubtless not yet Bishop of Elgin in Scotland, but resident here in Denmark in some fixt employment. This is shown by the details he communicates, and by his minute acquaintance with Danish affairs.

As late as about 1800, his work on Knut Lavard was still known in Denmark; for at that time it is mentioned and extracted from, and a fragment copied from it is still in our hands. This extract—the original codex being then lost—was printed by J. Langebek, in his *Scriptores Rerum Danicarum Medii Ævi*, Tom. 4 (1776), p. 256, f. At the close of the seventeenth century (1695), a Dane (Chr. Worm), who died in 1737 as Bishop of Seeland, saw the manuscript of *Robertus Elgensis* in the Cottonian Library, London. Possibly it perished in the unhappy fire in that bookboard a few years later; for, as far as I know, it is not mentioned in the printed catalogues of that library. But, perhaps, it may still turn up, either whole or in part. In the worst case, at least, a copy may be found in one of the many and rich book collections in Great Britain and Ireland. I cannot quite abandon all hope before first trying our great refuge—"N & Q." I venture, therefore, to ask for information on this important subject. In the interests of historical research, I appeal to the *literati* of Great Britain to try and find this lost codex of *Robertus Elgensis*.

P. G. THORSEN,
Professor, Librarian of the University
Library.

Kjöbenhavn.

At the request of my learned friend, I second this appeal. The manuscript is of the highest importance for the history of Denmark.

GEORGE STEPHENS,
Professor of Old English, and of the English
Language and Literature, in the Uni-
versity of Copenhagen.

LIST OF WINCHESTER COLLEGE FOR 1706.—I possess an official list of the masters, scholars, and servants of Winchester College for the year 1706, in the form of a small vellum roll. It is exceedingly well preserved, except that the ink is very faded, from having been kept in a cylindrical cardboard box. At its head is a shield of the arms of Bishop William of Wykeham (within the garter), with the motto "MANNERS MAKEETH MAN" below, printed from a small copper-plate. The written title is, "NOMINA MA: PU: CHO: ET COM." I should like to be informed whether many such rolls are, or used to be, made every year, or whether this is the only one for 1706, perhaps surreptitiously (at some time) purloined from its proper office of record. It has passed through an auction (Lot 221), but at what date I do not know.

JOHN GOUGH NICHOLS.

THE MEASUREMENTS OF OLD ST. PAUL'S.—Are there any works besides Dugdale's well known *History of St. Paul's* that would give information beyond what is therein mentioned? I allude to such points as the true length and actual measurements of old St. Paul's, there being discrepancies between Hollar's ground-plan (with scale attached to it) and the list of dimensions given by Dugdale.* I refer also to the curious question about the existence of western towers at a period anterior to the sixteenth century. Stow mentions these features, but Dugdale is silent on the point. The Italian pseudo-towers, represented by Hollar, are little more than big *turrets*, and no portion of the ancient design.†

EDMUND B. FERREY.

PUBLISHING THE BANNS OF MARRIAGE.—During the rebuilding, in the last century, of Stallingborough Church, Lincolnshire, the banns of marriage were published in the parish church of Great Coates, not an adjoining parish, and three miles distant from Stallingborough.

Are there other instances of banns being published in the church of a parish in which neither of the persons that are to be married dwell, and is a marriage in such a case valid and regular according to church law which, in the rubric prefixed to the marriage service in the Prayer Book, requires that the banns shall be published in the parish in which the persons to be married dwell? Would not the proper way during the rebuilding

* See Mr. W. Longman's new work, *The Three Cathedrals dedicated to St. Paul in London*.

† *Ibid.*

of a church be to publish banns of marriage in the place in the parish where, under the bishop's licence, service is held, and which for the time being is the church if so licensed? J. H. B.

"CAPRICCHIO."—I find in Sir M. Hale's *Contemplations*, London, 1679, p. 172: "especially if we hit upon some little capricchio that we think they saw not"; *capricchio* being printed as an English word in the ordinary type, not in italics as all the foreign words are in the book. When was the French form "caprice" first used in English literature? RALPH N. JAMES.

Ashford, Kent.

ANONYMOUS WORKS.—Who were the authors of:—

1. *Adventures of an Attorney in search of Practice*. London. 1839. (I have been told that this was written by a Sir George Stephens, who was originally a practising solicitor)?

2. *The Life of a Lawyer: written by Himself*. London. 1830?

3. *St. Stephen's; or, Pencilings of Politicians*. By Mask. London. 1839. (The author and Ld. Lyndhurst were friends in their youth—p. 36—which fixes his age)? CYRIL.

"FOR SHE WHO ROCKS THE CRADLE RULES THE WORLD."—In one of my speeches lately at Bath I quoted this line, saying that I had met with it somewhere. Can any of your readers inform me where it is to be found? WILLIAM FORSYTH.
Athenæum Club.

"COMPURGATORS."—The *Saturday Review*, in an article lately on Glasgow, says:—"The gloomy fanaticism of former years has been mitigated, and 'compurgators' no longer prowled about the streets on Sunday to capture ungodly persons who have neglected to go to church." I should be obliged to any one who would give me a few details respecting these 'compurgators.' Who appointed them, what manner of men were they, and, when they captured a delinquent, what did they do with him? JONATHAN BOUCHIER.

"QUILLETT."—I am the owner of some meadow and pasture land described in a deed *temp.* Oliver Cromwell as being "in the *quillet* within the manor." What does "*quillet*" mean? There is no place of that name known in the parish, nor does the word occur in subsequent deeds referring to the same land. K.

A *quillet* in Devonshire is a croft. The word occurs in this sense in an Act of 23 Henry VIII. relating to Norfolk and Suffolk. A *quillet* is very common in Anglesea in the present day, signifying a small strip of land in the middle of another person's field, commonly marked out by boundary stones, and arising from the tenure of gavelkind formerly in force there.]

ARMS WANTED.—What were the arms of Rhys ab Madoc ab David, Prince of Glamorgan, A.D.

1150? What relation was he to Jestyn ab Gwrgan, King of Glamorgan, A.D. 1091?

Also, of Rurid ab Cynfrig Efell? Cynfrig bore, gu. on a bend ar. a lion pass, sa. Early, however, in the thirteenth century, arms were not always hereditary. F. R. DAVIES.

Hawthorn, Blackrock, co. Dublin.

OLD PORTRAIT.—I have lately met with a very old portrait, in oil, on an oak panel, of a gentleman, who, I think, may be John Dudley, Duke of Northumberland. In the cast of face, and mostly of the mouth, and of the beard, and in the cap, it is much like the duke, as given in the best engravings from Holbein's picture. His hands are resting before him on a table, the right one on a book, and the left holding between the thumb and forefinger two blooms, a white and a red one. He has on his neck a chain of gold, with a crucifix; and by his head is the motto "*Face aut tace.*" The painting is good. Can any of your readers tell me who it may be? W. BARNES.

Rectory, Winterborne Came.

FEMALE WATER CARRIERS.—It appears that the two "maydens" who were killed at the accident in Paris Garden, in 1588 (*Vide* 4th S. xii. 312), were Alice White, servant to a pursemaker without Cripplegate, and "Marie Harrison, water-bearer, dwelling in Lombard Street." Mary Harrison, then, was a young woman who got her living by carrying water to private houses from one or more of the public conduits in the City, and she was unmarried, and had taken up this laborious outdoor employment as her calling, just as Alice White had taken up service.

I should be glad to be referred to any other authorities for the existence, and the statistics, of female water-carriers like this one, in London or elsewhere in England. A. J. M.

LORD BOTREAU.—I have a copy of a marriage contract between Sir John Stafford, of Blatherwick, and Anne, daughter of William, Lord Botreaux, dated 1426. The seal attached to the contract bears a shield charged with a griffin segreant, surmounted by a helmet mantled, and a griffin stantant for crest; around is "William Botrenux." If you can give me any information in reference to this, or any other Lord Botreaux, I shall be obliged. J. S. S.

[For particulars of the Botreaux barony, consult the following works under the names of Botreaux, Hastings, and Huntingdon. Collins's *Peerage of England*, edit. 1812; and Sir N. H. Nicolas's *Synopsis of the Peerage of England*, edit. 1857.]

PRISONERS IN CASTLE CORNET, GUERNSEY.—It is well known that this ancient fortress has, from time to time, served for the confinement of prisoners of state, and among others of Burton, who, with Pryune and Bastwick, was prosecuted in

the Star Chamber in 1637, and sentenced to be fined, pilloried, branded, and imprisoned for life. Burton was released in November, 1640. In a sort of journal or note-book, kept by a Guernsey man of the name of Pierre le Roy, and containing entries ranging in date between the years 1651 and 1664, I find the following notices :—

“Le 18^e Janvier, 1657 [1658] il y eut 3 seigneurs d'Angleterre envoyez prisonniers en ceste isle au chasteau Cornet.”

“Le 17^e de Novembre, 1661, est arrivé au Château Cornet Jean Lambert, général des rebelles sectères en Angleterre, ennemy du Roy; et y est constitué prisonnier pour sa vie.”

Notices of Lambert's imprisonment in Guernsey and elsewhere will be found in “N. & Q.,” 1st S. iv. 339; vi. 103; vii. 364, 459; and 3rd S. iv. 89. Pierre le Roy does not give the names of the three prisoners sent to the castle in 1658. By the word *seigneurs* he probably meant only persons of distinction. Who were they, and why were they incarcerated?

In a contemporary account in MS. of the destruction of the keep and a large portion of Castle Cornet by lightning, which set fire to 250 barrels of gunpowder contained in it, during the night of the 29th to the 30th December, 1672, the writer, in describing the injuries suffered by the inhabitants of the castle on that occasion, speaks of “Mr. Creed (a prisoner) with his wife and children and servants, and other attendants of the family.” Mr. Creed's son was wounded in the head, and his servant maid very much hurt. Who was he, and for what cause was he imprisoned?

EDGAR MACCULLOCH.

Guernsey.

SCOTCH TITLES.—The *Saturday Review* lately, in noticing a story in Sir Bernard Burke's new book on Pedigrees, says:—“We note with sorrow that even ‘Ulster’ himself is clearly uncertain in the manner of titles if he presents the wife of Sir John Shaw (of Greenock) to us as Lady Greenock.” Was it not the custom to describe the wives of Scotch landed proprietors by the names of their estates, and are not Lady Grange, Lady Inverleith, &c., well known instances of this? N. M. W.

THE LETTER “H.”—Initial *h* is sometimes mute, as in *heir*, *hour*. Have there ever been cases conversely, in which *h* was sounded though not written? I read a short time since, in a system of Shorthand by John Palmer, published in 1774, that “*artichokes* is pronounced *hartichokes*.” Palmer appears to have been a man of good education, as his title-page exhibits a quotation from “Manilius,” and his book is well written both as regards the composition and the substance of his critical and general remarks. It is not likely, therefore, that he has made a mistake in this matter. Is there any corroborative evidence available? It is the first time I have heard of

such a case; and if it should be established as a fact, it would be one of the most curious among the many curious anomalies of pronunciation in the English language. The full text is as follows :—

“The rule, spell as you pronounce, though it should be religiously observed when words will be curtailed by it, is yet to be disregarded when it would add to the length of them; thus *artichokes*, though pronounced *hartichokes*, must be written as it is spelled; and *asparagus*, though pronounced *sparrowgrass*, must have no *r* inserted in its last syllable.”

TELEGRAPHIST.

Replies.

ON THE DEPOSING POWER OF PARLIAMENT.

(4th S. xii. 321.)

W. F. F. seems to wish that all recent researches into early English constitutional history should be ignored, and that we should go back to Blackstone, Hale, and Burke. In fact his objections would seem to be meant to exalt “divine right” of kings, about which so much nonsense has been, and is still (I am sorry to say) written; for if the kings of England could not be elected or deposed by Parliament, they must rule by virtue of a higher authority—by divine right.

I propose first to attempt to disprove W. F. F.'s general propositions, and then examine the particular instance he discusses in the number of Oct. 25. Before entering on the main subject, I wish to point out a few errors into which your able correspondent has fallen.

1. He cites Blackstone against Mr. Freeman. Now I would like to know how many real scientific students of history and jurisprudence accept Blackstone's theories. Any one will tell you how much they are worth, *e. g.*, the elaborate scheme of a heptarchy, the original covenant theory, the nature of the English government, Ælfred the founder of the English constitution. But Blackstone is quite correct in saying that the trial of Charles I. was unparalleled. I think even W. F. F. will admit that Edward II. and Richard II. were murdered secretly after they had been at least practically deposed: but the remarkable point about Charles I.'s execution is, that he was executed, being king, the kingly office being only abolished after his death.

2. W. F. F. asserts that the king had as clear an hereditary right to the crown as peers to their titles: let me remind him that the introduction of the practice of creating peerages by patent is comparatively modern, and that formerly the king could summon whom he wished to Parliament, but that one writ of summons did not imply another in the next Parliament.

3. Burke's view that no constitutional doctrines are to be sought in those “rude and turbulent times,” meaning before the Conquest, is untenable,

for it is a known fact that the judicial power of the lords is derived thence, and that the laws of Edward the Confessor formed the basis of the charter of Henry I. (Stubbs's *Select Charters*, p. 97), which again was the model of Magna Charta. In short, to support this view is to revive the absurd theory that the inhabitants of England before the Conquest were not English, *i.e.* that the Conquest is the beginning of the national being, whereas it was in reality but a temporary overthrow of it.

4. Burke allows cases of election in old English times, to the prejudice of the rightful heirs, according to the strict rules of descent; but W. F. F. adds "that election never carried the crown out of the blood." Surely he has not forgotten the election of Canute and his two sons, and the greatest instance of all, Harold II. himself, who was recommended by the Confessor as his successor, though the king knew of the issue of his brother Edmund Ironside.

5. The statement that after Henry III. the hereditary right of the sovereign was recognized, is not quite accurate. Hitherto the kings were not looked on as complete (so to speak) sovereigns till the coronation, and were only styled *Dominus Angliæ* (Stubbs, 437). Edward I., at the time of his father's death, was away on a crusade; and to preserve the peace, his right to the throne prior to coronation was recognized.

To come now to the main question. W. F. F. asserts that the Parliament has never exercised or asserted the right of deposing the king, nor has the nation ever sanctioned the exercise or assertion of such a right.

He cites in his favour Blackstone, Hale, and Burke. To these may be opposed the names of Mr. Freeman (*Norman Conquest*, pp. 104, 593), Mr. Kemble (*Saxons in England*, ii. 219), and Professor Stubbs (*Select Charters*, p. 11), who all reckon the deposing power among the legitimate powers of the *witena-gemote*, the lineal ancestor of the Parliament.

W. F. F. also says that a lawful or real Parliament has never been summoned without the assent of the sovereign; and winds up by asserting that the strict rules of descent have only been set aside by armed rebels, or "if lawfully, by a free parliament assembled freely by a sovereign himself at freedom."

Now, the right of deposing implies the right of filling up the vacant throne, for it would be absurd to allow Parliament to declare the throne vacant and yet deny it the right of choosing the successor to the deposed king. It is well known that several principles of succession prevailed in the Middle Ages, of which the two chief were proximity and representation: the question as to England was settled by Edward I.'s statute *de donis* in favour of the latter, and it was immediately applied in the Scotch succession case. I do not

think that the strict feudal rules of descent date earlier than this. Therefore, I would ask W. F. F. how he would explain the following cases (after the Conquest, as W. F. F. adheres to Burke's views, that election was allowed in Old English times).

1. William I.—This election is asserted by William of Poitiers and *Ordericus Vitalis* (iii. 548): he was not of the royal blood.

2. Stephen.—Now, by all strict rules of descent, the Empress Maud was the heiress, or, at least, if females could not reign (of which we are not without an example), her son Henry, afterwards Henry II. But did the English heed this? Not they; Stephen was elected according to the *Gesta Stephani*, though in William of Newbury's protest we see some signs of the idea of lineal succession (Stubbs, p. 110). Stephen's title, too, shows this, "Ego Stephanus, Dei gratiâ assensu cleri et populi in regem Anglorum electus." This is a clear case of the Old English practice of selecting the most worthy (though the selection in this case may be questioned) in the royal family.

3. John.—This is one of the most fully reported cases of election on record. Of course, his nephew (son of his elder brother), Arthur, was the lineal heir; but Matthew Paris (Stubbs, 263) gives up the speech of the primate, Hubert Walter, who argues that no one can succeed to the crown "*nisi ab universitate regni . . . electus*"; and John is elected by all.

It may be objected that these elections were not made by Parliament; but William of Poitiers records that of William I. as an election by the whole people (Ed. Maseres, p. 143); the "continuator" of Florence of Worcester (Stubbs, 110) says that Stephen was chosen after consultation by "*primores terræ*," and so also the *Gesta Stephani*. John was elected by all, this including, as may be inferred from above, "*archiepiscopis, episcopis, comitibus et baronibus, atque aliis omnibus qui ejus coronationi interesse debuerant*"; and it must be remembered that in theory the national council included all freeholders, their numbers being only limited by Henry II. (Stubbs, 23); after that it shrank up into an assembly of great feudal nobles.

Thus, I think, I have proved my point, *viz.*, that in three cases after the Conquest the Parliament exercised its right of excluding the lineal heir, and selecting another to fill the vacant throne.

To come now to the particular instance of Edward II.

W. F. F. urges that exclusion is only lawful when effected by a free Parliament assembled freely by a sovereign himself at liberty. But let me ask, is this ever to be found in actual history? Would a sovereign, when free, be foolish enough to call together a Parliament simply to depose himself? W. F. F. urges that Edward II. was deposed by rebels, who had assumed the name of Parliament; but he acknowledges that the Parliament

was summoned by writs of the king. Even if these were issued on compulsion, the Parliament would be legally summoned and constituted; and the abdication being extorted, besides, this shows that though the party actually against the king was not numerous, yet they did not dare to depose a king by force, but had recourse to the recognized mode, practised rarely, but yet often enough to secure its legality. It is simply a proof of the fondness of the English for legal forms to cover the most unlawful deeds. An exact analogy is the use made by Henry VIII. of Parliament to untie his marriages and bastardize his children.

Again, W. F. F. says that the act of the next Parliament, reciting that the king was in custody, and another act against the Despensers, are said to be passed at the petition of the commonalty before king and council in Parliament, with assent of prelates, earls, barons, and great men there assembled, and that, therefore, they are the work of a faction; but if he refers to Stubbs, 47, he will see that this is the ordinary style under Edward III.

Again, that the next Parliament attainted Mortimer, and that this act showed that the deposition was unlawful, cannot be maintained. Mortimer, indeed, was charged with this, but the real cause of his execution was the desire of the young king to free himself from the rule of his mother and her paramour. I find in the volume *England, of the Historical Course* edited by Mr. Freeman, a statement that "Parliament resolved that the king was unworthy to reign . . . and the crowd that filled Westminster Hall shouted assent"; and Mr. Freeman guarantees the accuracy of the book. I may add that Cardinal Pole, who certainly was not a Teutonic scholar or at all "advanced," says that "populus regem procreat," thus adopting the true derivation of king, *cuning* = child of his people, i.e. not their father (*Norman Conquest*, i. 584).

I hope to discuss any further cases adduced by W. F. F. by kind leave of the Editor.

W. A. B. C.

Imperial Empire of Britain.—Mr. Freeman (*Norman Conquest*, i. 555) cites various late instances of the use of the imperial style with reference to the sovereign of England. Allow me to add the following cases, which I have met with in the course of my reading.

1. Yelverton, *temp. Eliz.*, uses the expression in a speech against the imprisonment of Strickland (Hallam, *Const. Hist.*, ed. 1866, i. 253).

2. In the act acknowledging James I.'s succession to the "imperial crown of the realm of England" (Hall, i. 294).

3. In the second clause of the Act of Settlement (Hall, iii. 182).

4. In an act of treason, 57 Geo. III. c. 6 (Hall, 155).

5. The Bill of Exclusion of James, Duke of York (Hall, ii. 432).

6. In the act, 28 Hen. VIII. c. 7, giving Henry power to dispose of the "imperial crowns of this realm" by will.
W. A. B. C.

THE ENGLISH AND SCOTTISH OFFICERS WITH GUSTAVUS ADOLPHUS—LORD EYTHIN.

(4th S. xii. 267.)

I am happy to be able to give MR. NICHOLS a slight sketch of Lord Eythin's career, and shall be glad of any additional information on the same subject.

He was born in 1598, and was a son of David King, of Warbester, Hoy, in Orkney, by his spouse, Mary, dau. of Adam Stewart, Carthusian Prior of Perth, natural son of King James V. (by Elizabeth, dau. of John, third Earl of Lennox). According to tradition in Hoy, David King (who was a younger son of James King, of Barra, and Isobel, dau. of James Gray, of Schives) had held the office of sheriff-depute of Orkney and Zetland, till joining in the rebellion of his wife's cousin, Patrick, Earl of Orkney, his property was confiscated, and he himself forced to flee, disguised as a peasant, to that remote island. The bell in the church of Hoy was sent over from Stockholm by Lord Eythin as a token of remembrance to the parish.

At an early age James King entered the Swedish service, and highly distinguished himself during the Thirty Years' War.¹ He was a captain in 1623,² and "General-Major" and Colonel of the Dutch horse and foot in 1632. On one occasion General-Major King, "after divers wounds honourably received, was taken prisoner, and kept long under cure till that after he ransomed himself."³ He rose to the rank of lieutenant-general; and after the death of Gustavus continued in the service under Banier, and had a command in Westphalia. He was made Governor of Vlotho, a fortified town on the Weser. In 1636 he took part in the battle of Wittstock,⁴ where he commanded the left wing of the cavalry, which force had a great share in gaining for the Swedes this most important victory. He received the Swedish

¹ Family records in the possession of Lieut.-Colonel W. Ross King, of Tertowie, Aberdeenshire.

² Douglas's *Peerage of Scotland*, Crawford's *Peerage of Scotland*, Clarendon's *Hist. of the Rebellion*.

³ Date when his full-length portrait was taken, which is still preserved at the Castle of Skug Klöster, Sweden; there is a duplicate of it at Tertowie.

⁴ Monroe's (Col. Robt.) *Expedition with the Worthy Scots Regt.* (called MacKey's). Lond., 1637.

⁵ *Ibid.*, pp. 137-8.

⁶ *Memoirs of Queen Christina*, by Henry Woodhead, 1663, i. 118-127. Gen. King wrote an account of this battle to Elizabeth, Queen of Bohemia, who forwarded it to King Charles I.—*Calendar State Papers (Domestic Series)*, 1636-1637.

order of knighthood in 1639,¹ and on retiring from the service was granted a pension. The Scots Estates⁷ sent for him in 1641 to answer a charge of disaffection to his native land, in levying horses and men in Denmark for the service of his Majesty King Charles I. On his appearance in Parliament, on the 2nd of November of that year, he solemnly protested that he was neither counsellor nor actor in the unhappy disputes that had arisen betwixt the King and his subjects, and, although he had been urged by His Majesty to undertake the levying of troops for him, he had altogether refused it on any condition whatever in respect it was against his native country and his conscience also; on which the House acquitted him, declaring him a good and honest patriot, and deserving of the thanks and approbation of his country. His loyalty, however, ultimately overcame his scruples; and in January, 1642-3,⁸ he came over from Denmark with supplies of arms and money; and being recommended by Queen Henrietta Maria⁹ for a high command, was appointed to succeed the Earl of Newport as Lieutenant-General of the Northern Army, and second in command to the Marquis of Newcastle; the latter (according to Clarendon) referred all military matters to his lieutenant-general's discretion. He was created Baron Eythin¹⁰ in the peerage of Scotland, by patent dated, at York, 28th March, 1642 (1643), on the recital "nos considerantes virtutem, merita, sufficientiam, et amorem præfidelis nostri Domini Jacobi King de Barracht, locumtenentis generalis erga nostrum servitium," &c. While besieged in York, Lord Eythin is said to have "showed eminency in soldierly and personall stoutness."¹¹ In opposition to the prudent counsels of this general,¹² Prince Rupert insisted on giving battle to the Parliamentarians on the fatal field of Marston Moor, 2nd July, 1644. Lord Eythin¹³ commanded the Royalist centre, which included the Marquis of Newcastle's own brigade, the latter nobleman having been deprived by the Prince of his command. This brigade, declining to give or take quarter, was almost entirely cut to pieces.¹⁴ On

the rout of the royal army, Lord Eythin,¹⁵ with a small body of horse, covered to some extent its retreat into York. After this disastrous defeat hard words passed between Prince Rupert and the Marquis,¹⁶ whose commission the former took from him, and consequently the two generals, Newcastle and Eythin, determined to retire to the Continent; accordingly, on the 5th of the same month, they embarked at Scarborough for Hamburg, where they landed on the 8th. Lord Eythin returned to Sweden, and was well received by Queen Christina, who, in consideration of his past services to her crown, created him a peer of Sweden, as Baron Sanshult,¹ of the parish of Doderhalts, in the province of Calmar, where she granted him estates; she also assigned him a pension. He had been solemnly "forfaulted" by the Scots' Parliament,¹⁶ 26th July, 1644, and the "Armes of Eythan"¹⁷ were "riuen by Lyone, King of Armes, in face of Parliament, after ane discourse, as also at the crosse of Edinburgh"; but in 1647 and 1651 acts were passed rescinding his forfeiture, and in his favour. Montrose, in his last and fatal expedition, expected Lord Eythin to join him with a considerable body of horse from Sweden, which, however, could not be collected in time. He died at Stockholm, 9th June, 1652,¹ s. p. v., and was interred at the Riddarholm Church on the 18th, being honoured with a public funeral, which Queen Christina attended in person.

Upon this general those

"who were content to spare the Marquis (of Newcastle) poured out" (writes Clarendon, *Hist. of the Rebellion*, Oxford, 1849, iii. 396-7) "all the reproaches of infidelity, treason, and conjunction with his countrymen, which, without doubt, was the effect of the universal discontent and the miserable condition to which the people of those northern parts were on the sudden reduced, without the least foundation or ground for any such reproach; and as he had throughout the whole course of his life been generally reputed a man of honour, and had exercised the highest commands under the King of Sweden with extraordinary ability and success, so he had been pro-

¹⁵ *Hist. of the Troubles of Great Britain*, by Robert Monteth, of Salmonet. Lond., 1735, pp. 165-6.

¹⁶ *Acts of Scottish Parliament* (printed); Balfour's *Annals*, iii. 230-7.

¹⁷ On his portrait Captain James King's arms appear (as evidently copied from his seal)—"Az. on a fess arg. three square buckles gu., between a lion's head erased of the second in chief, and a mullet in base, or." Crest, "A demi-lion rampant ppr." Supporters, "Two wild men wreathed about the head and lions ppr." On being raised to the peerage General King obtained a grant of new armorial bearings, which (as blazoned on a Swedish document in the possession of Lieut.-Col. W. Ross King) are—"Az., on a bend arg., between two lions' heads erased, or, three oval buckles gu., on a chief of the last three Swedish crowns of the third. Crest, a straight sword erect between a branch of laurel and one of palm, all ppr., surmounted by two flags saltirewise gu., all encircled by a Swedish crown, or. Supporters, two camels ppr." For an engraving of the latter arms, see *Sveriges Rikes Ridderskaps och Adels Wapen Bok*. Stockholm, 1746.

⁷ Balfour's *Annals of Scotland*, edited by J. Haig, iii. 130-2. Anderson's *Scottish Nation*, 1863, s. v. "Eythin."

⁸ Spalding's *Memoirs of the Troubles*, 1851, ii. 219.

⁹ *Letters of Queen Henrietta Maria*, edited by Mrs. Green, 1857.

¹⁰ So spelt in the patent. The title was taken from the river Ythan in Aberdeenshire.

¹¹ Sir Philip Warwick (a hostile critic) in his *Memoirs of Reign of Charles I.*, pp. 278-9.

¹² *A Short Abridgment of Britain's Distemper, from 1639-49*, by Patrick Gordon, of Ruthven. Spalding Club, 1841. P. 41. Baillie's *Letters*, &c., ii. 203-4.

¹³ *Life of Gt. Ld. Fairfax*, by Clements R. Markham, 1870, pp. 160-169, 174.

¹⁴ *Hist. and Topog. of Co. York*, by Sheahan and Whellan, 1855, i. 248.

secuted by some of his countrymen with the highest malice from his very coming into the King's service; and the same malice pursued him after he had left the kingdom even to his death."

C. S. K.

Eythian Lodge, Southgate, N.

THE BALDACHIN (4th S. xii. 189, 255, 294, 320.)—Torriano defines Baldacchino as "a canopy of cloth of estate for a prince" in 1650. In mediæval times this costly Oriental fabric of Baldacca, or Babylon, was known in England as bawdkyn, and used for coverings. So at length it came on the Continent to mean a dais or canopy, whether placed over a bishop's chair or carried in procession on four poles above the Host, or, as now in a church in Toledo of the sixteenth century, a tester shadowing an altar. The latter is called in England an umbrella at Winchester in 1558, and in 1640, in some Puritan objections against several usages, which are now in use, a canopy. At Brilley and Michael Church, it was, before the Reformation, a ciel made of timber-work; and in the Chapel Royal, of stuff in the last century. At Gerona it is supported on four thin slender pillars, and called by the architect [1326-46] "cimborium sive cooperatura."

The Ciborium, tegmen, or umbraculum, of the Basilica, a structure raised on four pillars of marble, metal, or plated wood, having four curtains, and a pendent dove or tower for reservation, was sometimes revived in the Gothic period, without the latter adjuncts, in the form of a gigantic niche-canopy, or shrine-cover, over altars, as at Ratisbon, or behind the reredos for reliquaries, as in France; hence, probably, the modern name of Ciboire for the tabernacle there. Gervase uses the word Ciborium at Canterbury in the sense of vaulting. The only instance in England was of the period of the Renaissance:—

"The back of the altar [of the chantry of Henry VII.] and both the sides storeys metal and gilt, 2 pilasters metal and gilt at either end of the said back; 4 pillars bearing the roof with pedestals, vases of metal and gilt and white marble, the roof also white marble."—Neale's *Westm. Abb.* I. 59.

The English "canopy" of mediæval times was a pyx cloth. Bernini reproduced, merely as a decoration, in Italy the Ciboria, which suggested the ugly "altar" or "back pieces" in this country, a debased and shrunken form of their prototype, having only two pillars, late in the seventeenth and during the eighteenth centuries. In Bailey's *Dictionary*, dedicated to P. Frederick, for the first time "Baldachin" means "a building in form of a canopy or crown supported by pillars for the covering of an altar." In 1677 Adam Littleton knew bawdekyn, or tinsel, only as a material.

It is sad to find a matter of purely artistic taste and local fitness tortured into a cause of polemical or legal strife. The altar ciel, or canopy, has no

more covert symbolic or doctrinal meaning than those of a tomb, a stall, a throne, a pulpit, or a font; it is merely an ornament.

MACKENZIE E. C. WALCOTT.

INDULGENCES: ST. PAUL'S CATHEDRAL (4th S. xii. 307.)—R. C., quoting a passage from Dean Milman's *Annals of St. Paul's Cathedral*, in which some particulars are given of a series of indulgences granted for the rebuilding of portions of the Cathedral, asks, what Irish dioceses answered the appeal for help? I am glad to be able to reply to his question.

Some years ago, I transcribed all the indulgences preserved amongst our archives, with some thought of printing either the whole of them, or such a selection from them as might appear to me best worthy of preservation. We possess a large and curious series, no less than seventy-six in number, ranging in date from the year 1201 to 1387. I will not anticipate what I may have to say upon the subject by and by, but will content myself with replying briefly to your querist.

No less than seven Irish dioceses took part in the work, as your correspondent will gather from the following condensed statement, which supplies the date of the indulgence, the name of the diocese, and the name of the bishop by whom the indulgence was granted, together with the period for which the indulgence extended:—

- 1237. Emly, Christian, 20 days.
- 1246. Leighlin, William, two indulgences, 30 and 40 days.
- 1249. Emly, Gilbert O'Doverty, 21 days.
- 1255. Killaloe, Isaac O'Cormocain, 8 days.
- 1257. Connor, William of Portugal, 40 days.
- 1262. Elphin, Thomas McFerrall McDermott, 40 days.
- 1268. Cashel, David McCarwell, 40 days.
- 1270. Down, Thomas Liddell, 40 days.

R. C. will see that the diocese of Cork is not included in the above list.

W. SPARROW SIMPSON.

THE SCAITH STANE OF KILRENNY (4th S. xii. 245.)—All notices of presently existing ancient sculptured stones must be interesting. This one, which I presume has not been noticed till now, would seem, from the description given, to be sculptured with a St. Catherine's wheel, or a cross of the wheel pattern. It would be desirable that Dr. Rogers should state the dimensions of the stone, its present position, its past also, if elsewhere and known, the diameter of the wheel, and that part of the stone on which it appears. But is the Doctor quite sound in saying that this or any other emblem of a pagan deity—the Sun or Baal—was "common to the stone crosses"? Is there any tradition relating to this stone or its special name, the "Scaith Stane"? *Scaith* is a well-known Scotch word—its meaning not in doubt—and, applied to a stone, may it not be held as importing that it—the reaching or touching of it—freed from personal injury, is one, indeed,

having the privileges and virtues of sanctuary? Most have heard of "Macduff's Cross," also in Fifeshire, and its curious privileges. L. L.

CUCKAMSLEY, BERKS (4th S. xii. 185.)—Bede makes no mention of the conversion of Cuichelm to Christianity, although he does of his father, Kynegil, who, he tells us, was baptized some time about the year A.D. 636, and that Oswald, King of Northumberland, stood his sponsor. It was this Cuichelm, who, by means of a hired assassin named Eumer, attempted the life of King Edwin, who was only saved by his faithful servant, Lilla. It is true that the Saxon Chronicle and Florent of Worcester state that Cuichelm was baptized the year after, but the silence of Bede leaves the matter highly problematical. The other Cuichelm, whom W. F. F. says was the son of Ceaulin, Matthew of Westminster mentions as his brother. From Higden (*Polychron.*, v.) we learn, that some report Cuichelm to have been the brother of Kynegil. Prof. Hussey, in his edition of Bede's *Ecclesiastical History*, lib. ii. ch. ix. n. 36, has rather a full note on this subject. He is of opinion that Cuckhamslye, a well-known place near Wallingford, took its name from one of these Cuichelms, but leaves it in doubt which.

EDMUND TEW, M.A.

"WHIFFLER" (4th S. xii. 284.)—

"Which, like a mighty whiffer 'fore the king
Seems to prepare his way."—*Hen. V.*

"Ushers or whiffers to stave off the multitude."
—Bp. Hall, in Richardson.

The practice mentioned by P. P. C., of the whiffers flourishing their swords, to symbolize their office of clearing the way, affords a perfectly satisfactory explanation of the name. Grose, in his *Provincial Gloss.*, has "Whiffers, men who make way for the Corporation of Norwich, *by flourishing their swords*"; and Forby, who speaks like an eye-witness, says,—

"In [the procession] of the Corporation of Norwich, from the Guildhall to the Cathedral Church on the Guild-day, the *whiffers* (for so are they called) are two active men, very lightly equipped, bearing swords of lath or latten, which they keep in perpetual motion, *whiffing* the air on either side, and now and then giving an unlucky boy a slap on the shoulders or posteriors with the flat side of their weapons. This may sufficiently account for the name."

The author was here on the right scent, which, however, he immediately quits in favour of the inappropriate derivation from A.-S. *waflere*, blatero. To *whiffle* is to blow to and fro, to move to and fro through the air, and thus exactly corresponds to the Latin *ventilo*, which was specially used in the sense of brandishing arms. "*Ventilare*," says Forcellini, "*dicuntur gladiatores aut milites cum proludentes brachia et arma jactant, aeremque vane cædunt, quasque velitantur.*" The same is the case with the Dutch *waeyen*, to blow, also to wave

or brandish a sword, *vibrare, ventilare ensem*.—Kilian, under *blaeyen*. It is in this sense, probably, that the word was understood in the time of Elizabeth, when those who taught the soldiers their exercise, according to Amyot, were called *wyfflers*.
H. WEDGWOOD.

ROYAL ARMS IN CHURCHES (4th S. xii. 287.)—The following licence to a "paynterstayner," granted by George Abbott, Archbishop of Canterbury *temp.* Charles I., has not, I believe, appeared in print. It will be observed that special reference is made to the Royal arms:—

"George, by the providence of God, Archbishop of Canterbury, &c. To our welbeloved in Christ Thomas Hanbage, paynterstayner, sendeth greetinge in our Lord God everlastinge. Fforasmuch as wee are given to understand by certificate under the Handes of diverse men of the Arte, trade or mysterie of Paynterstayners of London, that you are a man of honest life and of civill carriage and behaviour, and that as well for your care and diligence as for your Knowledge and experience in the said Art, Trade or mysterie of a Paynterstayner, you are able to performe and compleate any worke you shall undertake in that Kind. And whereas there ought to be had an especiall care that all churches and chappells within this Kingdome of England be beautified and adorned with godly sentences, and more especially wth his Majesties Armes and the Tenne Commandements, yett in some places the same is altogether neglected, and in other places suffered to be defaced. We, therefore, as much as in us is, duely weighing the premisses, and having a care for the redresse thereof, doe hereby give you the sayd Thomas Hanbage, leave, license, and authoritie to goe and take a Review of the ruines of the parish Churches within my dioces of Canterbury, and in and through all the peculiar jurisdictions of us and of our Cathedrall and Metropolitall Church of Canterbury. and after a view soe had to shew yourselfe ready and willinge to paynte his Majesties Armes with the tenne Commandements and other holy sentences upon some eminent places within the Chauncells or Bodyes of the sayd churches, where now they are wantinge, and where those Armes bee defaced, in colours or otherwise, that for the better adorninge of the said Churches the same bee beautified with Helmet, Crest, and Mantle, as in most Churches of England the same are now adorned, you takinge for your paynes an honest and reasonable allowance, wishing hereby all Persons, Vicars, Curats, Churchwardens, Sidemen, and all other officers of the severall Churches aforesaid, that they to their best powers give you admittance as is fitt in the performance of the premisses. In witnes whereof Wee have caused the Seale of our office (w^{ch} wee use in this behalfe) to bee putt to these presentes. Dated 24 Oct., 1631, and in the 21st yeare of oure Translation."—(*Reg. Abbott.*, pars. 3, f. 119a).

E. H. W. DUNKIN.

Kidbrooke, S.E.

NOBILITY GRANTED FOR SO MANY YEARS (4th S. xii. 268.)—MR. JAMES has made a mistake in the translation of the *de* in imagining that the diploma of nobility was to last 400 years; it was to start from 400 years ago. The "Kaiserliche Kanzley" meant to give a diploma which confers a 400 years' old noblesse. I will explain as well as I can this odd thing. In Germany the origin of

nobility is not principally feudal, it only became so by degrees. It originated in the difference made between free men and those who were serfs, and at a time when the latter were by far the greater number. To prove that you were free-born, you had to prove that you came from a free father and a free mother (afterwards this proof was required to be extended to the parents of the father and the mother); this was the beginning of the *Ahnen-probe*, or proof of ancestors, which was requisite in Germany for many offices, &c., which free men only could hold. For instance, the judges in a court of justice must be free men, canons and bishops also. To be able to receive knighthood one must then have been a free man. The free man became called a noble; and still in Germany the baron retains the first name, *Freiherr*.

Now, nobility was a prerogative of birth, not of property or of the sovereign's giving. The first grants of nobility were given in the fifteenth century, and not without great opposition on the part of those nobly born, who held, therefore, the more to their proofs of ancestry, which the newly-made noble could not give, and who, therefore, could enter neither into a chapter nor an order of knighthood. In the sixteenth century first sprang up a custom of giving diplomas of "noble ancestors" (generally four), meaning that the man to whom the diploma was given should be considered as if his four ancestors had *also been noble*. Afterwards they granted eight ancestors, and so on. This occurs very frequently in the sixteenth and seventeenth centuries.

These grants were without practical effect. As the emperor could not change the law, he could not make a new man of noble birth; so these grants really only satisfied personal vanity. No grant of the emperor could enable a man to hold ecclesiastical dignities in the empire, because the other canons, being all noble, and having given their proofs of ancestors, and having the election of the canons in their own hands, would never have elected any one who could not show his blood to be as "pure" as theirs.

A friend of mine, a *Freiherr* of one of the most ancient German families, has supplied me with information that has enabled me to make these statements. He adds:—"But I must confess that I never saw a grant of 400 years' noblesse, except indeed, which I am inclined to believe, that it was in this way: the man wanting the diploma stated that his family *had been* noble (free) for the last 400 years. Of course it was not true, but if he paid well he got it stated in the document."

NEPHRITE.

THE ROOK AT CHESS (4th S. xii. 286.)—Many of the names relating to the game of chess are of Oriental origin. The word "rook" is derived from the Persian *ruk*, which signifies not only the

rook at chess, but also a hero, knight-errant. Dr. Hyde derives "pawn" from "Spanish *peon* or Fr. *pion*, for *espion*, a spy; or from *péton*, a footman." It is rather from the Persian *piyadah*, which is variously rendered "foot-man, foot-soldier, a pawn at chess" (Conf. Sansk. *padata*, vernac. *piada*, from *pada*, a foot). It may come through the Italian *piedone*, or Spanish *peon*. The Persian compound, *shāh-mat*, means "the Shah conquered," from *shah*, and *mat*, which Richardson renders "astonished, amazed, confounded, perplexed, conquered, subjected, reduced to the last extremity (especially at chess), receiving *shāh-mat* or check-mat." The Arabs have changed *shāh-mat* into *shayk-mat*, whence, probably, check-mate. Sir William Jones tells us—

"That the game of chess has been known from the time of its invention or introduction into Hindustan by the name of *Chaturanga*, or the four members of the army, viz., elephants, horses, chariots, and foot-soldiers. He says the Persians corrupted the Sanskrit word into *Chatrang*, which the Arabs altered into *Shatrang*, which soon found its way into modern Persia, and, at length, into the dialects of India, where the true derivation of the name is known only to the learned; and thus has a very significant word in the sacred language of the Brahmins been transferred into *Axedres*, *Scacchi*, *Echecs*, and *Chess*."

R. S. CHARNOCK.

Gray's Inn.

CLIMATE (4th S. xii. 288.)—"The best book on change of climate is by Dr. Thomas More Madden" (London, 1864).—*Surgeon's Vade-Mecum*, by R. Duitt.

WM. B. MAC CABE.

"CUTCHACUTCHOO" (4th S. xii. 105.)—Had not a seasonable absence put Capt. Cuttle's indispensable mems out of my reach, I would have expedited my own remembrances of the dear old times so pleasantly described by MR. ELLIOT BROWNE and by W. B. (p. 182),—the uncouth saltation of Cutchacutchoo, the squatters seated upon no seats, their hands clasped round their legs, and their frog-fashion of hopping about the ball-room. Who wrote the lampoon so indignantly disclaimed by Wilson Croker, I know not; but many a squib and joke, provocant of little beyond a laugh, ran loose about Dublin. A verse of one of these idle pseudonyms I have chanced to remember:—

"Miss Grumble, Miss Grizzle, Miss Gripe, and Miss Grin,
Miss Chatter, Miss Cheater, Miss Chop and Miss Chin,
Each blooming young maiden of Fifty-and-Two
Partakes in the pleasure of Cutchacutchoo."

Ohe jam satis! The *Familiar Epistles on the Irish Stage*, of nearly the like date with the lampoon, but of unlike character, were ascribed by some to Wilson Croker; by others to Mr. Lefanu, the maternal nephew of Brinsley Sheridan; containing lively and good-humoured critiques on the Crow-Street performers of that era. One of them I have also remembered for its concise ac-

curacy; its subject was a then popular Mr. Williams:—

“Would he express the deepest woe,
He slaps his breast, and points his toe:
Are joy or merriment expressed,
He points his toe, and slaps his breast.”

E. L. S.

EXECUTOR AND ADMINISTRATOR (4th S. xii. 308.)—Perhaps Mr. Carwithen made his own will. Probably, also, Mr. Browell's legal knowledge was very limited, and he loosely wrote in his work “executor and administrator” for “trustee and executor.” It may be that the Rev. W. Carwithen took out “letters of administration with the will annexed.” Mr. Browell's meaning might also be that suggested by OLPHAR HAMST; but it is so improbable, that I think one of my first two suggestions is the more likely. The original should be examined.

H. T.

BUONAPARTEAN RELICS (4th S. xii. 306.)—The date of the auction of Bullock's Museum was April 29 to June 11, 1819. The total amount produced was 10,090*l.* 3*s.* I have two priced copies of the Catalogue, one with the purchasers' names, which I shall be happy to show to any gentleman or lady feeling an interest in the matter.

EDWARD BULLOCK.

211, High Holborn, W.C.

IMPROPRIATE RECTORIES (4th S. xii. 307.)—Mr. H. Grove, of Lymington, Hants, has announced for publication by subscription, price of each copy 5*s.*, a book dedicated to Lord J. Manners, which professes to be a complete account of all the impropriations. The information sought for, will doubtless be found there.

DUCAREL'S MSS. (4th S. xii. 307.)—Extracts from Ducarel's *Repertory* are commonly cited, as if it was in the Library at Lambeth.

ED. MARSHALL.

Sandford St. Martin, Oxford.

“FINDS” (4th S. xii. 307.)—“Find” is a common word at one house at least at Harrow besides the Head Master's. I always imagined it to mean that which the house “found” or provided. The roll which was regularly served out at breakfast and tea was called by the name “find” absolutely; but we spoke also of a “find” of tea, &c. This can scarcely have anything to do with *findig*, and yet I should think it must have some connexion with Lord Byron's “finds.” We used also to speak of “finding” in one's own room; that is, having one's meals there.

HARROVIENSIS.

THE CHARTULARY OF HORTON, KENT (4th S. xii. 308.)—A manuscript of this, described as a fragment, is to be found in the Brit. Mus. Add. MS., 5516. See Sims's *Manual for the Genealogist*, p. 19.

FLORENCE PEACOCK.

Bottesford Manor, Brigg.

PRINTER'S ERROR (4th S. xii. 308.)—This occurred in Paine's *Age of Reason*; and Paine gives an account of it in the later editions of that book. The strangeness of the incident is increased by the fact that the note thus transferred into the text was not written by Paine, but by some unknown hand.

CYRIL.

TITLE OF CLARENCE (4th S. xii. 308.)—The paper referred to was written by Dr. Donaldson, Head Master of King Edward's School, Bury St. Edmund's, and read Dec. 14, 1848, before the members of the West Suffolk Arch. Inst. It is printed in the first volume of their *Proceedings*.

C. GOLDING.

Paddington.

“THE BIBLE IS THE BEST HANDBOOK FOR PALESTINE; the present work is only intended to be a companion to it” (4th S. xii. 308.)—These are the first words of the Preface to Murray's *Handbook for Travellers in Syria and Palestine* (edition of 1868), which was written by the Rev. G. L. Porter, D.D., formerly of Damascus, and now of the Queen's College, Belfast.

R. MARSHAM.

5, Chesterfield Street, Mayfair.

GILLES DE RETZ (4th S. xii. 319.)—J. H. B. will find some account of Gilles de Retz's doings and death in Charles Nodier's *Normandie*. I walked, many years ago, all over La Vendée. Tiffauges, Gilles de Retz's principal castle, is not many miles from Nantes. It is a very striking ruin; but little of it, except the entrance gate and the outer walls, remains. This was, I think, in 1836. In my rambles about the country, I met with a Vendéen who had “been out” against Louis Philippe. Among other places, I went to the “Chapelle des Alouettes,” which stands on very high ground, and commands a splendid view. It was there that the Duchesse de Berri assembled the Vendéens before Charles X. passed the ordinances which brought about the Revolution of 1830. To hear the little black-eyed fellow, who was not five feet high, describe the scene was a thing worth listening to. Only the stone-work of the chapel was finished. I wonder if Henri Cinq will complete it!

RALPH N. JAMES.

An account of Gilles de Retz will be found in Mr. Baring-Gould's *Book of Werewolves* (Smith, Elder & Co., 1865.)

E. L. BLENKINSOPP.

THE KNOUT: SIBERIA (4th S. xii. 328.)—The knout is now unknown in Russia. Transportation to Siberia is still the punishment of political prisoners, and is a mere exile. The transportation of felons is to more distant regions, namely, *across* Siberia to the Amoor, and to the island of Saghalien in the Japanese group.

D.

BEARDS (4th S. xii. 308.)—Do not beards date

earlier than the sixteenth century? In Hotspur's well-known defence of himself, 1 *Henry IV.*, Act i. sc. 3, Shakspeare has represented a "swell" of the beginning of the fifteenth century as having a shaven chin:—

"Came there a certain lord, neat, trimly dressed,
Fresh as a bridegroom; and his chin new reaped,
Showed like a stubble land at harvest home."

H. A. KENNEDY.

Waterloo Lodge, Reading.

"LINES ADDRESSED TO MR. HOBHOUSE" (4th S. xii. 329.)—They are in the Paris edition of Byron's *Poems*, 1828, amongst "Attributed Poems."

H. P. D.

H.M.S. "GLATTON" (4th S. xii. 340.)—There is no doubt about this vessel being named after the parish of Glatton, near Stilton, Huntingdonshire. The property is still in the Wells' family, and now belongs to William Wells, Esq., M.P., Holme-wood House, Hunts. See my notes on the subject, 3rd S. x. 304; xi. 285.

CUTHBERT BEDE.

"LEARN, BY A MORTAL," &c. (4th S. xii. 109.)—Wordsworth, in his *Laodamia* (vol. ii., p. 178, ed. 1843) writes:—

"Learn, by a mortal yearning, to ascend—
Seeking a higher object. Love was given,
Encouraged, sanctioned, chiefly for that end;
For this the passion to excess was driven—
That self might be annulled: her bondage prove
The fetters of a dream, opposed to Love."

H. B. PURTON.

Weobley.

"HAD I NOT FOUND," &c. (4th S. xii. 309.)—These lines are contained in Sir Robert Aytoun's poem, *The Forsaken Mistress*. See my edition of Sir Robert Aytoun's *Poems*, privately printed, pp. 62-3. Lond., 1871, 8vo.

CHARLES ROGERS.

Lewisham, S.E.

QUAKERS' LONGEVITY (4th S. xii. 209.)—Full information on this subject may be obtained from the successive volumes of the *Annual Monitor* (sold by E. Sessions, 15, Low Ousegate, York), which is an obituary of the members of the Society of Friends in the United Kingdom. The first volume was published about sixty years ago. I believe many of the libraries at Friends' meeting-houses contain the entire series. Each number contains a statistical table showing the deaths for three years, and these are classified according to age. I find that the average age of the twenty years 1841 to 1861 was fifty-one and a half years.

J. P.

"BOOTH'S COLLECTIONS" (4th S. xii. 309.)—Booth was a Cheshire collector of pedigrees and genealogical memoranda, about Queen Elizabeth's time, but (like Bostocke and others) little reliance is to be placed on his drafts.

H. T.

"LAUS TUA, NON TUA," &c. (4th S. xii. 19, 237.)—Compare Gabriel Rossetti, *sub* "Papalismo," in Dante, &c., 1832. All these old distichs, to be read direct and reversed, with converse effect, are well combined in the Berlin *Kladderadatsch* (*Punch*), May, 1861. These I copied and got printed in the Uxbridge paper of June or July, 1861. ("Die Wissenschaft ist umgekehrt," i.e. "Learning is Inverted.")

"1846. Evviva Pio Nono!

{ Pauperibus sua dat gratis, nec munera caret
Curia papalis, quomodo perspicimus
Laus tua, non tua sors; virtus, non copia rerum
Scandere te fecit culmen ad eximium.
Conditio tua sit stabilis; nec vivere parvo,
Tempore te faciat hic Deus omnipotens."

"1861. Evviva Pio? No! No!

Omnipotens Deus, hic faciat te tempore parvo
Vivere, nec stabilis sit tua conditio!
Eximium ad culmen fecit te scandere rerum
Copia, non virtus, sors tua, non tua laus;
{ Perspicimus quomodo, papalis curia caret
Munera, nec gratis dat sua pauperibus."

The lines braced were applied to Clement VI. (1342-1362), noticeable as emanating from the anti-papal spirit (under concealed satire) preceding the Reforming Albigenses, Wickliffe, Lollards, Huss, and Luther. Rossetti's work is well worth studying for the insight it gives of the Ghibelline ideas; just as "Viva VERDI," on the walls of Rome, meant openly the musician, but concealedly "Vittor Emanuele, Ré d'Italia." S. M. DRACH.

THE EARLIEST MENTION OF SHAKSPEARE (4th S. xi. 378, 491; xii. 179.)—The mention of Shakspeare in *Polimanteia* is not the earliest. Far be it from me to say which is the *earliest*; but an earlier mention is in some commendatory verses prefixed to *Willobie his Avis*, 1594:—

"And Shake-speare, paints poore
Lucrece rape."

These verses are subscribed,—

"Contraria Contrariis:
Vigilantius: Dormitanus."

Is the author known?
Athenæum Club.

JABEZ.

Miscellaneous.

THE ADDISON PORTRAIT AT HOLLAND HOUSE.—The recent publication of *Holland House*, by Princess Marie Liechtenstein, brings forward again the much debated question as to the genuineness and authenticity of the above portrait at Holland House. It was said to have been left there by Addison's widow, and no exception was for a long time taken to this statement. From the picture, Westmacott took the features for his statue of Addison, which was erected in Westminster Abbey in 1809. Macaulay, in 1841, made graceful comments upon the portrait, and threw no doubt upon its really being one of the great Essayist. Leslie transferred to his well-known picture the pleasing features, fair complexion, and the mild expression, in which Macaulay saw rather the gentleness of Addison's disposition than the force and keenness of his intellect. Everyone was content to recognise portrait, Leslie's picture, and Westmacott's statue as

good counterfeit presentments of the *Spectator*. In 1858, however, Mr. Fountaine, of Narford House, Norfolk, looking at the figure in Leslie's picture, quietly remarked, that it is no portrait of Addison, but one of my ancestor, Sir Andrew Fountaine. In the same year, a pamphlet was published which endorsed the above remark. In "N & Q," for May 15, 1858, p. 389, Mr. Mackenzie Walcott stated that a portrait, the property of Mr. Fountaine, was then to be seen in town, "a kit-cat, and undoubtedly the original of the picture at Holland House." Mr. Fountaine also possessed a full-length and a miniature of the same person, and that person was Sir Andrew Fountaine and no other. The Kit-cat picture bore the initials "H. S. p. 172," and it was said to have been painted at Rome. It was at Narford when Sir Andrew died, in 1753. The *Athenæum* went much more largely into the question; as may be seen by referring to pages 625, 658, 689, and 722, of the volume from January to June, 1858, and to pages 49, 235, and 268, of the volume for the later half of that year. At part of the former period the original picture, of which that at Holland House seemed to be the copy, was to be seen at Mr. Farrar's in Bond Street. How the Holland House portrait ever got to that house, was a question which nobody could solve. The Princess says that the portrait "came into the possession of Addison's daughter, and, as the portrait of her father, was bought at the sale of her effects, by the third Lord Holland." The daughter died in 1797, at Bilton. When Addison died, at Holland House, the widow and daughter moved to his house at Bilton. When the daughter died, there were in the house portraits of Addison's contemporaries which he had possessed. Fountaine was one of his friends. Lord Holland bought one of these portraits, and, as the Princess tells us, bought it as a portrait of Addison himself, — a circumstance very likely to happen at a sale. Two years previously to the sale, Lysons published his *Engravings of London*. In his notice of Holland House, he enumerates some of the more interesting portraits there, refers to Addison's death in the house, but makes no mention of an Addison portrait. The Princess's statement may, therefore, be accepted as a new ray of light. The portrait was bought at the sale in 1797, and was not at Kensington before that year. An Addison sale produced an Addison portrait, and this was soon called a portrait of Addison. We may add here, by the way, that Dean Stanley, in his *Memorials of Westminster Abbey*, states that "the face" (of the Addison statue in the Abbey) "was copied by Westmacott from the portraits in the Kit-cat collection, and in Queen's College, Oxford."

But there was a portrait of Addison, which was in his daughter's possession till she died. It was one painted by Kneller, in the full wig. "W. T. Addison," a Gloucestershire gentleman, stated in the *Athenæum*, that this portrait was then in his possession, and that it bore no resemblance to the Addison in the engraving of Leslie's picture, which was copied from the portrait at Holland House. The second full wigged portrait of Addison, by Kneller, was the property of Lord Northwick, when it was engraved as the frontispiece to "*Lady Aiken's Life*" (1843). Thus much for "the exploded portrait," the history of which has a line added to it by the lady named above. With regard to Fountaine figuring for Addison in Westminster, "*A Norfolk Man*" has this apt passage (at page 123, *ibid.*, No. 1597):—"And why should Sir Andrew Fountaine not be in Westminster Abbey? It would be a proud thing for me, as a Norfolk man, to have discovered this fact. I believe that he is the only countyman there; but I know that there are three Norfolk celebrities figuring in the doubtful chambers of Madame Tussaud's."

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Notices to Correspondents.

F. P. St. Felicitas is commemorated in the Roman Martyrology on the 23rd November, and her feast is on the 10th July. To the prefect, who vainly endeavoured to overcome the resolution of the mother and children to remain Christians, the youngest son, Marcialis, is reported to have replied:—"Omnes qui non confitentur Christum verum esse Deum, in ignem aeternum mittentur." For a full account of "The Seven Brothers, Martyrs, and St. Felicitas their mother," see Butler's *Lives of the Saints*. Butler states that the mother was beheaded.

C. E. B. writes:—"I believe there are several towns in France and Italy which possess a reputation similar to that of Gotham in England. Where can I find a notice of them?"—"Stigmatising some particular spot," says the Parliamentary Gazetteer, "as remarkable for stupidity, has been noticed as a prevalent custom, even amongst the earliest nations. Thus, amongst the Asiatics, Phrygia was the Gotham of the day; Abdera amongst the Thracians, and Boeotia among the Greeks."]

H. A. St. J. M.—Sir Cloudesley's body was washed ashore, when some fishermen, having stolen a valuable emerald ring from his finger, buried it. This ring being shown about, made a great noise all over the island, and was the cause of the discovery and ultimate removal of the body to Westminster. The tradition referred to may thus have arisen from the theft of the ring. Consult Dr. John Campbell's *Lives of Admirals*, Cunningham's *Lives of Eminent Englishmen*, and the Kimbolton Papers.

Z. H.—The guns made near the Tower, in those days for exportation, were made to sell. Dryden alludes to the incompetent or dishonest makers, in his Preface to *An Evening's Love*:—"He who works dully at a story, without raising laughter in a comedy, or raising concernments in a serious play, is no more to be accounted a good poet, than a gunsmith of the Minories is to be compared with the best workman of the town."

H. S.—The best answer we can give is from Picton's *Memorials of Liverpool*:—"The earliest mention of the river Mersey is in a deed of the reign of Ethelred, A.D. 1004. The origin of the name is not so easy to determine, but it seems only reasonable to conjecture that it has some connexion with the name of the kingdom of Mercia (A.S. *Myrcenaric*), of which it formed the northern boundary."

C. S. G.—Whitaker, in his *History of Richmondshire*, ii. 36, gives the date of institution, to the Rectory of Catterick, of Henry Thurstons A.M., as 24th Oct., 1594,

and of Richard Faucett, A.B., 25th Nov., 1803. These dates are taken from the Registry of Chester.

G. R. Campbell's alleged willingness to accept the Laureateship must have been expressed after Southey's death in 1843, when Wordsworth succeeded to the office. Campbell died in 1844 (at Boulogne), Wordsworth, in 1850.

COWLEY—The Rev James Granger, author of the Biographical History of England, died in the church of Shiplake, Oxon, while he was administering the Holy Communion, April, 1776.

DOUBLE L.—The Abbé Mignot, who wrote the *Histoire des Rois Catholiques, Ferdinand et Isabelle*, was the nephew of Voltaire.

J. B. (Melbourne).—It would seem, from the *Brit. Mus. Cat.*, that no edition of W. L. Poole's Index to Periodical Literature has been issued since 1853.

A. B.—"There is no armour," &c., is from Shirley's *Death's Last Conquest*.

R. R.—It was once a common, but an incorrect, custom to print "an" before an aspirated h.

HY CROMIE.—*St. Swithun*. See "N. & Q." 1st S. xii. 137.

NUMIS.—The will is printed in Collins's *Memoirs of the Sydneys and Dudleys*, p. 109.

C. A. W. John Stuart Mill's wife is the person alluded to.

J. J. G.—We cannot make any exception to the rule laid down on the subject.

C. (Greenock).—A EI=Gk adv. *æi*, ever, always, for ever.

J. A. P.—Next week.

SETH WAIT.—The subject is exhausted.

J. M. (Newcastle).—See 4th S. xii. 46.

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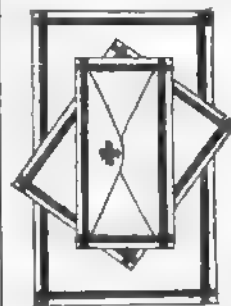
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LONDON, SATURDAY, NOVEMBER 9, 1873.

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Notes.

GRAND BOOK SALE A.D. 1791.

During the last days of March in the year above-mentioned there appears to have taken place, in London, a very important sale of 640 lots of book rarities sent over from Paris.

In the copy of the catalogue before me, printed (in French) at Paris in 1790, a MS. note upon the title-page mentions that the auction was held in the great hall in Conduit Street, opposite the Chapel, Hanover Square: "Dans la grande salle de Conduit Street, vis-à-vis la Chapelle Hanover Square." MS. contemporary notes of prices and purchasers are carried on throughout this catalogue; and there are so many points, interesting from a bibliomaniac's view, as connected with either the works dispersed or the buyers, or for comparison with figures ruling at more recent sales, that I trust room may be found for the following notes and extracts.

The names of purchasers include those of His Majesty, Earl Spencer, Viscount Stormont, the Dukes of Grafton and Marlborough, Lord Moira, Sir William Burrell, Mr. Heber, Mr. Beckford, Colonel Stanley, Lord Ossory, Earl Granard, &c., besides those of M. Laurent (apparently a bookseller at Paris, and connected with the sale of the catalogue), M. Noel, M. Molini, and others, buying

perhaps as professional agents; and it seems evident, from the above list, that the sale created much attention, and that a highly fashionable company gathered round the rostrum, although, of course, it does not follow that every purchaser himself bid for his acquisitions.

Earl Spencer's literary tastes led him to secure thirteen lots, at a cost of about 312*l.*; his Lordship's dearest acquisition being No. 328, the works of Petrarch, for which the price paid was 116*l.* 1*l.*s. The catalogue thus descants upon the merits and flavour of this typographical *bonne bouche*:—

"Opere di Francesco Petrarca; senza luogo, 1514, mar. r. double de tabis et stui; IMPRIMÉ SUR VÉLIN.

"Exemplaire sans prix, avec grand nombre de miniatures charmantes. Il passoit pour constant à Florence, où je l'ai acheté, qu'il avoit été imprimé à part, probablement pour quelqu'un des Médicis, et sur les corrections de l'édition de 1514; car les fautes ne s'y trouvent pas, et il ne m'a pas été possible d'en découvrir une seule. La parfaite conservation de ce livre précieux démontre combien ses possesseurs ont été sensibles à sa valeur. P * * *"

(MS. note in catalogue under the above: "Miniatures par Julio Clovio.")

The next in importance among his Lordship's lots was No. 145, for which 56*l.* 1*l.*s. were disbursed. This purchase consisted of—

"L'art de connoître et d'apprécier les miniatures des anciens manuscrits; par M. l'abbé Rive, avec 80 tableaux enluminés, copiés d'après les plus beaux manuscrits qui se trouvoient dans la bibliothèque de M. le duc de la Vallière et d'autres précieux cabinets. Exemplaire point SUR VÉLIN.

"M. l'abbé Rive se proposoit de donner une dissertation sur les manuscrits enluminés pour accompagner ces dessins; mais jusqu'ici ayant des raisons qui l'empêchent d'en gratifier le public, il en a donné la description en manuscrit (le seul qui existe) au propriétaire de ce superbe exemplaire."

No. 240, costing 31*l.* 10*s.*, was:—

"Les faicts, diestes et ballades de maître Alain Chartier; Paris, Pierre le Caron, sans date, in fol. velours vert; IMPRIMÉ SUR VÉLIN.

"Exemplaire qui ne laisse rien à désirer; pour la grandeur des marges, la peinture des miniatures et de toutes les lettres capitales; la finesse des lignes rouges qui divisent chaque ligne, démontre combien on a été engagé à le rendre précieux. Il est dans sa reliure originale parfaitement bien conservé; il a appartenu à Claude d'Urfé l'édition passe pour être de l'année 1484. Voyez Bibliographie, N° 2999."

No. 188, to obtain which Lord Spencer expended 29*l.* 18*s.* 6*d.*, was a collection of Classical authors, in 4to., printed by Baskerville, viz., Virgil (original edition), Horace, Juvenal, and Persius, &c., seven vols. in 4to., bound in red morocco; and a note in the catalogue says (in French), the Virgil is embellished by original plates by Hollar, and by those of Ponce, after Loutherbourg (*sic*), the finest proofs; to the Horace has been added the fine plates engraved by Pine,* and the medallion of the poet by Worlidge.

* In Stanley's *Bryan*, ed. 1858, at p. 575, I find it recorded that Mr. John Pine executed a superb edition

No. 608, Mabillon, "De re diplomatica, libri 6, Paris, 1681," and "Ejusdem Supplementum, Paris, 1704," 2 vols. fol., red morocco, described as a splendid specimen on large paper, and as *the* copy of Colbert, to whom this work was dedicated, was secured by the Earl for 21*l*.

No. 140, purchased for 19*l*. 5*s*., is thus described:

"Cours d'hippiatrique; traité complet de la médecine des chevaux, orné de 65 planches gravées avec soin, et coloriées par l'auteur (M. la Fosse); Paris, 1772, in fol. mar. r. d. s. t.; il s'est vendu chez M. le Duc de la Vallière, 131 liv. 19 s."

The remainder of the "Spencerian" lots call for no special comment, except perhaps No. 179, an Anacreon on vellum, the 8vo. Augsburg ed. of 1706, which became his Lordship's property for the sum of 4*l*. 2*s*.

One acquisition (No. 222) was made for His Majesty's library, being the folio first edition, Venice, 1472, of Titus Calphurnius, and works of Ausonius, &c., bound up with it. The price paid was 27*l*. 6*s*.

No. 13, "Officium beatæ Mariæ Virginis," 4to., MS. on vellum, realized 109*l*. 4*s*., the purchaser being M. Laurent. In the descriptive note the compiler of the catalogue says:—

"To the rare merit of its most perfect execution, it unites moreover that of having been made for Francis I., King of France, and of being decorated on all its pages with the device and initial of that monarch, viz., the letter F crowned, and the salamander couched upon flames."

Besides capitals, garlands, &c., twelve large and admirable miniatures are noticed, and the subjects described; but one only, the Annunciation, is ascribed to the time of Francis I. Another subject, a St. Nicolas, is followed by a prayer written by the celebrated "Jarry" (of whom anon). This MS. sold at the La Vallière sale for 3,000 livres.

No. 14 sold for 73*l*. 10*s*. It is described as "Heures de Notre Dame," written by hand, 1647, by Jarry, a Parisian, in 8vo., bound in black shagreen, and with two gold clasps. The detailed note at the foot of the catalogued title goes on to say of this MS.:—

"This book of hours is a *chef-d'œuvre* of writing and painting. That famous Jarry (Nicolas), who has not yet had his equal in the art of writing, has surpassed himself, and has proved that the regularity, neatness, and precision of engraved characters can be imitated by the pen to a degree of perfection almost inconceivable."

The MS. was executed for Francis de Beauvilliers, first Duke de St. Aignan, and contained his portrait and six other miniatures, all by an unknown artist, who however, says the detailed note, must have been one of the most famous of the age of Louis XIV. After the death of Paul Hypolite de Beauvilliers, the volume passed, in 1776, to the Duke de la Vallière.

of Horace, the text engraved, and illustrated with ancient bas-reliefs and gems"; and I assume that these are the plates alluded to in the catalogue.

No. 15, another MS., an "Office de la Vierge," purchased by Mr. Turner for 110*l*. 5*s*., must be noticed as containing thirty-nine miniatures (with other minor illuminations), of which one, stated to be a very fine example, was painted by Picart.*

Under the head of "Natural History," there appear to have been some splendid works, which fetched full prices; *ex. gra.*—

No. 93, Plants, painted in miniature by Aubriet, realized 45*l*. 3*s*., and was bought by — Barrow. The thirty illustrations were painted on vellum, from Nature, by Claude Aubriet, painter of plants, &c., in miniature style, and draughtsman to the Gardens of the King. The works of this artist are rare, so says the descriptive note, "as the greatest portion of his drawings were made for the King, and are deposited in the Royal Library." This volume realized at the La Vallière sale 1,100 livres; at that of M. de Liman, 1,200 livres.

Aubriet also painted the fifty-three illustrations to Lot No. 110, a folio of butterflies, plants, and flowers, which was bought by Mr. Turner for 112*l*. 7*s*. This work had fetched at the La Vallière sale 3,000 livres, and subsequently 3,430 at the auction of M. de Liman's collection.

Another book of birds by the same hand, Lot 116, was disposed of for 85*l*. 1*s*.

147*l*. was paid by the Duke of Marlborough for Lot 102, a treatise on fruit-trees by Duhamel du Monceau, Paris, 1768, 2 vols. in 4to., with illustrations, painted from Nature, by M. Parocel the elder,† who signed each drawing; and the same nobleman disbursed 173*l*. 5*s*. to secure Lot 134, which is described as a "Recueil de tableaux peints par Agricola,"‡ in folio, the subjects being different objects of Natural History, catalogued as "a work for the highest appreciation." It contained twenty-six drawings of shells, insects, and plants.

Brief notices of some six or eight other conspicuous lots are all with which I propose further to tax the patience of readers of "N. & Q." I continue with

No. 242, "Contes de la Fontaine," full of miniatures, &c., 2 vols. in 4to., depicted as "a MS. incomparable for the genius and execution of the drawings"; "an assemblage of precious miniatures worthy of ornamenting the finest cabinet"; "the writing by Monchaussé, and the miniatures by the famous Marolles." These two volumes ran up to the high figure of 315*l*., the purchaser being the M. Laurent already mentioned, who may either have bought them on commission for some Continental amateur, or (assuming him to be the bookseller of the Rue de la Harpe named in the catalogue) on speculation for the shelves of his own emporium. The names of Monchaussé and Marolles,

* Qy., by Stephen or Bernard?

† Parocel, Joseph, 1648-1704.

‡ Qy., Christopher Ludwig Agricola, 1667-1719.

calligraphist and artist, are, I regret to own, those of worthies hitherto unknown to me.

No. 362, "Daphnis et Chloe," with twenty-nine miniatures after the original designs of the Regent and of Coypel,* Paris, 1787, printed on vellum. This lot realized 52*l.* 10*s.*, presumably on account of the combination of printing on vellum with illustrations by hand, among which pictorial adornments there figured no doubt the notorious "petits pieds," a composition by the Duc d'Orléans.

A very fine collection of De Bry's "Voyages," Frankfurt, Wechel's type, 1590 and following years, —sixty parts bound in twenty-four volumes; citron morocco; described as "a specimen set of the greatest beauty, the formation commenced by l'Abbé Rotelin, continued after his death by M. Paris de Meyzieu, and subsequently by a third possessor, who out of two superb copies made up this one set," —was sold for 210*l.*, and was also secured by M. Laurent. An exceedingly full table of contents of this lot, 486, is given.

No. 543, "Les Grands Chroniques de France" (dites les Chroniques de Saint Denys); Paris, Antoine Verard, 1493, 3 vols. in folio, velours rouge; printed on vellum. Each capital letter illuminated with gold, and the whole work containing 953 miniatures, thirteen the size of the page, and 940 four inches by three; from the library of Claude d'Urfé. M. Laurent purchased this set of Chronicles for the sum of 151*l.* 4*s.*

The same gentleman paid 242*l.* 11*s.* for the works of Piranesi, Lot 602, in 17 vols. folio.

Lastly, 191*l.* 2*s.* was given by — Barrow for Bartoli and Rive's "Recueil de Peintures Antiques," Paris, 1783, 3 vols. folio, printed on vellum. This example seems to have been decorated with miniatures and original drawings; and it is stated that the price paid to the famous De Rome for the binding was 450 livres.

In conclusion, I may observe that the 640 lots realized the large sum of 6,755*l.*; and I would be glad to ascertain how these figures compare with those of book-sales of rarities in more recent years, say for instance, with the Libri sale. Perhaps Mr. Quaritch, or some other experienced bookseller, would give information on this point; and, if a query be admissible at the close of a note, I would ask whether any of the newspapers or magazines of 1791 make mention of this sale of the books of the library (quoting from the catalogue) of M. P * * * ?

CRESCENT.

Wimbledon.

SHAKESPEARIANA.

CYMBELINE, II. 3: MARY-BUDS (4th S. xii. 243, 283.) —I should think there was very little difficulty in ascertaining that Shakespeare's "winking

* Probably Charles Antoine, who etched modish subjects, according to Stanley's *Bryan's Dictionary of Engravers, &c.*, and died in 1752.

Mary-buds" are marigolds, but which of the marigolds he means of course nobody can settle positively, and there is no need to settle it at all. Every one of them is classed by Withering under the genus *Syngenesia*, and the daisy comes under the same head.

Goud-wortel is Dutch for marigold; *goldmair* is the Welsh; but, curiously enough, the Gaelic is *Ius Mairi*, Mary's plant (v. Wedgwood). Withering is at a stand to know why all the poets have connected it with melancholy associations:—

"As emblem of my heart's sad grief,
Of flowers the marigold is chief."

It—

"Goes to bed with the sun,
And with him rises weeping."

"Keeps sad vigils like a cloistered nun."

Geo. Wither describes her when the sun declines:—

"She droops and mourns,
Bedewed, as 'twere in tears, till he returns."

The flower, in this respect, behaves just like the daisy, and is a *tourne-sol*, *solsequium*, *souci*. Brachet describes scientifically the change of every letter in the word. The truth is that almost every flower in the world turns to the sun when it has a single stem exposed to the radiation. The very exhalation of its juices and scents acts as a mechanical traction towards day's eye—the sun; and all the flower-cups, whose formation permits, have a mechanical tendency to close when the juices sink inward to the central channels, and so contract the fibres. This is analogous to the heart's action in animal life, and creates the diurnal circulation.

Aurum Maria, Skinner writes, a *colore floris luteo*. The allusion is to Mary Magdalen, not to the Virgin Mary; and the French hymn, *Fleur de Marie*, is, perhaps, either modern, and so lost to the true symbolism, or else, if ancient, it has been supposed to refer to the daisy, when, in reality, it referred more truly to the Great White Ox-eye, or moon daisy, called *Maudlinwort*.

A curious point arises here. The Greek Magdalene has been rendered by the vulgar into English as Maudeleyne=weeping-eyed, or Maudlin, and so the painters of the old church always represent her with weeping eyes, swollen and red. This explains Withering's difficulty of the plant's emblematic sadness. But the oddity of coincidences is not at an end here, for the French *souci* means, though derived from quite another origin, care, anxiety, from *soucier*, *soliciter*; so that every way the plant is sorrowful of import.

With regard to its opening and shutting with the sun, it is well to renew acquaintance with the beautiful lines of Cleveland:—

"The marigold, whose courtier's face
Echoes the sun, and doth unlace
Her at his rise."

C. A. W.

MR. NICHOLSON is right in saying that the French use "Marguerite" for daisy; but it is as a general name for several flowers which French botanists describe as "plante corymbifère à fleurs terminales solitaires, dont il y a plusieurs espèces." The daisy, or "Petite Marguerite," is usually distinguished as "La Pâquerette." The Marguerite is a larger flower, yet still white, with a yellow centre. I have read somewhere that the china-aster was likewise called "Marguerite," after the sister of Francis I., in whose reign it is said to have been introduced into France. The "Marguerite" must, however, have been then a white flower, as Ronsard, in his translation of the Latin verses by Jan d'Aurat, on the death of "La Reine Marguerite," says—

"Ainsi Marguerite fâchée
De sa robe humaine entachée."

In which there is probably also an allusion to the first meaning of Marguerite, "Pearl," from the Greek.

Perhaps the original Latin, which is, I think, given in the folio Ronsard in the British Museum, might throw some light upon this.

When was the marigold first introduced into England? Was it when Henry VIII.'s sister Mary was Princess of England? RALPH N. JAMES.
Ashford, Kent.

If only for the sake of reviving a most pleasing recollection, may I be allowed to refer to that beautiful poetic moral, *The Marigold*, by George Wither, who for a brief space was contemporary with Shakspeare. The didactic part of this poem thus describes the Mary buds:—

"When with a serious musing I behold
The grateful and obsequious marigold,
How duly every morning she displays
Her open breast, when Titan spreads his rays;
How she observes him in his daily walk,
Still bending towards him her small slender stalk;
How, when he down declines, she droops and mourns
Bedewed as 'twere with tears, till he returns;
And how she veils her flowers when he is gone,
As if she scorned to be looked on
By an inferior eye, or did contemn
To wait upon a meaner light than him—"

I can also add my own testimony to that of W. F. F., from personal observation, that the marigold does shut its eyelids with the close of day, and open them again with the dawn of morning.

ROYLE ENTWISLE, F.R.H.S.

Farworth, Bolton.

"A ROWAN-TREE, WITCH" (4th S. xii. 244).—MR. ENTWISLE'S conjecture is by no means new to commentators, although it is not favoured by them. London, in the *Arboretum Britannicum*, quotes from Miss Kent's *Sylvan Sketches*, p. 251, the following passage, which curiously resembles MR. ENTWISLE'S note:—

"In former times, this tree [*Pyrus aucuparia*] was supposed to be possessed of the property of driving away

witches and evil spirits; and this property is recorded in one of the stanzas of a very ancient song called *The Lady Worm of Spindlestone Haugh*. [Here follows the verse as quoted by MR. ENTWISLE.] The last line of this stanza leads to the true reading of a line in Shakspeare's tragedy of *Macbeth*. The sailor's wife, on the witch's requesting some chestnuts, hastily answers, 'A rown-tree, witch!' but all the editions have it, 'A rownt thee, witch!' which is nonsense, and evidently an error."

I find a similar reading, "I've rown-tree, witch," suggested by S. H., in *Gent. Mag.*, liv. 731 (1784). According to Boswell's edition of Malone's *Shakspeare*, the reading "A rown-tree, witch," originated with "Mr. Perry of the *Morning Chronicle*."

JAMES BRITTON.

For a very careful consideration of this expression, I would refer MR. ENTWISLE to Hone's *Ancient Mysteries Described*, &c., London, 1823, p. 138. Hone considers the word *aroint* should be read *arout*. He discusses the matter in connexion with Hearne's print of the descent into Hell.

W. H. PATTERSON, M.B.I.A.

Belfast.

THOS. ORWIN.—In the specimen page which accompanies Mr. Arber's proposal for printing the *Registers of the Stationers' Company*, I notice an entry, under date 7th May, 1593, which has interested me. The entry I refer to is in these words (the list of books need not be quoted):—

"Tho. Orwin. Entred for his copies by assent of a Court holden this Day, these bookes following which were first kingstons and after Georg[e] Robinsons, whose widowe the said Orwin hath married." V^o viijth.

When George Robinson died, I cannot tell; but I think, from the following entry in the *Extracts from the Registers of the Stationers' Company*, (Shaks. Soc., vol. ii. p. 222), under date 28th Nov., 1586, there can be little doubt that he was alive in that year:—

"George Robinson. Rd. of him, for printinge Sir Phillip Sydneys Epytaphe, that was of late Lord Governour of Flushing, &c.—Vjth"

Thomas Orwin could not then have married George Robinson's widow sooner than 1587. Be this as it may, not many years elapsed ere Mrs. Orwin again became a widow, for we find (and I have no doubt she is the same person) that *Zepheria* was printed at London "by the Widdowe Orwin, for N. L. and John Busbie, 1594." Mrs. Orwin was still a widow in 1596, as we learn from the title-page to B. Griffin's *Fidessa*, which was printed in that year. I trust Mr. Arber's proposal will meet with all encouragement, and be crowned with complete success. S.

INTERNAL RYME IN EARLY ENGLISH VERSE.—A very curious specimen of this has been just brought under my notice by the Rev. Barton Lodge and Mr. Skeat, in the former gentleman's edition of the early fifteenth-century translation of

out Nithsdale, Clydesdale, Galloway, and Ayrshire for kail or cabbage plants, which districts were supplied from Kilmaurs. Hence the two first names. The last arose from its cutlery. According to their own historian, the breakfast "knives made here were superior to any of the kind made in Sheffield or Birmingham. The blade is of the best metal, neatly shaped, finely polished, and set in a haft (handle) of tortoise-shell or stained horn, girt with silver virelets." The keen edge required for these knives gave rise to the expression, speaking of a man of acute understanding and of quickness of action, "*sharp as a Kilmaurs whittle.*"

A good story is told of an old Presbyterian clergyman, who had to address the congregation after a young divine who had delivered a very *flowery* discourse, and affected an English pronunciation—he said "My frien's, we have had a great deal of fine English ware amang us the day, but aiblins (probably, very likely) my Kilmaurs whittle will cut as sharply as any English blade," meaning that his Scotch would be as effective with the people and better understood.

XXX.

BASAN'S "DICTIONNAIRE DES GRAVEURS," AND NAGLER'S "KUNSTLER LEXICON."—I bought lately the first edition of Basan's *Dictionnaire*, Paris, 1767, which is quite a curiosity in the way of "Errata." It is a small octavo of 592 pages, divided, without any apparent reason, into two parts. Between page 1 and page 264 there are 29 *errata*. We are then told that the pages are wrongly numbered, and that which should have been 265 is to be counted as 245 *his*; but that if we follow such numeration we shall arrive safely at the end of the volume. Before, however, we reach it there are 52 additional *errata*, making in all 81. Even in these there are many mistakes. The paper and type are worthy of the printing; and to make the blundering complete, the binder has misplaced many of the pages. What renders all this more remarkable is that Basan was not only a well-known French engraver, but also one of the principal compilers in Paris of art catalogues in the reign of Louis XV. Basan has nevertheless, I believe, the merit of having been the first to attempt such a Dictionary; still the difference between his *Dictionnaire* and the marvellous *Lexicon* of Nagler is very striking. Moreover, I have been assured, by a person who knew Nagler, that he executed his great work without assistance. If that was so, the book is a most wonderful proof of German knowledge and perseverance.

RALPH N. JAMES,

Ashford, Kent.

BEES.—In Cumberland they still have a notion that when bees die the owner of them will die also. Bees rising and not staying in a critical illness are certain indications of death. In some parts of Yorkshire the bees have a portion of the funeral

bread laid before the door of the hive. The custom is thus noted in Tymms's *Topography*:—

"The inhabitants of Cherry Barton believe in the necessity of clothing the bees in mourning at the death of the head of a family, to secure the prosperity of the hive. An instance occurred in July, 1827, in a cottager's family, when a black crape scarf was appended to each hive, and an offering of pounded funeral biscuit, soaked in wine, was placed at the entrance with great solemnity."

J. J. C.

ROBERT SOUTHWELL, S.J., AUTHOR OF "ST. PETER'S COMPLAINT," &c.—In the *Athenæum* of the 25th ult. Mr. Charles Edmonds, bookseller, Birmingham, announces the discovery by himself, at Isham Hall, of a fragment of the following hitherto unrecorded and unknown "divine poem," by Father Southwell, to wit—

"A fourfold Meditation of the four last Things: viz. :—

- | | | |
|----|----------|-------------------|
| 1. | } of the | Hours of Death. |
| 2. | | Day of Judgement. |
| 3. | | Paines of Hell. |
| 4. | | Joys of Heaven. |

Shewing the estate of the Elect and Reprobate. Composed in a Divine Poem. By R. S. The author of St. Peters Complaint. Imprinted at London by G. Eld for Francis Burton. 1606 (4)."

"It is unfortunately," says the lucky finder, "only a fragment of the work, containing but the title-page, a dedication, and eight pages of the poem, or twenty-three six-line stanzas." Such a discovery as this deserves preservation in "N. & Q." Mr. Edmonds brings it before the public for a double object: (a) The dedication is signed with the initials "W. H.," and the conclusion jumped at is that here we have the "W. H." of Shakespeare's sonnets. *Passim*, the word "begetter," in order to this, is given a meaning which it really cannot bear (*meo iudicio*). (b) The fragment, just as it is, is to form one of the Isham reprints—and right welcome to us all. I seek space in "N. & Q." for another object in relation to this new-old "Divine Poem," by the truly "sweet-Singer" Southwell. Leaving its authenticity to be determined when the reprint of the fragment enables us to examine it critically, every one will agree with me that it is exceedingly desirable that a perfect copy should be recovered. Personally, I wish this as a profound admirer of Southwell, alike as man and poet, and as having done something to present his Poems worthily to the world, as follows:—

"The Fuller Worthies' Library. *The Complete Poems of Robert Southwell, S.J.*, for the first time fully collected and collated with the original and early editions and MSS., and enlarged with hitherto unprinted and inedited poems from MSS. at Stonyhurst College, Lancashire, and original illustrations and fac-similes in the quarto form. Edited, with Memorial, Introduction, and Notes. Printed for Private Circulation, 1872" (pp. c and 222).

I should be greatly pleased to be enabled to add the complete "Fourfold Meditation" to my edition; and I may be permitted to ask my fellow

book-lovers to co-operate with me in a thorough search for a perfect copy. My experience has led me to be as incredulous as Mr. Thoms of centenarians, in the matter of "unique" copies of printed books. I indulge the pleasures of hope that a complete copy of this "divine poeme" rests in some old Catholic or Protestant library, public or private; and I shall be grateful indeed to have tidings of such copy. Readers of "N. & Q." will perhaps take a note of this in visiting Continental libraries as well as home. ALEXANDER B. GROSART.
St. George's, Blackburn, Lancashire.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"ENGLAND'S PARNASSUS," 1600; AND BURTON'S "ANATOMY OF MELANCHOLY," 6th ed. 1651-2.—It is notoriously difficult to count, far more so than to reckon or calculate. To settle, if possible, a mere matter of counting, I send this note to "N. & Q.," and I have also to propound a special query.

In Mr. J. P. Collier's *Biog. and Cr. Account of Rare Books*, 1865, vol. ii., p. 109, the learned editor asserts that *England's Parnassus* contains 79 quotations from Shakspeare. On the next page he tabulates the number of times each play is quoted, viz. :—

"Rich. II. 4; Hen. IV., Part I. 2; Rich. III. 5; Love's Labour's Lost, 2; Romeo and Juliet, 11; in all 24 quotations."

leaving 55 quotations from Shakspeare's poems. I have gone over the ground once more, to determine the actual amount quoted from Shakspeare in this anthology. Here is the result :—

Lucrece, 165 lines; Venus and Adonis, 121; Romeo and Juliet, 37; Rich. II., 21; Rich. III., 17; Love's Labour's Lost, 4; Hen. IV., Part I., 3; Hen. VI., 3; in all 371 lines.

Of course I have not counted the lines in those passages subscribed W. SHAKSPEARE, or W. SH., which have been traced to another source. But there yet remain to add the following :—

"Like as the gentle heart it selfe bewraies,
In doing gentle deeds with francke delight;
Even so the baser minde it selfe displaies
In cankered malice, and revenge for spight."

P. 128.

And—

"The Lover and beloved are not tied to one Love."
P. 224.

The former may be in one of Shakspeare's poems; but it is not in *Venus and Adonis*. The query then which arises out of my note is, whence were these two extracts taken?

Burton's *Anatomy of Melancholy* exists in eight editions of the seventeenth century, viz., 1621, ed.

pr. 1624, 1628, 1632, 1638, 1651-2, 1660, 1676. Taking the first edition, published after Burton's death (which happened in January, 1639, nearly a year and a half after Ben Jonson's), the following table shows the number of times each of the nine writers named is quoted by Burton :—

"Chaucer, 8; Daniel, 5; Spenser, 4; Marlow, 3; Shakspeare, 2; Drayton, 2; Ben Jonson, 1; Sir John Harrington, 1."

Also Shakspeare's *Much Ado about Nothing* is alluded to in the edition of 1628, and not in any earlier edition. I observe, too, that Burton misquotes from *Venus and Adonis*. His own copy of that poem, of the ed. 1602, is in the Bodleian Library; and that does not bear out Burton's version. The other quotation, from *Romeo and Juliet*, also, is not *verbatim*. JABEZ.

Athenæum Club.

"BLEETH."—Is the old English adjective *bleað*, *bléð*, (feeble, timid), the modern form of which would be *bleeth*, quite lost, so that no vestige of it is left in the present dialects?

"DALK."—Is the old English *dalc*, *dolc* (pin, tongue of a buckle) still in use anywhere?

F. H. ST.

"RAFFLE."—When did this word take its present form? In the Hunterian Club's handsome reprint of Samuel Rowlands's *Night-Raven*, 1620, the spelling is *rifle*. One of the poems in the work is headed "A Shifter's *Rifling*." One master Needy invites four or three score gallants to meet next Thursday night "to *rifle* for his Nag." He has borrowed it of a friend, doesn't want to be at further charges for it, and, therefore, "will *rifle*" it, and then settle its price with his friend, "when he his horse-play hath perform'd at dice." Each raffer is to stake a "Jacobus"; and Rowlands appeals to them, "Fayle not his *rifeling* therefore, but come too't." As the raffling was done here with dice, there must have been a change of the method of doing it since the term "*rifling*," as in a bag or barrel,—

"Men . . . with impious hands
Rifled the bowels of their mother earth
For treasures better hid."

Milton, *Par. L.*, i. 685.

could have been applicable. See Wedgwood on *raffle*. F. J. FURNIVALL.

INSCRIPTION.—A few years ago, a cistern was opened on the farm of Roan, Newcastleton, N.B. A large stone slab, not unlike a gravestone in appearance, was found covering it. On being inspected by the gentleman who rents the farm, there was discovered, in rudely carved letters, the following rhyme :—

"I am set here both firm and dry,
That cap and stoup on me may lie;
Blame me not tho' you be cold,
For I am neither in house nor hold.
1696."

Can any of your correspondents make any suggestion as to its meaning? The date 1696 is upon the stone, and at that time there were no roads in this district (Liddisdale). The conjecture of the present tenant is, that it may have been a resting-seat at the door of a public-house. There were many small public-houses at that time for the convenience of travellers, such, for instance, as that in which Brown and Dandie Dinmont met in Bewcastle, which adjoins Liddisdale. The words *cap* and *stoup* seem to support this conjecture. *Cap* is the word used in this district for the measure in which oats are apportioned to horses, and *stoup* is a well-known name for a measure of whisky or beer. I shall be obliged for information on the subject, and as to any similar stone with a similar rhyme.

J. N.

CLEOPATRA.—Opinions seem to differ as to the colour of Cleopatra's hair and complexion. Can any reader of "N. & Q." supply me with information and quotations on the subject?

H. A. L.

WELSH LANGUAGE.—Will some Celtic scholar among your correspondents give the etymology of the Welsh name for the Epiphany, *Ystwyk*,—the authorities I have consulted vary on the point;—also of the Welsh phrase for the Ember Weeks?

R. S.

LAIRDS OF BOMBY, DUMFRIESSHIRE.—I should be glad to learn under what circumstances this lordship passed from the Lindsays in the reign of David II.

SP.

AUTOGRAPH.—Whom may I consider as the writer of a letter dated "Stomard, ce 27 avril, 1789," addressed "M^rle Chev^r Hippisley à Londres," and signed "Frédéric"? In it he speaks of "la Duchesse mon épouse," who had that day been delivered of a still-born child. The letter is one of many hundreds which form a valuable collection of autographs, but the only one of the writer of which I have, oddly enough, no information.

RICHARD LEES.

HILCOCK OF DUBLIN.—I have searched Directories, and very nearly every other source, for information of the above family, but cannot find one instance of the name occurring. The name seems to have died out, and the only mention of it is in an old deed in my possession, where one Hester Hilcock, alias Pigott, alias Deceyx, makes a consignment of house-property in Ring's End, Dublin, to her son, John Pigott, son of Capt. John Pigott, of Brockley Park, Queen's County. I can find the name of Hulcock, Heycock, and many others similar, but have never been able to find Hilcock. Can "N. & Q." help me?

W. J. PIGOTT.

Dundrum, co. Down.

THE AMERICAN CIVIL WAR.—What is the best history of the great civil war in America, as seen from the secessionist point of view?

A. O. V. P.

CHAUCER.—What is the meaning of the terms attributed to the elm by Chaucer in *The Assembly of Foules*, line 177—

"The peler elme, the cofre unto careyne"?

This, according to the vocabulary, would be "the coffin unto carrion." The only property of the elm to which such a description would apply that I can discover is, that it harbours certain beetles during the winter, which, on waking in the spring, find themselves embedded in newly formed wood (Roberts's *Voices from the Woodlands*); but this does not seem at all satisfactory to me, and I should be glad to find that the words have some other meaning more appropriate to a description of scenery "that joy was for to sene."

ALBERT H. ORME.

"To cheat the nation two contractors come,
One deals in corn, the other deals in rum;
Which is the greater rogue, can you explain,
A rogue in *spirit* or a rogue in grain?"

Who were the parties alluded to in this riddle?

QUERY.

SIR THOMAS (EDWARD?) PULLISON OR PULESDON.—What were his arms? He was Lord Mayor of London in 1584.

H. W.

THE UNITED BRETHREN.—How does the church of the United Brethren make good a claim to the Apostolical succession? I see in Holme's history of that church (vol. i. p. 53) that in the fifteenth century Melchior Bredacius was consecrated by a Waldensian bishop named Stephen. Who was this Stephen? Who were his predecessors, and who were the successors of Melchior Bredacius down to Count Zinzendorf? A table of the Moravian episcopate, with references to authorities, would not occupy much of your space, and it might be very interesting and useful.

F. N. L.

"KIB-KEB."—What is the meaning of this word as applied to the apex of a mountain? I have heard it often in the Peak of Derbyshire.

A. HARRISON.

TENNYSON AS AN ASTRONOMER :—

"Still as, while Saturn whirls, his stedfast shade
Sleeps on his luminous ring."

The Palace of Art, 4th stanza.

I have heard it alleged that the above simile has no foundation of fact, so seek for information on the point.

CHARLES EDWARD.

SPECIAL FORMS OF PRAYER.—I have a collection of special forms of prayer as ordered to be used in the Established Church of England, commencing with the black-letter broadsheet, giving

thanks for the birth of Charles II. I believe my collection to be tolerably perfect, but should be glad of information as to where a perfect list of these forms of prayer might be found. Were special forms of prayer known in England before the Reformation, or are they ever now used in the Catholic or Greek churches?

J. CHARLES COX.

Hazelwood, Belper.

H. PRICE. Is there any published memoir of H. Price, the poet? He was a land-waiter in the port of Poole, and published a volume of poems in 1741. He would seem to have had a considerable number of patrons and admirers, and many highly complimentary lines were addressed to him. Subsequently to the publication of his volume, he continued to write in journals and newspapers. The following lines from the *London Magazine*, for Sept., 1742, are quaint, and not devoid of interest:—

"From pounce and paper, ink and pen,
Save me, oh Lord, I pray,
From *Pope* and *Swift*, and such like men,
And *Cibber's* annual lay;
From *Doctors' bills*, and *lawyers' fees*,

And what is ten times worse than these,
George Savage and *Will Knapp*."

I can find no record of H. Price's death; his memory seems to be wholly forgotten at Poole.

EDWARD SOLLY.

BETSY AND POLLY.—I was asked the other day how these pet names can be derived from Elizabeth and Mary. As to the first, I had no difficulty in giving an answer; but the process of the derivation of Polly from Mary is a puzzler. Can any one enlighten me?

G. A. C.

[An article on the origin of the change of Mary into Polly appeared in "N. & Q." 1st S. i. 299.]

Replies.

VAGARIES OF SPELLING.

(4th S. xii. 224, 269.)

The questions introduced by Messrs. SKIPTON, THURIELD, and FERNIVALL are interesting to every philologist, and deserve an inquiry of rather a more searching character.

The retention or omission of the *u* in such words as *neighbour*, *honour*, *arbour*, and the like, is a matter of extremely little consequence. Words with this termination have come to us from such a variety of sources; some pure Teutonic, some direct from Latin, others from Latin through early French; and there is such a hopeless confusion in the mode of spelling them in our old authors, that any attempt at laying down a rule would be utterly futile. Our American cousins have taken the bull by the horns, and eliminated the *u* in all cases. It would be difficult to say that they are not in the right.

The attempt at innovation in the mode of spelling certain of the preterites and participles of our verbs, is a very different affair, and requires much consideration. The substitution of *t* for *d* in these terminations would work a very serious change in the English language. Before adopting such a neology, it is desirable that the full bearings of the question should be properly understood, which appears far from being the case. What is the termination *ed* of our so-called regular or weak verbs? Whence did it come? How did it arise? The answer to this may afford some clue to guide us as to the true orthography, and as to any desirable modification of it in the future.

The earliest form of the preterite in the Aryan tongues appears to have been the reduplication of the first syllable of the radical, as we find it in the second preterite of Sanskrit, such as *asaṛja*, I created, from *srij*; in the Greek perfect, as *τετίφα*, I struck, from *τίττω*; Latin, *tulisti*, I bent, from *tundo*. This form also existed in the early stage of the Teutonic tongues, e.g., from the root, Sansk. *sad*, Goth. *sat*, Old High Ger. *saz*, to sit, proceed the past forms, *sasida*, *saisat*, *siasz*. This form of preterite has entirely disappeared in the modern Teutonic tongues, but traces of its effects on the vowel changes, it is thought, may still be perceived.

The next formation of the past tenses and participles was by internal changes in the vowels, called by Grimm "Ablaut"; Lat., *monui*, *monui*; Ger., *schlugen*, *schlag*; Eng., *strike*, *struck*, &c. A large proportion of our verbs in every-day use belong to this class. We now call them "irregular," but they are really the bone and muscle of our language—the *strong* verbs as our modern philologists have agreed to call them. These usually are expressive of the most primitive ideas. When our Teutonic forefathers, who had lost the richness of the early Aryan vocabulary, began to extend their ideas, new verbs had to be formed, either grafted in a secondary sense on those already existing, based on nominal roots, or obtained from a foreign source. Preterites and participles could not be formed for these on the old principle, and a new device had to be invented. This was the introduction of an auxiliary syllable, derived from the past tense of the verb "to do"; *tuon* in High German (Mod. Ger. *thun*), *dōn* in the Low. The whole process by which this was accomplished is patent in the Gothic accidence. Thus *ligan*, to lie, made its preterite *lag*; from this a transitive verb, *lagjan*, to lay, was derived, the preterite of which was *lag-i-dad*, "I did lay," &c. In our own mother-tongue, which is closely allied to the Gothic, *lof-o-de*, *lof-o-dest*, I did love, &c., are merely contractions of *lof-o-dide*, *lof-o-didest*, now softened into *loved*, *lovedst*. The High German, of course, formed its derivatives with the tenuis *t*; *lak-i-ta*, *laki-tuot*, I laid, thou laidst, &c.

This explanation of our so-called regular or weak

conjugations was first suggested by Franz Bopp, in his *Conjugations System*, published at Frankfort in 1816. In the first volume of the *Deutsche Grammatik*, published at Göttingen in 1822, Jacob Grimm has very elaborately illustrated it, and sums up in the following words:—"Wie es sich immer verhalte ein zusammenhang des hülfswords *thun* mit dem praeteritum schwacher conjugation scheint mir ziemlich ausgemacht, und wird durch den auxiliarischen gebrauch des Englischen *did* bestärkt" (p. 1040). "That a connexion has always existed between the auxiliary *thun* and the preterite of the weak conjugation appears to me to be pretty well made out, and is confirmed by the auxiliary employment of the English *did*." In the *Vergleichende Grammatik*, issued in Berlin in 1833, Bopp again pursued the subject at great length with the same conclusions. (Vol. ii., p. 843, Eastwick's translation.) Doctors Gabelentz and Loebe, in their *Grammatik der Gothischen Sprache* (Leipzig, 1846, p. 96), have contributed further to its illustration. Max Müller, in his *Lectures on the Science of Language*, 1861, p. 219, was probably the first to make the subject clear to the English reader. Haldemann, in his *Affixes, their Origin and Application* (Philadelphia, 1865), alludes to the preterite in *ed* as "probably connected with English *do*," but in a very feeble and imperfect way.

After all which has been brought out by foreign writers on this subject, it is disheartening to turn to one of our latest and best authorities on English philology (Jno. Earle, M.A., the *Philology of the English Tongue*, Oxford, 1871), and read as follows:

"The *D* of the weak conjugation has been traced to the verb *do*, *did*, as if *hop-ed* were a condensation of *hope-did*. After what has been said . . . it would seem as if this verb *do*, *did*, were about to claim a great place as the bridge which unites the three sorts of conjugation. Should this theory be confirmed, the thread of continuity which unites our verbal system is discovered."

Surely this is not all which a "Master in Israel" might be expected to utter on a question of such importance in the history of our mother-tongue.

It will be clear from all which has been said above that the preterite in *ed* is essentially a Low German form, and that in *et* essentially High German. Now we English are Low Germans. Our virtues, our vices, our institutions, our tone of thought, our language, are Nieder Deutsch to the core. It is a question worthy of serious consideration whether it is desirable to obliterate those features of our language which are the distinctive marks of our origin and kindred. One naturally asks, *cui bono*? What is to be gained by it? I have read over carefully Archdeacon Hare's article "On English Orthography" in the first volume of the *Philological Museum*, but fail to be convinced by it.

Amongst other arguments, he quotes a stanza from Coleridge's *Genevieve*, in which occurs the following couplet:—

"Her bosom heaved, she *stepped* aside,
As conscious of my look she *stepped*"—

and triumphantly urges "how much the grace of these lines to the eye would be improved if *stepped* were written, as the rime shews it must be pronounced, *stept*"! On a question of æsthetics, I suppose, "*de gustibus non disputandum est*," but I confess I am obtuse enough not to perceive the exceeding beauty of the contracted form. Let me put forward an instance of the opposite kind.

If any one will read the beatitudes in the fifth chapter of St. Matthew, substituting *blest* for *blessed*, it will, I think, be obvious how much this Scripture would lose in rhythm and force. Or read the denunciation "depart from me ye *curst*," instead of *cursed*, and the solemnity is at once impaired. It is a great advantage in a language to have two forms for its expressions, the contracted for the colloquial, and the expanded for the solemn and dignified. Sometimes the contracted and expanded forms take different shades of meaning, as *passed* and *past*, the former being more usually applied to motion, and the latter to time.

A word or two now on the historical aspect of the question. MR. FURNIVALL says, "those of your readers who have read a few old books know that the older spelling of the perfect *ed* was *t*, whenever the ending was so pronounced." Well, let us test this by actual reference. Piers Ploughman, Chaucer, and Wicliffe are amongst our best known authors of the pre-Reformation period. In the first I cannot find a trace of the contracted form. He spells *lenede* for *leant*, *blessed*, *liked*, *loked*, *reherced*, *costed* (for *cost*). Chaucer has *kneled* (for *knel*), *passed*, *tipped*, *cleped* (*y-clept*), &c. Wicliffe usually employs the *ede* or *ide*, as *clepide*, *axide*, *quenchide*, *purchaside*, *dwelide*, but occasionally adopts the contracted form *dwelte*, *kepte*.

It is quite true that at the latter end of the sixteenth, and during part of the following century, attempts were made to change the inflexions of our nouns and verbs by the adoption of the pronoun *his* in place of the genitive *s*, and the substitution of *t* for *d* in the preterites and past participles, but it was a very short-lived as well as pedantic innovation. In the beginning of the last century the past tense was usually written with an apostrophe, as *publish'd*, *banish'd*, &c., but subsequently the ancient mode has been again reverted to, and still maintains its position.

Our modern innovators prove either too much or too little. If our spelling be in the deplorable condition they represent, why do they cavil at particular forms only, leaving the wide margin of inconsistencies untouched.

Referring to the short letter of MR. FURNIVALL ("N. & Q." Oct. 11), why does he not eliminate all the silent *e*'s? Why is *k* retained in *know*, *lin* *half*, *w* in *follow*, *w* in *write*? If the work is not done thoroughly, it had better not be attempted at

all. A partial change would only be misleading, and end in confusion worse confounded. Even supposing the feat accomplished, and the *Fonetik Nuz* were the approved standard of orthography, in fifty years the work would have to be done over again. There is a silent change constantly going forward in every living language, referred to by Max Müller as "phonetic decay and dialectic renovation," which would in time render obsolete any attempt at a uniform standard.

One fact seems to be always ignored by our orthographical reformers. There never was, there is not, and never can be, any written language corresponding in all respects with its spoken forms. Although there may be a standard written language, yet the mode of pronouncing the words will always materially differ in different parts of the country. Set a Scotchman, a Yorkshireman, and a cockney to read a chapter in the Bible or a scene from Shakspeare, and however well educated they may be, their mode of pronunciation will be essentially different. How then can it be maintained that any mode of spelling would phonetically produce the same effect? Even in German and Italian, in which a more uniform system of orthography prevails than in any other modern languages, the variety of dialects is such that the reading of the same passage by one provincial would be almost unintelligible to another.

A written language technically represents sounds, and these sounds represent ideas, but who in glancing over the page ever goes through this double process? Practically, the written or printed words are the hieroglyphics of ideas. We know in respect to deaf mutes it must be so, as they have no sounds to be represented, and actually it is so with all of us. The modern method of teaching to read by syllables and words, instead of painfully toiling through the anomalous process of putting letters together, has removed much of the difficulty which formerly existed.

Our language is a precious deposit, containing within itself a large portion of the nation's history. It should not be lightly tampered with in its written representative forms. Their changes and progress from age to age embody and illustrate the advancing march of human affairs from their origin to their latest development. Language has laws of its own which can neither be coerced nor stimulated. Changes are silently in progress which, to use Bacon's words, "adapt the forms of things to the desires of the mind," and beyond this we cannot go.

J. A. PICTON.

Sandyknowe, Wavertree.

The attack upon such forms as "finished," &c., was only part of a hopeless crusade begun, in days of sanguine youth, by Bishop Thirlwall and Julius Hare, against the anomalies of English spelling. It is hopeless equally, whether attempted partially

and arbitrarily, as by them, or (professedly at least), as aiming at theoretical perfection, as in that astonishing work, the *Fonetik Nuz*. So, your recent correspondents point out here a corner, and there a corner, in the Augean stable, while John Bull cares not a straw about the whole stable, or any part of it.

The two eminent men I have named gave up the attempt, with a solemn parting kick, or imprecation, against the whole of our present no-system, in the preface to one of their works: which, I forget.

Hare alone kept up, as almost a solitary spark, the termination "-t" instead of "-ed." I thought I had seen the last following of him in a letter of Bishop Abraham some fifteen years ago.

MR. SKIPTON can hardly be in earnest, or he has not the least considered the subject, when he asks, "Why not write *completet*?" The whole meaning of the thing is that we should write as we *pronounce*. Such pairs of words as "past" and "passed" are in fact identical. LYTTLETON.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

(4th S. xii. 321, 349.)

Those who may have read my former paper on this subject will have found little in the learned but discursive paper of W. A. B. C. which is really relevant, and that little only confirms what had been stated. W. A. B. C. has not observed the question at issue, which is one of *fact*, and not of theory. The pages of "N. & Q." are not suited to political disquisitions, and therefore I confined myself to facts, and decline to follow him into theories; but I cannot admit that "if the kings of England could not be elected or deposed by Parliament, they must rule by virtue of divine right." They would rule by virtue of English law, if by that law their crown is hereditary, and Parliament has always acknowledged it to be so. The question raised is not one of right, but of fact—whether Parliament *has* always acknowledged it, as I assert that it *has*. Mr. Freeman has asserted that Parliament has again and again elected and deposed sovereigns. I have asserted the contrary, that Parliament has never done anything of the kind, and has never asserted any such power. This is a pure question of fact, and not to be mixed up with theory. W. A. B. C. reproaches me with ignoring recent researches; I presume of the writers he quotes. I beg to assure him that for a quarter of a century I have been making researches myself in the original and authentic sources of our early law and history, and that the result has been to satisfy me that it is safer to err in company of Blackstone and Burke than to follow these new writers; and I must remind him that it is of little use to cite against me the very author whose statements I am refuting. Nor can I feel much embarrassed by the

authority of writers whose researches have led them to fancy that Canute and the Conqueror were "elected"!

These topics, however, are all irrelevant to the question at issue, which is whether a king of England has ever been elected or deposed by a Parliament. This, of course, excludes the times when there was no king of England, and when the kingdom was divided into petty chieftaincies. Canute was the first king who made laws for all England. Canute was a conqueror, and could scarcely have claimed by hereditary right. As to the period intervening between his reign and the Norman Conquest, it was far too rude, troubled, and unsettled to afford any precedents of constitutional law. W. A. B. C. says that Mr. Freeman and Mr. Stubbs consider the *witena-gemote* the lineal ancestor of the Parliament, and reckon that it had a deposing, and, I presume, elective power; but this is not a matter of opinion, and they cite no facts to support their statement. Nor even if they could, would it at all matter, for the reason Mr. Burke gives, that their polity was so rude and unsettled. Sir J. Mackintosh quite concurs with Mr. Burke as to the absurdity of deducing doctrines of law from the usages of barbarous times. Moreover, even were there any precedents of election or deposition before the Norman Conquest, and even allowing that they were worthy of the least respect or attention, the Conquest itself in this matter worked an entire change for the very reason that it *was* a conquest. Mr. Freeman does not agree with W. A. B. C. that William was elected, and speaks of him, of course, as conqueror; and though I quite agree with him, following Lord Hale, that the Conquest did not destroy the general fabric of the law or legal rights of the nation, so far as it was consistent with the feudal system; and I have put forth the same view in my own writings: it is as clear that it did establish that system, and that it established a new dynasty. Under that system the great barons were the vassals of the crown, and held their own fees on the condition of fealty. The idea of feudal vassals having the power of deposing their sovereign lord would have rather startled the men of those days. The sovereign, who had gained his crown by conquest, had granted the land out to his vassals, and as their fees were hereditary, of course, *his* sovereignty was so, as he the sovereign would have been in an inferior position to them, which would be absurd. All writers agree that fees were hereditary long before the Conquest; and the first of the charters, that of Henry I., begins with recognizing their hereditary right as the vassals of the crown, which, of course, implied it in the crown itself. Nothing is more clearly recognized than that the mere attempt or design by a vassal to depose his lord involved the forfeiture of his ~~own~~ life and estate; and to this day we see the

same doctrine imbedded in our law, for if a tenant disclaims or denies his lord's title, he forfeits his estate. This disposes of all theories of a deposing power in feudal times, and as to a power of election.

But as my opponent has challenged me to meet the instances he mentions during that intervening period, I do so with pleasure, out of courtesy to him; especially as they all confirm my argument. For in every instance where election is mentioned he will find that there was an absence or defect of hereditary right, and that there was, as I said, a mixture of force and violence, generally with a colour of hereditary right. Thus it was in the instance of Stephen, whom all historians represent, as he really was, as simply a usurper by force and violence. What was the result? A long course of civil war, which ravaged the country and threw it back to barbarism. And how was it ended? By the recognition of hereditary right, in the person of Henry the son of the true heir. If Stephen's election had been valid, he would never have compromised his right, and the crown would have descended to his heirs. But hereditary right was recognized in Henry, despite the election, and the crown is still held by his heirs.

My proposition, however, that no Parliament ever elected or deposed a sovereign, of course only applied to the period when Parliaments existed, *i.e.* subsequent to the rise of Parliaments, in the reign of Henry III. And as to the period between the Conquest and that era, I expressly said that the succession was unsettled, and Parliaments did not exist; so that the question did not arise.

The case of John, again, is a case clear and strong in favour of hereditary right. He claimed the crown certainly by hereditary right, as Spelman says, "*quod nobis jure competit hereditario*," but he had it not, for, as Blackstone observes, it had already been settled that the child of an elder brother should succeed to a common estate in preference to a younger brother. John, however, his nephew being a boy, seized the crown, and sent Hubert, the Primate, to England, where he assembled those of the nobility whom they most distrusted, and whom by promises of good government and by secret gifts they prevailed upon to take the oath of allegiance to John in Parliament, held (in his name) at Northampton, and at which the Primate made the speech relied upon by Mr. Freeman in favour of the right of election. But why these "secret gifts," and why this crafty plan of election? Because the king and his supporters were conscious of the *defect* of his hereditary title, and desired to patch it up by a show of election to make it popular. It is thus that the idea of an elective monarchy arose. It arose out of the doctrine of hereditary right, for it was resorted to by a usurper in aid of a title defective as one of inheritance, and to countervail a superior hereditary

right in some other claimant. John, however, did not feel secure under his pretended title by election, and never rested until, by the murder of his nephew and the seclusion of his nephew's sister in the civil death of a convent, he had acquired the *Juridical* title which he transmitted to his son, and which was at once recognized in that son, though a mere child, at his father's death. The advantages of hereditary right in securing a certain succession to the crown were recognized as counterbalancing its inconveniences, and these inconveniences were remedied by providing proper ministers, or officers of state, to carry on the Government.

As Sir James Mackintosh says, the care of the King and the government of the kingdom was entrusted by the barons to the Earl Marshal, a wise and valiant man, who, of course, would be responsible to them for the due discharge of his important functions. Here we see the germ of responsible government, and the true check upon the doctrine of hereditary right to the crown. Hence a departure from the hereditary succession could never be required, and the deposition of the sovereign could never be justified, for all the advantages of a certain succession would be secured along with the requisite securities for good government. Hence it is that, from that time to the present, Parliament never departed from the hereditary right nor ever deposed a sovereign. This is the proposition I undertook to establish, and which in my last paper I did establish, as to the first instance which arose, the case of Edward II.

W. F. F.

(To be concluded in our next.)

LANDOR'S "HELLENICS" (4th S. xii. 285).—Having a warm admiration for the genius of Walter Savage Landor, and a special love for the *Hellenics*, I wish to help M. C., as far as I can, to clear away this difficulty. Chapman & Hall's 1868 edition is, probably, a stereotype reprint of the earlier double-columned two volumes, or else a clearing off of printed stock, with fresh title-page added. In the enlarged edition of 1859, printed and published by the late James Nichol, my esteemed friend, there are fifty-one poems of the *Hellenics*. Of these, twenty-five are printed for the first time, or have been "re-written." They are distinguished from the twenty-six reprinted poems by the absence of an asterisk. Among the entirely new poems is the spirited "Homer and Lucres," to which important additions are made in the final pages of the volume. So full of energy was W. S. Landor (Mr. James Nichol told me, at the time), that it became difficult to work off the sheets whilst he kept making alterations and additions on every "revision." But the gain is to us at this present day. I believe this edition of 1859 contains his latest printed corrections of these poems.

I am fortunate in being the possessor of the rare first edition of the *Hellenics*. As this volume is of considerable literary importance, I add these few notes. It was printed by Sharpe, High Street, Warwick. A neat woodcut of an emblazoned shield, resting against a foliated wall, is skilfully attached, to face the following "Advertisement to the story of Crysæor":—

"Hardly anything remains that made ancient Iberia classic land. We have little more than the titles of fables—than portals, as it were, covered over with gold and gorgeous figures, that shew us what once must have been the magnificence of the whole interior edifice. Lucan has wandered over Numidia, and Virgil too, at the conclusion of his *Georgics*, has left the indelible mark of his footstep near the celebrated pharos of Egypt. But, in general, the poets of Greece and Italy were afraid of moving far from the latest habitations of their tutelary gods and heroes. I am fond of walking by myself; but others, who have gone before me, may have planted trees or opened vistas, and rendered my walks more amusing. I had begun to write a Poem* connected in some degree with the early history of Spain; but doubtful whether I should ever continue it, and grown every hour more indifferent, I often sat down and diverted my attention with the remotest views I could find. The present is a sketch."

Then follows a long column of errata, and the volume opens with "The Story of Crysæor." There are but three of the *Hellenics*; viz., Crysæor, the Phœceans, and Part of Protis's Narrative. These extend to fifty pages of the 12mo. Poems follow to Tacea (i.e. Tachbrook); to Neera; On the Declaration of War by Spain; Verses, Written near the Sea, In Wales; and others "Written at Larnoe." Three Latin odes end the volume, with the sixty-fourth page. The title bears simply these words:—"Poetry by The Author of Gebir. Sold by F. & C. Rivington, St. Paul's Churchyard, London, 1802." My copy formerly belonged to Robert Southey; the friend whom, along with Hare and J. W. Ward, Landor remembered affectionately and referred to proudly in 1859: see the noble lines beginning "A heartier age will come," &c. Southey has written his own name on the title-page, and also the label, "Landor's Poems," on the back.

It is instructive to compare this first and "privately printed" edition of the *Hellenics* with their completed form; to see already the strength, decision, and nobility of thought, that were to be displayed abundantly thereafter. The petty squabbles of his day, to which John Forster yields too much place in his memoir of the poet, have done their utmost to hide from admiration many of Landor's best qualities. In America he is more read, perhaps, than in his native land. He will be better esteemed by later students. He has, not speaking for himself, uttered a prophecy which applies to his own best works: "Be patient! from the higher heavens of poetry, it is long before the

* The Phœceans.

radiance of the brightest star can reach to the earth beneath. We hear that one man finds out one beauty, another man finds out another, placing his observatory and instruments upon the poet's grave."
J. W. E.

Meliah, Kent.

PETER TREVERIS, THE PRINTER (4th S. vii. 162, 268, 333, 463.)—Two of your correspondents in 1871 ask, "Who was Treveris?"—the printer of the *Grete Herball*, 1516; and one of them, with truth, continues, "There seems to be but little trustworthy evidence upon this point." Yet, perhaps, some evidence may be recovered which, although indirect, may appear to be trustworthy.

He is said by Herbert to be "Perhaps of Treveris, or Triers, a city of Germany." And this conjecture has been repeated by the succeeding historians of printing—oesified by some of them into a direct assertion that he was born in that city—as the whole of his antecedent biography. But if either of them had remembered the name-rule of "Tre, Pol, and Pen," they might at once have suspected the truth, that he was not, as they call him, "a foreigner," but a Cornishman. He was evidently one of the ancient Cornish family now known as Treffry, originally "of that ilk" in the parish of Lanhydrock, afterwards of Place, by Fowey, a house called by Leland "the Glorie of the Town Building in Fawcye." The name of this family was formerly variously written, Treveres, Treverys, Trefrize, Treuery, Treury (Leland), Trefrey. It may be added that Peter is a baptismal name specially prevalent in Cornwall, which is also the cradle of its use as a surname.

One of this house, Sir John Treffry, distinguished himself at Poitiers by taking the French royal standard. For this, besides other honours, he received a distinction rarely held by English commoners, a grant of supporters to his arms. These were a wild man and woman; and, with just pride, the printer retained them in his trade device, which he calls "the sygne of the Wodowe." There is a family of Woodhouse with a wild man for crest. As the printer gives them, they are the hirsute savages of romance and old pageantry; and so they appear in the elaborately sculptured ancient front of Place. But in some of the eighteenth-century tombs of Treffrys in Fowey church they have become conventionalized into wreathed or turbaned blackamoors.

In using these supporters for his trade "sygne," did Peter Treveris exercise an honourable augmentation included in the original grant, a right to use them by others than the head of the house?

Where does he get his trade-mark, a mill-iron, which occupies the shield in his own device, and which also appears, in smaller shields, in the large sign—St. George—of John Raynes, in books printed for him by Treveris?

The Abbey of Tavistock is only a good day's march from Fowey, but the press there does not seem to have begun work for more than ten years after Treveris began at Southwark.

THOMAS KERSLAKE.

Bristol.

NUMISMATIC (4th S. xi. 281.)—*Blancus, Blanco*, is thus glossed by Dufresne:—"Monetæ minutioris argenteæ vel ære et argento mixtæ species, vulgo *Blanc, Solidi bianci*." The name arose on account of the white colour of the coin.

Crocardus.—The above-quoted authority glosses this word, "Reprobum nummi genus." The statute *De Falsa Moneta*, 27 Edward I., speaks, "de diverse manveises moneas que sunt appelles Pollardz e Crokardz."

Pollardus seems to have been much the same as the crocard. When one is mentioned, the other almost always follows. Dufresne calls it "monetæ adulterinæ species."

Dodkin, a small foreign coin, probably the Dutch *Duyt* or *Duytjen*:—"A Duit or, a little more than the sixth part of an English Penny."—(Hexham's *Netherdutch Dictionary*, 1690.)

EDWARD PRACOCK.

HOUSES OF ANJOU (4th S. xii. 268.)—1. In Parker's *Glossary of Heraldry* the arms of Anjou are twice described. Firstly, as gules, a chief argent, over all an escarboucle, or. Secondly, in reference to the arms borne by William Longuespee, Earl of Sarum, natural son of Henry II. of England, which were azure, 6 lionsels rampant, or: described as a slight variation from those of Anjou—the ancient inheritance of his father's family—azure, 8 lionsels (or, perhaps, lionsels sans nombre), or.

4. In reference to this question of connexion with the elder line of the Counts of Anjou, Geoffrey Plantagenet, who married Matilda, mother of Henry II. of England, was the representative of the elder branch, whose rights he transmitted to his son. Philip Augustus acquired the province by conquest. Louis IX. bestowed it as a fief on his brother Charles, subsequently King of the Two Sicilies, whose son, Charles II. of Naples, ceded it to Charles of Valois, brother of Philip IV. of France and father of Philip V. His grandson, Charles V., bestowed the province in appanage on his brother Louis; on the death of his descendant, René, the poet-king, it again passed to the Crown of France, and has never since been alienated from it.

5. I can answer this question only by the statement, that the rights of succession were affected neither by the marriage of Charles or that of his daughters. Charles of Valois married one of his granddaughters.

It is a curious fact that, in the late French war, the Count de Paris fought under the name of

Robert le Fort, and that it was said to be assumed in memory of the founder of the first house of Anjou, who lived about 873. A S.

Charles of Anjou I. married—1. Beatrice, daughter and co-heiress of Raymond Berenger, Count of Provence; and 2. Lady Margaret, daughter of Eudo, Count of Nevers. He had issue by the first wife only. The daughters were, Beatrice, married to Philip of Courtenay, Emperor of Constantinople, and Blanca, wife of Robert III. de Bethune, Count of Flanders. So Anderson's *Royal Genealogies* (p. 691). Henning's *Theatrum Genealogicum* adds Isabel, who was living in 1266, and Mary, who married Ladislaus IV., King of Hungary.

CHARLES F. S. WARREN, M.A.

TRADES (4th S. xii. 306.)—Is not "slop-seller" to be added to the occupiers of trades which are carried on by sellers? In the *Post Office Directory*, for Oxfordshire, p. 1000, there is "leather-sellers" ("curriers and leather-sellers," p. 980), as distinguished from "leather-cutters" and "leather-dressers"; "tailors' trimming-sellers," p. 1018. "Booksellers" and "printsellers" have, however, the distinction of being printed as one word, the others are as separate words.

ED. MARSHALL.

CUCKOOS AND FLEAS (4th S. xii. 309):—

"Aliud est cuculo miraculum, quo quis loco primo audiat alitem illam, si dexter pes circumscribatur, ac vestigium id effodiatur, non gigni pulices, ubicumque spargatur."—Plin. *Nat. Hist.*, xxx. 25.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

AMERICAN WORTHIES (4th S. xii. 309.)—Alexander Hamilton, Aide-de-Camp, Secretary, and Minister to General Washington; born, 11th January, 1757, in the West Indies; died (shot in a duel by Col. Burr), 11th July, 1801, at Weehawken, N. Jersey. Thomas Jefferson died 1826.

EDWARD BULLOCK.

AFFEBRIDGE (4th S. xii. 328.)—This name squares with Affenthal in Germany; Aff a river of France (Ille-et-Vilaine); the Aff-Puddle, co. Dorset; and with Apedale and Apethorpe, the latter on a branch of the Nen, co. Northampton. These names have nothing to do with German *affe*, English *ape*, but refer to the name of a stream. The Latin *aqua* will, through the Gothic *ahwa*, corrupt down to *aa*, *a*, *au*, *aw*, *av*, *ab*, *ap*, and *af*, which would easily become *ape*, *affe*, and *affen*.

R. S. CHARNOCK.

Gray's Inn.

SHORT EPITAPHS (4th S. xii. 326.)—An epitaph, as short as the shortest of those named, is to be seen cut on a headstone in the churchyard at Culdaff, in the barony of Innishowen, co. of Donegal. The inscription consists of the words

"my mother." A village girl, who was my guide to the churchyard, told me that this stone had been erected by a retired military officer living in the neighbourhood. W. H. P.

PRECEDENCE (4th S. xii. 281.)—MR. DE MESCHIN'S recent remarks on "Doctors of Law, Serjeants, Knights," are curious; but as regards the rank of the first of the three, the value of his "authorities"* is depreciated at the present day. We have many analogous instances, amongst military titles, of the alteration of rank. When a titular distinction becomes exceedingly common, and, with an ordinary amount of ability, purchasable, its ancient precedence could not be upheld in society, as at present constituted. S.

"VAIN DELUDING MIRTH" (4th S. xii. 109.)—Apparently derived from the opening line of Milton's *Il Penseroso*:—

"Hence vain deluding joys—"

CHARLES EDWARD.

"CALLING OUT LOUDLY FOR THE EARTH" (4th S. xii. 285.)—

"That this foul deed shall smell above the earth
With carrion men groaning for burial."

Julius Caesar, Act iii. sc. 1.

W. M.

Edinburgh.

CONSTANCE L'ESTRANGE (4th S. xii. 308.)—Kennett, *Parochial Antiquities*, p. 627, ed. Oxon, 1695, states that she made her will on March 8, 1438, and cites, as his authority, Dugd. *Bar.*, tom. i. p. 666. It is not unlikely that in this work there will be some notice of her.

ED. MARSHALL.

"SIX-AND-THIRTIES" (4th S. xii. 328.)—In the early part of the present century silver tokens, of the value of eighteen-pence and three shillings each, were in common circulation. U. O—N.

"NUGÆ CANORÆ; OR, EPITAPHIAN MEMENTOS," &c., 1827 (4th S. xii. 329.)—I have a note that in the *Gentleman's Magazine*, vol. xcix. part ii. p. 562, year 1829, a memoir is given of William Wadd, of Park Place, St. James's, Surgeon-Extraordinary to His Majesty, who is there stated to be the author. H. P. D.

DIMENSIONS OF CATHEDRALS AND CHURCHES (4th S. xii. 340.)—On this point, see *The English Archæologist's Handbook*, by Henry Godwin, F.S.A. (J. Parker & Co., 1867), where the height of various spires is given in a foot-note, p. 127, and a list of cathedrals and churches, with their areas, width,

* It sometimes happens, that we are required to acknowledge as authorities the authors of the most absurd rubbish, merely, as it appears, because they lived some centuries since. For example, Sylvanus Morgan, with his *Adamite Armoriale*.

length, &c., on pp. 130-1. Whether the figures given by Mr. Godwin can be relied upon as strictly accurate, is more than I can say. Will he permit me to add, that his statement that Fotheringhay Castle was "razed to the ground by James I." (p. 200) is a "vulgar error," and is quite the reverse of fact? James gave it as a residence to several favourites in succession; and the castle was standing and furnished when James died.

CUTHBERT BEDD.

ST. CUTHBERT (4th S. xii. 274, 311).—MR. FERREY is very much mistaken in saying that "the coffin of St. Cuthbert, at Durham Cathedral, was opened nearly forty years since." It is true that something was found which Mr. FERREY describes, but not the object of the search. MR. FERREY seems to be aware of the opinion that the saint was not found, but suggests that the doubt as to the place of his burial "has lately been set at rest."

It appears from his recital that a gentleman, who "some years since seceded to the Church of Rome, but has since returned to the church of his baptism," has been the instrument of clearing the doubts which had so long obscured this subject. The gentleman relates "as a common belief among the Benedictines that the saint was interred near the south-east pier of the central lantern of the cathedral"; and MR. FERREY informs us that "a tradition existed that the place of his sepulture was known only to a few members of the Benedictine order." MR. FERREY's statement is true. But the knowledge not only was, but is still confined to a few of the illustrious order, who built and paid for Durham Monastic Cathedral. The evidence of the gentleman who has returned to the church of his baptism will not bear examination. We have a right to ask how he obtained a knowledge of "a common belief among the Benedictines"; by what means, and upon what terms. Only those would speak who knew nothing. It is the language of pleasant guesses. The very few, with whom from time to time the secret is lodged, always hold their tongues. They never speak on the subject.

I have had the happiness to live in friendly and intimate relations with the Benedictine monks of the English province a great part of my life. The secret is kept inviolably, and St. Cuthbert waits his day. I was once in company with one of those who had the secret—long since gone to join his great patron before God. I was afterwards told, by a monk of the order, that his friend and mine had never been at Durham till after he had become intrusted with the secret; but his secret directions were so perfect that on entering the building he at once walked to the place.

D. P.

Sturds Lodge, Malvern Wells.

RED AND WHITE ROSES (4th S. xii. 4, 179, 217, 258, 317).—"Non nostrum . . . tantas com-

ponere lites." The whole question at issue is now between pharmacopœia and pharmacopœia. I have stated my authorities; even Withering, the "anti-quoted," is dated in my edition 1830, and Cooley, 1864. The several pharmacopœias, French and British, from which I quoted are all of recent date, so that, for a non-medical man, I think my confidence was more trustworthy than a rope of sand. I am quite unable to decide whether the experience of the last ten years has proved the opinion held in the reign of Henry VIII. and up to 1864, to be worthless; it is purely a question of pharmacy and fact, which I must leave. The great use of "N. & Q." is to ventilate dubious questions, especially those sanctioned by great names and long antiquity. Thanking your correspondents for their letters, I may say "Claudite jam rivos," and, no doubt, your readers will add "sat prata biberunt." E. CONHAM BREWER.
Lavant, Chichester.

"PROSECUTIONS" (4th S. xii. 208, 293).—MR. TEW is, no doubt, correct in his interpretation of this word. In the parish of Stoneleigh are almshouses for ten poor people, endowed by Alice Lady Leigh, temp. Queen Elizabeth. G. L. G.

"AS WARM AS A BAT" (4th S. xii. 168, 216).—A South Staffordshire phrase, where a slaty bit of coal, which will not burn but retains the heat a great while, is called a *bat*. I note also that what in Lancashire is called a *gathercoal* is in South Staffordshire a *raker*. JAMES.
Athenæum Club.

J. BARCLAY SCRIVEN (4th S. xii. 183, 238).—I have him before me in my mind's eye and ear; his complexion was, indeed, like wash-leather which had never been washed, and, as O'Connell said, would have frightened the Killarney fish out of their lives; his drone in the Four Courts, too, was not only endless, but to no end; and described to its very echo in Wilson Croker's *Metropolis*.

Let MR. MAC CABE be assured that, often as were my opportunities, I never saw any "outrageousness" in Barclay Scriven's Orangeism; the "good temper," so candidly recognized by MR. M., insufficient as it was to satisfy the intents of Daniel O'Connell, had full accord with the purposes and principles of the brethren. E. L. S.

"A PARENTHESIS IN ETERNITY" (4th S. xi. 504; xii. 34, 173).—I think the Epicurean view of time may be added to MR. BATES's interesting extracts:—

"Tempus item per se non est, sed rebus ab ipais
Consequitur sensus, transactum quid sit in ævo;
Tum, quæ res instet, quid porro deinde sequatur:
Nec per se quemquam tempus sentire fatendum est
Semotum a rerum motu, placidaque quiete."

De Rerum Natura, l. 480.

On this Creech's note is,—

"Qui paupertatem, bella pacem, etc., inter eventus
poni hæud graviter ferebant, magnificentias de tempore

sentiebant. Pythagoras, Heraclitus, alii corpus esse, Stoici vero aliquid incorporeum esse docuerunt; his omnibus Epicuri sententiam opponit Lucretius, quam accipie lector Gassendi verbis luculentius explicatum: tempus est eventum cogitatione dumtaxat seu mente attributum rebus, prout concipiuntur in eo, in quo sunt, statu perseverare, aut desinere, et longiorem aut breviorum existentiam tueri; ac ipsum habere, habuisse, aut habiturum esse."—Ed. Lemaire, T. I, p. 220, Paris, 1838.

Meineke's translation is so good that I think it deserves a place with the original:—

"Selbst die seit ist an sich nicht wirkliches; nein, der Verstand nicht.

Nur von den Dingen die Form und giebt ihr verschiedene Nahmen,

Gegenwartig, Vergangen, und für die Folge Zukünftig.
Wer kann sagen, die Zeit von andern Dingen umstände
Ihres Ruhe, getreunt von dieser Dinge Bewegung
Je empfunden zu haben."

T. I, p. 89. Leipzig, 1795.

H. B. C.

U. U. Club.

The following extract from a book in my possession, published in 1658, entitled *Manchester As Mondo: a Contemplation of Death and Immortality*, is from a chapter headed "What is Death?" the reply to which is—

"It is but a point of time interjected between two extremes—a parenthesis, which interposed, breaks no sense when the words meet again."

G. H. A.

Pendleton.

SANDGATE CASTLE (4th S. viii. 353; xii. 99, 139.) Sir John Beauchamp of Holt, who is probably the knight referred to, was the son of Richard Beauchamp, nephew of the first Earl of Warwick of this family. He was born in 1319; was one of the four knights whom the Black Prince left guardians of his son; was, in 1384, Constable of Devises Castle, and guardian of the two imprisoned sons of Charles de Blois; was Steward of the Household when impeached by the Lords Appellants in 1387; was imprisoned in Dover Castle, and was beheaded on Tower Hill, May 12, 1388. Beauchamp was a prominent member of the Lollard party. He married Joan, daughter and heir of Robert le Fitzwith, and left issue, John, aged ten years at his father's death.

HERMENTRUDE.

"BROKER" (4th S. xii. 143, 195.)—I was perfectly well aware that the Low. Lat. *broca* and the Fr. *broche* had been referred to the Lat. *brochus*, which C. A. W. quotes as meaning a prominent tooth, and one who has prominent teeth; but I purposely avoided giving this derivation, because Diez, s. v. *brocco*, is evidently of opinion that Schwenck (*Germ. Dict.*, p. xvi) has proved that *brochus* has really no such meanings at all, though he concedes that it may possibly mean "thick or short lipped, so that the upper teeth are left uncovered."

I cannot see the least ground for supposing, with C. A. W., that *abroccator* has been "manufactured from the English." The verb *abroccare* is given by Ducange as in use before A.D. 1305, and I feel quite sure that no English word was in use at an earlier date than this from which *abroccator* could be derived.

F. CHANCE.

Sydenham Hill.

"FANQUEI" (4th S. xii. 264, 311.)—This Chinese term—properly written *fan kwei*—means simply "foreign devil"; from *fan*, common, vulgar, also foreign; *kwei*, ghost, demon, devil.

R. S. CHARNOCK.

Gray's Inn.

"TOUT VIENT A POINT," &c. (4th S. xii. 268, 315.)—This sentiment is to be found in Mr. Disraeli's novel, *Sybil*:—"It came at last, as everything does, if men are firm and calm."—Book iv. ch. ii.

FLORENCE PEACOCK.

Bottesford Manor, Brigg.

CLOMB (4th S. xii. 209, 235, 317.)—*Clome*, signifying earthenware as contra-distinguished from china, is rendered classical by the Devonshire poet, Peter Pindar (Wolcott), in his Postscript to *The Royal Visit to Exeter*, thus:—

"How Zester Nan, by this yow see,
What sort of vokes gert people be:
What's *chemy* thoft, is *clome*."

i. e. what is thought to be china turns out to be earthenware.

K.

BULLEYN'S DIALOGUE: ALEX. BARCLAY (4th S. xii. 161, 234, 296.)—I have not seen Bulleyn's Dialogue, but presuming the extracts are correct, have, of course, no doubt that Bartlet, among the "makers" should be read Barclay; but is it equally clear that in the second, at my last reference (p. 296), where it occurs again in the same shape, it will bear the same interpretation?

The author, it has to be observed, is not here dealing with the writers of his day, but describing the allegorical picture of "Master Boswell," representing some remarkable Christian leaders with their antitheses, according to his Protestant views, where Barclay would seem to be quite out of place; and the names given readily suggest a reference to Fox for an elucidation of the knotty point, "Bonner wepyng, Bartlet, *groms broche*." Here I find that in 1556 a young Oxford student named Bartlet Green had fallen into the hands of Bp. Bonner, and was by him at first kindly treated and lodged in his palace, altho', continuing obdurate, he was ultimately sent to the stake,—it may be that even the Bonners of that period might drop a tear for a young victim; and supposing that Bulleyn may have confounded his name, and the printer at fault in the last word, I would venture to suggest that the difficulty might be got over by discharging Barclay, and reading, *Bonner*

weeping, *Barlet Green, brents* (see Fox, folio 1684, vol. iii. p. 521. ALEXANDER GARDYNE.

P S.—Bonner weeping sounds strangely: another look at the martyrologist's *Story of B. G.* shows that the Bishop's regard for the martyr found vent in *privately beating and scourging him with rods*, proving that Bulleyn meant *whipping*, and not *weeping*.

CULLEN PARISH CHURCH: JOHN DUFF OF MULDAVIT (4th S. xii. 23, 114, 172.)—I have a deed in my possession which I think conclusively settles the contention as to whether or no David of Strathbolgie, last Earl of Athol, of that name (and who died about 1375, and whose Countess was buried at Ashford, in Kent, where her mutilated brass now exists), had or had not male issue.

This deed (which, however, is not at present before me, I therefore quote from recollection) is an information on the part of the trustees of David Strabolgi, John of Lincoln, and Robert, or Roger de Tobeline, to ascertain the heirs to his property, situate at Brabourne, in Kent; Filby, West Lexham, Poswick and Holkham, in Norfolk; certain places in Lincoln, Mitford in Northumberland (David Strabolgi was Baron of Mitford Castle), and elsewhere; and recites that he had two daughters living at his death, Elizabeth and Philippa, each married to a Percy (brothers of Hotspur; and it goes on to relate that, on the division of his inheritance, the whole of his possessions, with the exception of the Manor of Brabourne, passed to the heirs of Elizabeth, by her husband, Sir Ralph, or Sir Thomas Percy, I forget which at this moment, and that as regards the Manor of Brabourne, inasmuch as the Percy, the first wife of Philippa Strathbolgie, died without issue, her portion of her father's inheritance, viz., Brabourne Manor, went to her and her heirs by her second husband, Sir John Halsham (from Aylesham, in Norfolk), of Clothalls, in Westgrinstead, and of Applesham, in Sussex. No mention is made of any son, or the heirs of any son, deceased in his father's lifetime, and this deed refers only to estates in England; but as Edward I.'s law, as regards the "*Disinhérités*," was still in active operation, it is not impossible, whilst David Strathbolgi preferred to reside in England, and thus abandon his Scotch estates, his son or sons, if he had any, may have sided with the Scotch, and have cast in his or their lot on Scottish soil, and not improbably changed their name, as the Strathbolgie Baliol, and Comyns of Badenoch, were a proscribed race to the Bruces and to the Scottish people after the war of independence and the renunciation by the Baliols of the crown of Scotland for ever. It can be proved that the Baliols changed their name, and as the Comyn and Strathbolgie merged in Percies and Halahams, by the female line, the unpalatable names to Scottish

ears of Strathbolgi and Comyn of Badenoch came to an end. The heir of the Percy who married Elizabeth Strathbolgi was and is so styled in this deed as Earl of Athol. This would scarcely have been the case if David Strabolgi, last earl of that name, had left a son, who in Scotland had changed his name to Duff, inasmuch as the title being a Scottish one, the reigning monarch would have been anxious, one would have supposed, to confer it on a faithful subject, true to his king and country, or at all events to have summoned him to the Scotch Parliament as Baron Strathbolgi or Baron Strathalveth, both titles borne by David de Strathbolgie, last and thirteenth Earl of Athol (Atholus in Pictish times), and which titles were apparently dropped, the Strathbolgies having elected to become English, and to reside on English soil, and owning fealty only to the English king. J. R. SCOTT.

CROYLOOKS (4th S. xii. 168, 219, 293.)—*Croillog* is to be found in Thomas Richards's, of Coychurch, *Welsh and English Dictionary*, published 1751. Dr. Pughe, therefore, need not have gone to Edward Williams for it. Richards gives also a verb *croilgu*, to burn furze, but gives no clue to the derivation. T. C. U.

NUMISMATIC (4th S. xii. 228, 294.)—I have a silver medal, similar in every respect to the one described by L. C. R., except that, in place of the bust of Queen Anne on the obv., it has that of George I., with the legend *GEORGIVS. MNR. FR. ET. HIB. REX.* Is MR. HENFREY correct in saying (p. 294) that L. C. R.'s medal commemorates the grant of the first-fruits and tenths to the clergy? BELFAST.

THOS. MAUDE (4th S. xii. 233, 279) was the writer of *Viator*. He also wrote another piece, called *Urbanity*. This last and *Wharfedale* and *Wensleydale* I should be glad to possess. T. T. E.

Bradford.

A TOPOGRAPHICAL SOCIETY (4th S. xii. 186, 315.)—I quite agree with the suggestion of J. B., that there is work for a topographical society. There are many names of local and general interest that deserve preserving from oblivion. They are in many instances of the past, almost forgotten; and the very places they indicated are fast becoming improved away out of knowledge and existence. The whereabouts of many places once of note can now only be guessed at. Place-names, those of water-courses, districts, and roads, are the texts of local history. Any society that would tabulate and define their meaning and changes, give descriptive record of historic sites, incidents or localities, illustrated by maps, plans, engravings, or photographs of places of note, many of which have been sacrificed to modern improvements,

would be of immense value and assistance to the local historian, and there are few districts that could not contribute.
EGAR.

"SINOLOGUE" (4th S. xii. 267, 312.)—*Sinologue*, seemingly not of native English growth but transplanted from French soil, is formed after the analogy of *astrologue*, *chronologue*, *philologue*, and probably other names of *savants*, where *-logie* is the ending in use of a word signifying the science itself. Compare *philosophe* with *philosophie*.

Our language has a word retaining the crude form and rejecting *-er*, *-ist*, *-ian*, *Philomath*. (*Polyglot*, besides its present sense, once meant a *linguist*. *Acrobat* is of very modern coinage. These, as well as *Aëronaut*, have been imported from the French, *-glotte*, *-bate*, *-naute*.) To this may be added our sometime academic word *Harry-soph* (*ἐπίσοφος* or *ἡ ἐπίσοφος*), now alas! only to be dug out by excavators of old Cambridge Calendars.

"Henry Sophister" is the form acknowledged (after Fuller and others) by Grose, in his "Local Proverbs of Cambridgeshire," *Provincial Glossary*, p. 154, ed. 1811. It seems however to have been substituted for the true form by a kindred spirit to that which for *joking* gave us *Josephus Rex*, also known to students of Grose. See *Dictionary of the Vulgar Tongue*, under JOSEPH. "Soph" has been preserved to ordinary readers by Pope, *Dunciad*, ii. 379, but is nowadays all but obsolete among Cambridge men, who, not ignoring Freshman and Questionist, for Junior (Senior) Soph say Second-year (Third-year) man.

"Soph" may be, and probably is, an abbreviation of *Sophister*; but I think this will hardly apply to "Harry-soph," admitting withal that *ἐπισοφιστής* would receive some countenance from *δειπνοσοφιστής*, and still more from an older word (somewhat boldly coined, as sundry others, by Aristophanes) *μετεωροσοφιστής*.

CHARLES THIRIOLD.

Cambridge.

LORD LYTTELTON does not seem to be aware that this is a French word, and as such perfectly correct. Where we say *geologist*, *philologist*, *Egyptologist*, the French say *géologue*, *philologue*, *Égyptologue*. *Sinologue* means simply a Chinese scholar, and its proper equivalent in English would be *sinologist*, a very excellent word, and one which I should be glad to see brought into use.

R. C. CHILDERS.

Clanricarde Gardens.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Quarterly Review. No. 270. (Murray.)

WHILE, to many readers, the political article, "The Programme of the Radicals," will have supreme interest, there are not a few who will be irresistibly attracted by the paper on "The English Pulpit," in which the main

feature is the acknowledgment of the existence of doubt in religious matters, as a consequence of inquiry, and that to ignore it in the pulpit is disastrous, "because it separates the doubting element from the religious one, and establishes enmity between them. Let doubt be recognized where it cannot be answered. The certainties which most nearly concern us will always remain." Attractive as the other articles are, especially "Voltaire" and "English Dictionaries," the absorbing interest of the present number is centred in the religious and political articles.

The City of the Lost, and other Short Allegorical Sermons. (Oxford, J. Parker & Co.)

Is the power of the pulpit now in its decadence? This is a disputed point, which, we venture to think, can only receive a true solution at the hands of our descendants. The question might be put in another form; will the printed sermons of our greatest living preachers stand the test of time? will they be referred to as very models of their kind by our children's children, or will it turn out, after all, that the interest created by them was purely ephemeral? The great fault of sermons of the present day is acknowledged on all hands to be their length; why, then, will not bishops and examining chaplains impress this on candidates for orders, as one to be particularly avoided? It seems to us that the favourite plan of division into three heads, with each head possibly subdivided, should be given up as much as possible,—should be reserved, say, for state occasions only. In keeping to the text—after all, the most important point to be had in view,—consists the great merit of the little volume now before us, which has reached a second edition. These sermons deserve all the good words that have been spoken of them, and they are admirable, not only on account of their quality but quantity also. The authors may rest assured that their appeals to head and heart are by no means the less effective because the imagination is more particularly addressed by them, and that they have committed a most welcome innovation on the dreary form in which sermons nowadays are too often cast.

What a House should be versus Death in the House. A Companion Book to Healthy Homes, and How to make Them. By William Bardwell. (Dean & Son.)

THE writer has here set himself the task of recounting the evils of house-building as pursued at the present day—and no one can doubt that they are legion—together with the remedies he would apply. Of these latter, many appear sensible enough, and so simple, that one cannot but wonder, at first thoughts, why they are not generally applied. The only explanation seems to be, that all building operations, large or small, throughout the land, whether churches or secular buildings, have fallen into the hands of so few architects that they have not the time sufficient to look into and carry out that detail which is necessary to the enjoyment of health and comfort. However, the remedy lies with the public, who, by employing a greater number of heads, can, if they like, obtain the advantage of that practical common sense which exists, but only needs to be called forth for use. Mr. Bardwell does not seem to be aware that the two great metropolitan churches are excepted from the operations of the Intramural Burials Act.

A New Biographical Dictionary. Containing Concise Notices of Eminent Persons of all Ages and Countries; and more particularly of Distinguished Natives of Great Britain and Ireland. By Thompson Cooper, F.S.A. (Bell & Sons.)

THE well-appreciated author of *Athenæ Cantabrigienses* has rendered fresh and important service to the public in this excellent dictionary. Condensation is a difficult

matter, even with men practised in making the most of details in the least possible space. Mr. Cooper is a master in this art. The work before us exceeds 1,200 pages. The type is small, but very clear; and as a book of reference, the clear minuteness of the print is a double merit, as it affords space for more lines than could be compassed by larger type, and the eye is not fatigued by reading it. The only objection we can offer is, that man's religion is viewed from a particular point, and judgment is pronounced by a judge, who, in this case, has no jurisdiction. All else is excellent.

THE sale announced in our columns to take place at the Messrs. Hodgson's rooms, 115, Chancery Lane, London, W.C., for the 11th inst. and following days, contains, amongst the usual standard works of recent date, a few examples of early printed books which will interest some of your readers. Wynkyn de Worde, Pynson, Jehan Petit, and other early typographers are represented (two on vellum); Elzevir, Aldine, and other classics; and a few choice engravings by Raphael, Morghen, Strange, &c., are included in the collection, which was made by a gentleman (lately deceased) during many years' sojourn on the Continent. We may also mention some valuable topographical and antiquarian works from the library of the late Samuel Turner, Esq. (one of the oldest benchers of Gray's Inn).

THE ADDISON PORTRAIT AT HOLLAND HOUSE.—M. D. writes: "The doubts which prevail as to whether the supposed portrait of Addison be not really the portrait of Sir Andrew Fountain, lead me to send you a 'squeeze' in gutta-percha from the obverse of an electrotyped medal (I have not the reverse), bearing the inscription 'Andreas Fountain Eq. Amat.' There can, therefore, be no doubt that it is a genuine portrait of the individual, and, being in profile, affords the most defined outline of the features. Has this medal been compared with Kneller's portrait of Addison? To me the projecting mouth and somewhat retreating chin present irreconcilable differences with the oil portrait, of which I possess the engravings by Houbraken, Goldar, and Schiavonetti."

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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Notices to Correspondents.

EBOR.—We do not remember any passage in the Old English dramatists that answers exactly to that of which you are in search. After all, you probably will find it nearer our own time. For example:—

— "To live

On means not yours—be brave in silks and laces,
Gallant in steeds; splendid in banquets; all
Not yours. Given, uninherited, unpaid for;
This is to be a trickster; and to filch
Men's art and labour, which to them is wealth,
Life, daily bread;—quitting all scores with 'Friend,
You're troublesome!' Why this, forgive me,
Is what, when done with a less dainty grace,
Plain folks call 'Theft!'" *Richelieu*, Act i. sc. 2.

SENEX, while obligingly sending us the French version of Not a drum was heard, informs us that he "went through Hyde Abbey School, Winchester, with Wolfe, *pari passu*, for two years"; and that "in 1807 Wolfe carried off the prize for English verse."

M. H. R.—Sir Henry Holland's evidence at the "trial" of Queen Caroline (whom he had attended when she was travelling as Princess of Wales) was brief, but in her favour.

We shall be glad to hear from R. W. D., if the translation is of the best quality.

T. S. T.—Pestalozzi was born at Turin, 1746. He died, 1827.

E. L.—We cannot answer this query.

E. T. (Patching).—Forwarded to Mr. Thoms.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Notes.

CORRIGENDUM.—MEMORIAL OF WILLIAM LAW.

Referring to the *Memorial of William Law*, *Jacob Böhme*, *Dionys. A. Freher*, *Francis Lee*, and other Theosophers, noticed in "N. & Q." 3rd S. iii. 107, and other places, will you allow me to make the following announcement in its columns? In recently looking over some MSS. of Lee, which I had found amongst Law's papers, I discovered a copy by Lee of a Latin letter which he had addressed, about the year 1703, to the celebrated P. Poiret, then residing in or near to Amsterdam, relating to some of Mrs. Jane Lead's then recent and early publications; along with which were also copies of other letters in English, dated 1704, addressed by Lee to certain members of the Philadelphian Society in Holland, giving an account of Mrs. Lead's recent decease and last hours. From the Latin letter, as well as from other researches, I have discovered that I was mistaken in my statements (pp. 148, 180, 232, 257, 460, &c., in the *Memorial of Law*), in attributing the two poems inserted in that work to the pen of Francis Lee. I find that R. Roach (author of the *Great Crisis*, 1725, and the *Imperial Standard*, 1727) was the author of these poems, and that to him and not to Francis Lee the honour of their superlative talent

and genius belongs. I had been led into a supposition that Lee was the author of the poem of "Solomon's Porch," from the circumstance that there are several critical corrections, with the pen, of parts of that poem in the margin of my printed copy of Mrs. Lead's *Fountain of Gardens*, edited by Lee, wherein it first appeared, which (in the opinion of the learned Rev. Mr. Pearson, of Canterbury, as well as of myself) are undoubtedly in Lee's handwriting. However, the facts of the case are now before the public, and will henceforth be duly recognized. He also edited *The Theosophical Transactions of the Philadelphia Society*, 1697.

EDITOR OF "LAW'S MEMORIAL."

P.S.—Whilst upon this notice of the *Memorial of Law*, I may embrace the opportunity of narrating the following incident. On referring to p. 505 of the work it will be found there stated, that "other examples (than the one there just presented) might be given of Law's *homme d'affaires* ability and secular services to his friends, the two ladies with whom he resided." The following is an amusing instance thereof. It would appear that Mrs. Hutcheson (one of the ladies) had apprenticed one of the poor lads of her Charity School to a farmer or tradesman in the neighbourhood of King's Cliff, and that, when the time of the lad's service was expired, his employer had pretended that he had killed one of his horses, for which damage he wanted to make a deduction from the amount of wages, which the lad had earned, and by agreement was entitled to receive. This circumstance led to the following letter on the part of Mrs. Hutcheson, written to the lad's master, the original draft of which is now before me in Law's own handwriting, though, indeed, the strong wit and forcible argumentation of the composition at once show it to have been drawn up by the same hand that had transformed Miss Gibbon's simple letter to her niece (afterwards the first Lady Elliot), presented p. 503 of the *Memorial*, into so formidable a missive as it there appears. The document thus reads:—

"Mr. —, I could not have thought it likely to receive from you so unreasonable an accusation of your Apprentice, as that of killing your horse by riding him on your own errand, in a common road, but little above a mile, and a horse that you knew to be in so bad a state, that you doubted whether he was fit to be rid so far.

"Had a sound horse broke his neck, whilst your servant was on his back in the road, that you had sent him, the loss of it had been wholly yours.

"But to expect or require him to make some amends for the death of a horse, that could not have been kept alive, though he had never stirred out of the stable, must be looked upon as quite unreasonable, by every person that hears of it. — For that the horse could not be kept alive, is sufficiently proved from the testimony of him that opened his body, who has given me assurance, and is ready to give the same to any one else, that his body was full of water, and his entrails rotten, and he no more owes his death to him, that rode him the day before he died, than to him who opened his body the day afterwards.

"As to your intending to call the lad before the Sessions, I make no doubt you will be better advised before that time comes, for it must most certainly turn to your disadvantage, instead of his.—I am very loath to suspect that you set up this charge, as a pretence for some abatement in the payments due to him in his last two years; but your making some other complaints now, of which you have said nothing through all these seven years, and also of his being less useful to you in his business than he might have been,—these things give me but too much reason to suspect, that you want to cut him short of some of the wages which, by indenture, you have made to be due to him.

"To this day I have had the same good opinion of you, as when I first accepted you as a master to the lad.—I should now be very sorry to have any disagreement with you myself, or to see you and your servant part in enmity. But with all this, I must assure you, that I shall think it necessary to stand by his Indentures, and see them made good to him.—I am, your well-wisher."

IZAACK WALTON.

The late Mr. Barham, in his *Ingoldsby Legends*, speaks of—

"A pedigree such as would puzzle Old Nick,
Not to mention Sir Harris Nicolas,"—

and in one point at least of the pedigree of Izaak Walton Sir Harris appears to have been puzzled. Sometimes, *bonus dormitat Homerus*. The great genealogist is, for once in a way, at fault.

He writes, on page vi of his edition of *The Compleat Angler*, 1836 (to which edition the page-quotations in this note always refer)—

"Susannah ... Cranmer [mother of Rachel Floud, Izaak Walton's first wife] was born in August, 1579, and married a gentleman of the name of Floud, who is presumed to have been Robert, the son of John Floud, 5th son of Sir Thomas Floud of Milgate, in the parish of Bradsted in Kent."

And he refers Walton's bequest of a ring to his "cousin Lewin" to a Dr. Levyn (whom Sir Harris calls Lewin) Floud, who really *was* of the Milgate family.

This apparent coincidence of a name is, I believe, the only point of contact between Walton and the family of Sir Thomas Floud; and I shall show that it is impossible that the above-named Robert, the son of John Floud, could have been the father of Rachel Floud, afterwards Walton.

Rachel Floud was born, says Sir Harris, about 1605; and in this he is right, for her marriage licence, which I saw many years ago at Canterbury, and which has, as I believe, not been mentioned by any writer on the subject, runs as follows:—

"27^o die Decembris 1626.

"Which day appeared personally Isaack Walton of the Cittie of London, Ironmonger, a batchelor, of the age of 32 yeares or thereabouts and at his own Government, and alleged that he intended to marry with Rachel Floud of the parish of Saint Mildred, in the City of Canterbury, Virgin, of the age of 19 or thereabouts, the daughter of Mrs. Susan Floud of the same parish, widow, who is consenting to the intended marriage; and of the truth of the premisses, and that he knoweth of no lawful lett or impediment, by reason of any precontract, consanguinity,

affinity, or otherwise, to hinder the same, made faith, and desireth license to be married in the parish church of Saint Mildred aforesaid.
IZAACK WALTON."

She, then, was born in 1605, or a little later. She was certainly older than her brother John, for he was under twenty-eight in 1635 (see her mother's will, p. xvii), and was born, therefore, after 1607; but may have been younger than her brother Robert, who was executor to his mother.

But supposing her to have been the eldest child of her father, he could not have been married later than 1604, nor born, probably, later than 1584.

Could Robert, then, the son of John Floud of Milgate, have been born in 1584? If not, he could not have been the husband of Susanna Cranmer and father of Rachel Walton.

His uncle, Robert Fludd (sixth son of Sir Thomas), the noted mystic and Rosicrucian, in his will, dated and proved in 1637, mentions his late father, Sir Thomas Fludd; also his late brother, John Fludd; also his nephew, Robert Fludd [the man in question], as then living out of England.

Now Berry, on p. 448 of his *Kentish Pedigrees*, says that Robert, the said testator, was the sixth son of Sir Thomas Floud, and died at the age of sixty-three. He was born, therefore, in 1574, and John, his next eldest brother, must have been born no later than 1573. Supposing, therefore, John to have married at so early an age as twenty-one, his son Robert cannot have been born earlier than 1595, and may have been born later.

But I have shown that the father of Rachel Walton cannot have been born later than 1584, and may have been born earlier. Therefore Rachel was not, as Sir Harris supposed, the daughter of Robert, the son of John, the son of Sir Thomas Floud of Milgate.

Again, the said Robert was living in 1637, the date of his uncle Robert's will. But his supposed wife, Susanna Floud, born Cranmer, was a widow in 1626. Therefore Susanna Cranmer was not, as Sir Harris supposed, the wife of Robert, the son of John, the son of Sir Thomas Floud of Milgate.

It remains, then, to show who Rachel Floud was; and this, I think, can be done.

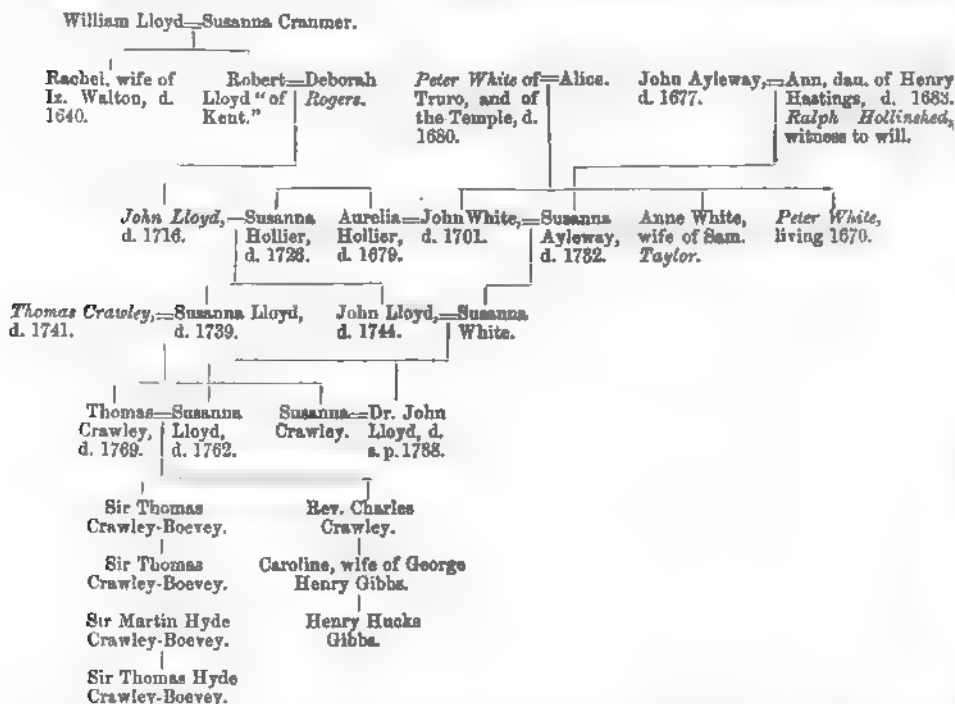
Floud, Fludd, or Floyd, were, as is well known, attempts to spell phonetically the Welsh *Llwyd*, which would sound nearly *Hloo-id*; and the name now spelt *Lloyd* became, in the sixteenth and seventeenth centuries, *Floyd* or *Floud*, just as *Llewelyn* became, in Shakspeare's mouth, *Fluellen*.

Susanna Cranmer is called both *Fludd* and *Floud* in her will, but she signs it herself *Floyd*; and she was the wife of William Floyd or Lloyd, described in a pedigree of about the year 1670 (belonging to his representative Sir Thomas Crawley-Boevey, Bart., of Flaxley Abbey) as of Chepsted in the parish of Chevening, in the county of Kent, and married to Susanna Cranmer,—that is to say, to the above-named Susanna, daughter of Thomas Cranmer, of

St. Mildred's, Canterbury, son of the Archdeacon, and great-nephew to the Archbishop. Chepsted was the seat of Robert Cranmer, another great-nephew of the same.

Of her sons Robert and John, Sir Harris Nicolas tells nearly all that is known; but the pedigree

above mentioned gives us one more particular, in the marriage of Robert Floud (or, as he is there called, Lloyd) to Deborah Rogers; and the following extract from the pedigree of his line will account for several persons mentioned by Izaak Walton, and whom Sir Harris Nicolas fails to identify:—



Among those whom Sir Harris mentions as not having been identified are Mr. Taylor, Mr. Hollinshed, Mrs. Mary Rogers, Mr. Peter White, Mr. John Lloyd, and Mr. Thomas Crawley; which last, with Abraham Markland and Mr. Jos. Taylor, witnessed Walton's will. All of these names, and sometimes the very persons, are found in the above pedigree.

His "cozen Greinsell's widow," also unidentified by Nicolas, must have been the widow of one of his nephews, sons of his sister Ann, wife of Thomas Grinsell, of Paddington, citizen and ironmonger, to whom Walton was apprenticed in November, 1618. See Nicholl's *Account of the Ironmongers' Company*, 1851, pp. 200 and 565.

There are Waltons in the registers of St. Martin's, Ironmonger Lane; and among them Izaack Walton, son of Henry Walton, baptized Oct. 17, 1619, and Izaack Walton, buried June 5, 1621. Had Izaack Walton a brother, as well as a son, Henry?

I have seen presentation copies of several of Izaak Walton's books, some in the collection of the

late Mr. Pickering, some at Fluxley, and some here, having the following names written in Walton's hand:—

- "My cozen Williams." He mentions Sir Abraham Williams, p. 230.
- "My son Birre."
- "My brother Mr Thacker."
- "My brother Chalkhill." [*Walton's Lives*, belonging to Rev. W. Cotton.] John Chalkhill was uncle by the half blood to Walton's second wife, and about his own age.
- "Mr Baynes"
- "Mr Lutie Norton." Alice Cranmer, great aunt of Rachel Walton, married Thomas Norton, author of *Gorboduc*, &c.
- "Mr Ann." His wife or daughter?
- "For my Lord Aston." See p. lxxvi.
- "Mr Fitzwilliam."
- "Mr Digbie."
- "Mr Susanna Hopton." Edw^d Hopton, Gen. Hamptoniensis, was author of some commendatory lines in *Barker's Art of Angling*, 1657-9 (p. 423).
- "Mr Millington." See pp. lxxix and cxx Anne, widow of John King, married Sir Thos. Millington, M.D.
- "Mr John Spratt."
- "Ann How King." See p. cx.

"for Mr Ansten. Iz. Wa" This book has the book-plate of Lloyd in it

"My cozen Lewin"

None of which I can precisely identify. Also—

"My sister Martha Beacham." See pp. cvi, cvii.

"Mr Eliza Vernon my S. II [sweetheart]." No doubt one of the "3 dafters" of Sir George Vernon, p. cvii.

"Mr Garrard." See p. cvii.

"My Lord of London" (Henchman).

"My Lord the Earl of Clarendon." A friend of C. Cotton

"for Mr John Hoile. I. W." [*Life of Sanderson*, formerly belonging to Dr Lloyd. See above, and p. cvii.]

All of whom are either mentioned by Sir Harris Nicolas or are easily identifiable.

I have also a book from the Flaxley library, bearing the inscription on the flyleaf, "From Mr Isaac Walton to Mr Jane Markland." I suppose in her hand. See p. cx.

Returning again to William Lloyd or Floud (the husband of Susanna Cranner) who was probably the person of that name buried at St. Mildred's, Canterbury, on the 29th of January, 1623, the Lloyd pedigree makes him son of Roger Lloyd, second son of Hugh (or Ynyr) Lloyd, son of Griffith Lloyd of Rayad, sixth son of Eusey Griffith ap Eynion, descended from Osburn Fitzgerald.

Another brother of Roger Lloyd was Griffith, parson of Clevning, who died Oct. 3, 1596, and was buried on the 5th, under a fine monumental brass still existing, which bears the arms of Osburn Fitzgerald and the twelve principal quarterings.

It is evident that what is chiefly lacking is the will of William Lloyd, once of Chepsted; also his marriage licence and "marriage lines" with Susanna Cranner; but failing these, and taking into account the Lloyd pedigree above mentioned, I think I have established the identity of her husband, the father of Rachel Walton, with this William Lloyd.

If any of your readers can help me to either of these desiderata, to a wife for Roger Lloyd, or to the identification of Deborah Rogers, wife of Robert Lloyd, I shall be much obliged. My own interest in the matter, beyond that which is common to all lovers of Isaac Walton, is shown by the descent above.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

ORIGIN OF THE NAME OF "GRAVESEND."

There is probably no proper name the derivation of which has been attended with so much difficulty as the name of "Gravesend." Yet, when the true derivation is suggested, it will appear one of remarkable simplicity. The nearest approach to it ever published is in a local guide-book, and is as follows.

"Gravesend was anciently designated *Graves-am*; approved authorities, however, deduce its name from the old English term *gerefa* or *graf*, a *grave*, implying the residence of a portreeve, or the limit of his jurisdiction; hence it received the appellation of *Graves-and*, but was afterwards denominated *Graves-ande*."

This is very near the truth: *gerefa*, or *graf*, or *grave*, was the same word as *reeve*, which remains in the words "portreeve" or "shirereeve" (sheriff), and was the same as steward or bailiff. Now, the name "Gravesend" no doubt indicated the end or bound of the jurisdiction of some "reeve" or bailiff. But, first, the bailiff of what place? Not of Gravesend itself, for then the termination *and* would be superfluous and unmeaning; nor of the shire of Kent, for Gravesend would, in no point of view, be the bound or end of the sheriff's jurisdiction. The place, however, appears to mark the end or limit of the port of London; and very early, indeed, we find "portreeves," or bailiffs who had the charge or care of ports. That the site of Gravesend was always regarded as the mouth of the river appears from the Saxon Chronicle, which mentions that Hæsten, a Danish chief, landed "at the mouth of the Thames and built himself a fortress at Milton," which adjoins Gravesend. Probably, the site of the fortress was Windmill Hill, where there is now a peaceful mill, and which would be a fine place for a "look out." That the port of London extends to Gravesend, there is no doubt. The question arose a year or two ago in a court of law, and was argued with great learning. It is true that, on the one side, it was contended that the limit of the port of London was Yantlet Creek; and the *Liber Albus*, and Lord Hale's tract, and many old authorities were cited in support of this view;—but, on the other side, it was argued that the limits of the port differed according to the purposes and matter in respect to which the question arose, and that the true limit for pilotage purposes was Gravesend, while for customs' purposes it extended to a line running from the North Foreland, in Kent, to the Naze, in Essex; and, again, for the conservancy and police of the river Thames, extended to Yantlet; and in support of this view many ancient charters and statutes were cited, from the 8th of Richard I. down to the time of James II., and also Stowe's *History of London*, and other works of authority. And this was the true view. The "Shipping Notices" daily mention ships as having reached Gravesend, as the beginning of the port of London. From very ancient times there can be no doubt of the jurisdiction of the Mayor or bailiff of London as "portreeve" or conservator of the port, and of the navigation of the river to which it belongs. There were portreeves in Saxon times, the word being compounded of two terms, one Roman, the other Saxon, "port" and "reeve." Port, in the Roman law, meant a place of import and export:—"Portus est conclusus locus quo importantur merces et inde exportantur." The spot where large ships wait for the full tide is naturally regarded as the entrance and end of the port, and hence the derivation of the word "Gravesend," the end or bound of the jurisdiction of the Mayor or

builth' of London, as the "reeve" of the port of London, and conservator of the river to which it belongs.

W. F. F.

[The following note appeared, in our 2nd S. vii. 280, on this subject:—"Both Lambard and Leland derive the name of Gravesend from the Saxon word *Gerefa*, a Ruler, or Portreeve, 'so that,' says Lambard, 'Portreeve is the ruler of the town, and *Graves-end* is as much as to say, the huilt, bound, or precinct of such a rule or office.' Leland, in his *Itinerary*, calls it *Grewa*. In the Domesday-book this place is called *Graves-ham*, and in the *Textus Roffensis* *Grævas ande*. Others, however, derive the name from *graf*, a coppice, denoting its situation at the extremity of a wood towards the sea."]

TEMPLE OF DIANA.—After visiting Ephesus in the early part of the present year, I read the account which Dr. Chandler gave to the Society of Dilettanti of the visit he paid to the same city in the year 1764. The worthy Doctor states, that after passing the aqueduct at Ascalook, he saw a slab of white marble, on which was inscribed a decree providing that the whole of the month Artemision—so called after the goddess Diana—should be held sacred. It is worthy of remark that this slab must have stood within a very few minutes' walk of the recently discovered site of the Temple of Diana. It appears strange that the existence of such a memorial at that spot did not suggest to explorers the probability that the remains of the Temple were at no great distance; instead of which, until Mr. Wood got upon the right track, all guesses and speculations on the subject were utterly wide of the mark.

F. W. CHESSON.

Lambeth Terrace.

CHRONOGRAMS.—1. The Infanta Isabella, after restoring the *Maison du Roi*, Brussels, placed on it a statue of the Virgin, with the inscription:—

"A PESTE FAME ET BELLO LIBERA NOS MARIA PACIS.
RIC VOYVM PACIS PVBLICAN ELISABETH
COSSECA VIT,"

which gives the date of the event, 1624.

2. The chronogram of the death of the celebrated Justus Lipsius (1606) is, "OMNIA CADVNT." It is at St. Peter's, Louvain, and alludes to the destruction of the towers of that church by fire in 1458, and of the wooden structure, which replaced them, by a storm in 1604.

3. The chronogram on the Town Hall, Leyden, gives not only the date of the celebrated siege, 1574, but each of the 131 days the siege lasted is represented by a letter in the inscription. W is to be counted as VV:—

"NAB SWANTE RVNGERROOT
GHEBRACHT NADDE TE DOOT
BINAEST ZES DVISENT MEWSCHEW,
ALST GOD DEN HEER VERROOFT
GAF HI VES WEDER ROOT,
ZO VERL WI CVSTER MEWSCHEW."

[After black famine had brought to death nearly 6,000

men, as God the Lord grieved, he gave us bread again as much as we could wish.]

J. C. CLOUGH.

CURIOUS COLLYRIUM.—In Clynnog Church (Diocese Bangor, North Wales), there is a chapel dedicated to St. Beuno, the founder, to which attaches this peculiar belief that the powdered scrapings of the stone columns that support the chapel are efficacious as a sovereign cure for sore eyes. For this purpose people resort to the building, coming even from long distances; and although the edifice has been recently restored, and consequently little or no whitewash left, yet such is the strong belief of these poor country people, that they still scrape on to obtain a scanty supply of the precious dust; and the plinths of the columns of St. Beuno, I am told, suffer diligent abrasion at their hands. A pinch of it is added to a bottle of spring water, and thus a collyrium is made, which is duly applied with all faith as to its efficacy.

GLOUCESTERSHIRE PROVERBIAL SATIRES.—I have heard of "the toad under a harrow," and even of the German saw, "as useless as the fifth wheel to a wagon"; but the following is new to me. An old farmer, speaking of a young man who occupied a farm, and did not do it very well or understand his business, said, "A varn wur no mare use to heem than a zide-pocket to a twoid." The same old gentleman, wishing to convey the notion that his relations should not have any of his money until his death, expressed it thus: "He wurnt a-going to take off hees clothes avore he went to bed."

F. S.

Churchdown.

A RELIC OF BURNS.—The Hon. R. Graham, Esq., Collector of Customs at Cape Town, and grandson of "Graham of Fintray" immortalized by Burns's four poetical epistles addressed to him, has lately received from Scotland an interesting family relic, namely, the identical copy of Burns's Songs set to music by George Thompson, on the fly-leaf of which is an inscription in Burns's handwriting, as he presented the volume to Miss Graham of Fintray, the daughter of his friend and benefactor. The date is 1794, with the verses included in his published works, commencing with the lines:—

"Here where the Scottish muse immortal lives
In tuneful strains and sacred numbers joined."

"A further interest attaches to the book from the interlineated corrections made in manuscript by the poet, both in the letter-press and the music pages, some of which I may be able to send you at another time."

For the above communication, I am indebted to the kindness of Professor Noble, South African College.

H. HALL.

Lawender Hill.

POSTAGE PORTRAITS.—The following "cutting" is of interest:—

"The United States postage stamps bear various profile portraits. The portrait of Benjamin Franklin on the 1-cent stamp, in imperial ultra-marine blue, is after a profile bust by Rubricht. The head of Andrew Jackson on the 2-cent stamp, in velvet brown, is from a bust by Hiram Powers. The Washington head on the green 3-cent stamp is after Houdon's celebrated bust. The Lincoln profile, in red, on the 6-cent stamp, is after a bust by Volk. The 7-cent stamp, in vermillion, gives the head of Stanton, after a photograph. The head of Jefferson on the 10-cent stamp, in chocolate, is drawn from a life-size statue by Hiram Powers. The portrait of Henry Clay, in neutral purple, on the 12-cent stamp, is after a bust by Hart. The head of Webster on the 15-cent stamp, in orange, is after the Clevinger bust. The portrait of General Scott on the 24-cent stamp, in purple, is after a bust by Coffee. The head of Hamilton on the 30-cent stamp, in black, is after the Cerrachi bust; and the portrait of Commodore Oliver Hazard Perry, in carmine, is after Wolcott's statue."

EVERARD HOME COLEMAN.

PARALLEL PASSAGES.—"Painted Imagery."—

"York.—You would have thought the very windows spake,

So many greedy looks of young and old
Through casements darted their desiring eyes
Upon his visage, and that all the walls
With painted imagery had said at once,
'Jesu preserve thee! welcome, Bolingbroke!'"

Richard II., Act v., sc. 2.

Spenser speaks of "painted imagery":—

"And all the earth far underneath her feet
Was dight with flowers, that voluntary grew
Out of the ground, and sent forth odours sweet;
Tenne thousand mores of sundry sent and hew,
That might delight the smell, or please the view,
The which the nymphes from all the brookes thereby
Had gathered, they at her foot-stoole threw;
That richer seem'd than any tapestry,
That princes' bowres adorne with painted imagery."

Canto vii. of *Mutabilitie*.

"Angelo. Be you content, fair maid;
It is the law, not I, condemns your brother."

Measure for Measure, Act ii., sc. 2.

"K. Hen. Have you a precedent
Of this commission? I believe, not any.
We must not rend our subjects from our laws,
And stick them in our will."

Henry VIII., Act i., sc. 2.

Shakspeare may here refer to the law of England.

"Neither have the judges," says Coke, "a power to judge according to that which they think to be fit, but that which out of the laws they know to be right and consonant to law. *Judex bonus nihil ex arbitrio suo faciat, nec proposito domesticæ voluntatis, sed juxta leges et jura pronunciet.*"—*Co. Rep.*

Angelo says besides:—

"Were he my kinsman, brother, or my son,
It should be thus with him: he must die to-morrow."
And, according to another maxim of the law of England, "*Justitia non novit patrem nec matrem, solam veritatem spectat justitia.*"—1 *Bulstrode*, 199.

W. L. RUSHTON.

HOUSE INSCRIPTION.—The town of Lisburn, near Belfast, suffered from the effects of a destructive fire in 1707. One of the houses erected immediately afterwards has on the front a marble slab bearing the following inscription:—

"H
'I I.'—1708.

The year above this house erected,
This town was burnt ye year before;
People therein may be directed,
God hath judgments still in store,
And that they do not him provoke
To give to them a second stroke.

The builder, also, doth desire,
At expiration of his lease,
The landlord living at that time
May think upon the builder's case.
'The stone which the builders rejected, the
Same is become the

Head of the corner.'"

W. H. PATTERSON.

HELLIONS.—H. W. Beecher uses this word in one of his sermons, apparently in a sense equivalent to inhabitants of hell. On reading it I was reminded of a Welsh use of the word *halions*, a bad lot, in Llandyosal in Cardiganshire. It seems strange how such a word should survive among the Welsh hills long after it has become generally obsolete in its English home. In Cardiganshire may be heard also the word *awf* for a greedy person, and *Rasmus* (i. e., Erasmus) for a man mighty, generally, in a bad sense. He is a *rasmus* of a man.

T. C. U.

GLOUCESTERSHIRE CUSTOMS.—1. A horse taken to market to be sold should always be taken there with a new halter. 2. A stray horse must not be taken to the pound with a halter, but only with a wisp of straw.

Churchdown.

F. S.

TENNYSON'S ST. AGNES.

IN GERMAN. BY PROFESSOR DELIUS, OF BONN.

I.

Im Mondlicht flimmert hell der Schnee
Tief auf dem Klosterdach;
Mein Hauch steigt auf wie Dunst;—O geh'
Bald meine Seel' ihm nach!*
Der Klosterthürme Schatten ziehn
Ueber den schneeigen Plan,
Sacht fliehend, wie die Stunden fliehn,
Bis ich dem Herrn darf nahn.
Mach meinen Geist Du rein, wie rein
Im Frost der Luftraum liegt,
Und wie dies frühste Schneeglöcklein,
Das an mein Herz sich schmiegt.

II.

Wie schmutzig grau mein weiss Gewand
Zu jenem hellen Grund,
Wie dieser Kerze ird'scher Brand
Zu jenem Silberrund,

* Perhaps lines three and four might run thus:—
Wie Duft mein Hauch schwebt im die Höh',
Folgt bald die Seel' ihm nach!

So tritt zum Lamm die Seele hin,
Und so zu Dir mein Geist,
So auch im ird'schen Haus ich bin
Zu dem, was Du verheisst.
Thu' auf den Himmel, Herr! und fern
Durch alles Sterblichkeits heiss'
Mich, Deine Braut, gehn wie ein Stern
In Kleidern rein und weiss.

III.

Er hebt mich auf zum Goldportal:
Wie flammt es voll und ganz!
Wie birst des Himmels Sternensaal,
Dass nieder dieset sein Glanz!
Tiefer und tiefer wundersam!
Aufgehn die Thor' und mein
Weit drinnen harret der Brautgam
Und macht mich sündenrein.
Die Sabbathe der Ewigkeit—
Ein Sabbath's las und traut!—
Auf hellen Meer ein Licht so weit—
Der Brautgam mit der Braut.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"AUTO-ICON; OR, FARTHER USES OF THE DEAD TO THE LIVING. A Fragment from the MSS. of Jeremy Bentham. [Not published.]"—While working in the Union Society's Library here I have come across this curious pamphlet, which has been bound up with the collective edition of Bentham's Works, 11 vols., 8vo. Though pretending to be a genuine production of Bentham, I cannot think that it is so. The evidence against it of an external nature is considerable. Not only is there no editor's name attached, although Bentham was unusually happy in his editor, but there is not even a publisher's or printer's name anywhere to be found. It is printed in octavo, and in double columns, like the collected edition of the works, but on different paper, and in larger and coarser type. So much for the external evidence. On reading it, it became quite clear to my mind that it was simply an elaborate "skit" aimed against the Benthamite philosophy. The work proposes, "by the slow exhaustion of the moisture from the human head," to make every man "his own image," which is what it explains "Auto-Icon" to mean (p. 2). These quasi-natural statues are then to be carefully preserved, and the writer finds in our churches "ready provided receptacles for Auto-Icons" (p. 3). "Authors might be arranged in a chamber in the order of time of their existence, or decease, or in the order of merit, to be decided by ballot; and how interesting would be the 'Auto-Icon' of a venerated preacher in the chapel where he had taught—'Though dead he yet speaketh'" (p. 6).

There is much funereal jesting of this kind, and a classification of the "uses," marked by the

Benthamian formidableness of terminology. But I think I have said enough to show that there are more than sufficient reasons for suspecting the genuineness of this pamphlet, to say nothing of a direct reference to Bentham as one who "in memory will never cease to live," on p. 6.

Now it is well known that Bentham's head was treated in the way described here, or at greater length, in a letter of Dr. Southwood Smith's to be found in "N. & Q.," 3rd S. x. 187, who drew away the fluids from the head "by placing it under an air-pump over sulphuric acid."

This seems to have been the exciting cause of this imposture, the principal object being to laugh at the philosophy of utility and common sense.

I find no mention of this pamphlet in Martin, *Bibl. Catalogus of Privately Printed Books*, and I should be glad to learn what may be known on the subject to any of your readers. Perhaps I ought to add that the pamphlet consists of 21 pages, and that it was bought by the Union Society in Easter Term, 1867.

ERNEST C. THOMAS.

Trinity College, Oxford.

SPANISH BALLAD.—Where can I procure a Spanish ballad which years ago I read in *A Reciter*? The hero of the ballad was a chieftain of renown. His arms had been valiant in the cause of a king who had done wrong to the chieftain's father. The king promised that his father should be restored to him, well knowing that he was dead. The dead man was propped upon horseback and presented to his son, who was, naturally, stunned at the sight. He recovered himself. Here is all that I remember of the ballad:—

"Up from the ground he sprang once more and seized the monarch's rein,
Amid the pale bewildered looks of all his startled train,
And with a fierce o'er-mastering grasp the rearing war horse led,
And sternly set them face to face, the king before the dead.
Came I not here upon thy faith my father's hand to kiss?
Be still! and gaze thou on false king, and tell me what is this."

The end was that this warrior's banner "led the spears no more among the hills of Spain."

JAMES ROBE.

ANONYMOUS.—I should feel obliged if any of your readers would kindly give the names of the authors of the following:—

"The Alarum, a poem humbly dedicated to Britons of all descriptions who love their king and venerate the constitution of their country [long motto]. London, C. Chapple, 66, Pall Mall, 1807."

"Alice Grant, The Two Cousins and the Fair Day. London, Darton & Harvey, 1835."

"Aldia and Cloridan; or, the offspring of Bertha, a

romance of former times, in two vols. London, N. L. Pannier, 1811."

"Alcadin, Prince of the Assassins, and other poems. London, Charles Tilt. (Printed by) Holt Shalders; Swaffham, Gowing, 1838."

"Almegro, a poem in five cantos [motto]. London, Hodgson; Bohn, 1819."

"Annals of humble life [motto]. London, J. Miland, 1840. Entered at Stationers' Hall."

"Argentine, an autobiography [motto]. London, Smith, Elder & Co., 1839."

"Aristomenes, a Grecian tale, in two vols. London, R. Tyns, and J. Menzies, Edinburgh, 1838."

"Aunt Elinor's Lectures on Architecture . . . London, Rivington, 1843."

OLPHAR HAMET.

PROVERBS.—Can any one explain this proverb from Cheshire?—

"The constable of Oppenshaw sets beggars in the Stooks at Manchester."

It has beaten both Ray and Grose (*Proverbs*, 2nd. ed., 1790, 8vo.). Also this, which is a like puzzle to them:—

"Like the Parson of Saddlewick, who can read in no book but his own."

"Saddlewick is said to be in Cheshire; but no such parish or place is mentioned in the *Ologia Britannia* or in *England's Gazetteer*."—Grose (as above), s.v., who ascribes it to "Cheshire Proverbs."

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

"NOTRE DAME DE PARNELLE." Under the heading "Audenarde, Belgium," in Bradshaw's *Continental Guide*, for 1866, the above-named church is mentioned as being worthy of a visit. I should much like to learn how this church obtained this name, and in whose honour it is so named.

H. P.

"NOR" FOR "THAN."—Expressions commonly thought mere vulgarisms, sometimes prove to be only obsolete. So "nor" is used for "than" by the heroine in *Adam Bede* among the few attempts to make her speak the language of low life. But (though the use is not to be found in Johnson) it may have once had better authority. Tytler (*Hist. of Scotland*, viii. 183) quotes a MS. letter of David Lindsay, "accounted among the best of" the ministers of the Kirk in 1583, in which he says, "the nature of such as rather regard their own particular *nor* the quietness of their country." See also viii. 237.

LYTTELTON.

NICOLAUS DE AUSMO.—Can you give me any information concerning him? I lately purchased a black-letter folio in very fine condition, the title of which appeared as "*Summa Nicholai de Ausmo*, MCCCXXVIII." This date itself attracted my attention to the book, as being a fair specimen of tolerably early printing; but when I discovered internal evidence that the book was really printed A.D. 1444, the feeling of pleasure with which I

contemplated my purchase was considerably enhanced. In order to assist the process of identification, I exactly transcribe a portion of the first and last columns:—

"In nomine domini nostri
Jhesu Christi Amen
Incipit liber qui dicit(ur)
Supplementum.

"(A) bonia(rum) summa que magistratus seu pisanella vulgariter nuncupatur propter ejusdem compendiositatem apud confessores communius inolevit," &c.

"Quod favente domino nostro Jhesu Christo excepta tabula capitulorum et abbreviatorum et Rubricarum expletum est apud nostrum locum prope Mediolanum sancte Marie de Angelis nuncupatum et vulgariter sancti Angeli MCCCXXVIII."

The book has evidently at some time or other been in better company than that in which I found it—amongst a lot of worthless lumber at a bookstall, for on the inside of the cover is pasted a label with the inscription, "Ex Bibliotheca Civica Vindobonensi."

H. H. S. C.

"LA HONGRIE ET LE DANUBE, par le Comte de Marsigli, 1741." In what English periodical has a review appeared of this work? R

PRINCE BISMARCK IN IRELAND.—In one of the leading articles in the *Daily Telegraph*, of Oct. 30, on the brilliant life of the late Sir Henry Holland, Bart., the following passage occurs:—

"Dr. Holland must have met a swaggering, eccentric, but certainly able German officer, bearing the name of Count Von Bismarck, who, some time before, had the misfortune to kill an English officer in a duel in Ireland, where he was stationed while serving George III. in the Hanoverian Legion."

Would some one of your readers kindly furnish the name of the officer who was killed, and in what part of Ireland the duel took place. R. C.

Cork.

JOSIAH BURCHETT.—Did Josiah Burchett, who was Secretary to the Admiralty, and who married Thomasine, daughter of Sir William Honeywood, leave any children? If so, I shall be glad to have their names, and to know whom they married.

E. R. W.

CHURCH PROPERTY IN WALES.—Was there a Parliamentary return made about the year 1750 of Church property in Wales? D. D.

NEWALL OF LANCASHIRE.—Who is the author of an account of the family of Newall of Lancashire in the *Gentleman's Magazine* for June 1844, p. 593? The letter is headed "College of Arms," and signed "R. D."

H. S. G.

"HIC ET ALIBI."—Can you assist me in finding a correct translation of this motto, belonging to Pigott, Bart. of Knapton? Debrett translates it "Here and elsewhere," which I conceive to be incorrect. In an old diary of my late father's

I find a coloured sketch of the Pigott arms, with the motto, "Hic et alubris," or "alubris."

WM. JACKSON PIGOTT.

Dundrum, Co. Down.

"GOAT AND BOOTS."—It is said that Morland painted the sign of this public-house at Chelsea to liquidate his score. The present sign has some shadow of resemblance to Morland's style of colouring in the white lights, but it must have been repainted a dozen times since. Has any fanciful collector of signboards bought it and treasured it up?

C. A. W.

Mayfair, W.

NORTHUMBERLAND CUSTOM.—In this county, about one hundred years ago, it was customary for the young men and girls, on the evening of a particular day in summer, to resort to a neighbouring wood, to beat each other with branches of the mountain-ash (rowan-tree). I shall be obliged if any of your correspondents will give me further information respecting the custom, and also tell me the day and month on which it was observed.

T. F. TRISSELTON DYER.

"RHYME."—As you allow one of your correspondents to write rhyme without the *h*, you will, I hope, permit me to ask him, "Were, sir, do you get your authority? Wether from modern or ancient orthographers? Wy are we to write 'ryme'; werefore and to wat end? Wen did the custom prevail wich you seek to re-introduce? And wo began it?" Wosoever he was, I shall protest against this additional insult on our old friend *h*.

WILE I LIVE.

Replied.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

(4th S. xii. 321, 349, 371.)

(Concluded from p. 373.)

The notion that our sovereign's title to the crown was ever derived from her coronation is an entire error. The coronation was only a solemn recognition of a right already vested. Thus, as Matthew of Westminster says, as soon as King Henry was buried, the barons swore fealty to Prince Edward, his son, although he was absent; and Walsingham says, "recognoverunt" Edward as king "paternique successionem honoris ordinaverunt"; that is, in his absence they ordained and declared that he should be regarded as succeeding by hereditary right. And in all the records it is stated that he then *began to reign*, though he did not return to this country, and was not crowned until two years afterwards. During all that time the administration of justice went on in his name and under his authority, otherwise the peace of the country could not have been preserved. This is

the true reason for the legal doctrine that the sovereign began to reign at the death of his predecessor, which is not, as Mr. Freeman supposes, a mere figment of the lawyers, but was grounded on good sense and practical expediency. Months might elapse before the coronation, but in the meantime the custody of the Great Seal, the business of the realm, and the administration of justice, required the exercise of royal authority; and there is not a single instance in which in this way the royal authority was not exercised immediately on the death of the king, that is, the very day afterwards, if he was in the country, or otherwise, as soon as he could receive authentic intelligence of the fact. Thus it was with Henry III. and Edward I., and so it was with Edward II., who succeeded to the crown as well by hereditary right as with the unanimous assent of the peers, that is, recognizing that right, "non tam jure hereditario quam unanimo assensu procerum et magnatum. Successit filius suus Edwardus primogenitus paternae successionis et etiam assensu procerum." Not a word as to *election*. The phrase "*election*" was never used except by a usurper, who had not hereditary title. Those who had it were at once recognized as having it.

Much of this, however, is strictly irrelevant to the question at issue; for the question is as to whether Parliament ever elected or deposed a sovereign. And Parliament did not exist until after the reign of Henry III. What I asserted is, that the hereditary title to the throne has been invariably recognized, and that Parliament has never either elected or deposed a sovereign. This is not disputed, as far as I have yet gone, in the only instance I have come to, that of Edward II., for it is not suggested that there was any earlier instance after the accession of Henry III., so that there can hardly have been "a recognized mode practised often enough to show its legality." There had not been a single instance of it since the Conquest, prior to the case of Edward II., and that, therefore, was the first instance, and as to that, none of the material statements I made are at all displaced, or even disputed. W. A. B. C. indeed is mistaken in supposing that I had admitted that "the Parliament was summoned by writs of the king," for I deny that any Parliament was summoned at all, and there is no proof that it was so. What appears is, that the rebels who had seized and secluded their sovereign, and murdered his ministers, of their own mere motion, without any sanction from Parliament, or without having asked such sanction, though Parliament had recently sat and risen, pretended or professed to have issued writs in the name of the imprisoned king; but there is no proof that they issued them regularly and properly to all who were entitled to be summoned; and there is the best reason to believe they were not so issued. For subsequent

events showed that the body of the peers did *not* approve what was done, since they rose in resistance to the rebels, and soon afterwards Parliament attainted the chief author of the deposition. Moreover, the ministers who had been murdered, the Spensers, were men who had the entire confidence of Parliament, and had been placed in office with its full assent. It can now be seen why the rebels had made no appeal to Parliament, and why they rose in arms in the absence of the king, and without waiting for the Parliament to be summoned. For they imprisoned and deposed the king *before* they issued the writs for a Parliament. If they had had any real belief that Parliament would have sanctioned the deposition, they would have waited until Parliament had met, and agreed to it; but their first act was to seize and seclude their sovereign and murder the ministers who possessed the confidence of Parliament, and not until months afterwards did they venture to convene a pretended Parliament, and in the meantime were using force and arms to secure their own influence over it, and pack it with their creatures. My opponent asks, whether a sovereign, when free, would be foolish enough to call together a Parliament simply to depose himself? Probably not, but he forgets that, as a fact, Edward did summon Parliaments frequently, and that one had sat shortly *before* the rebellion against him, which is called a deposition. If there were any real ground for impeaching his ministers, the Spensers, they might have been impeached at that Parliament; or, if there were any pretence for deposition, it might have been proposed then. But no such monstrous proposal has ever been made to any Parliament, nor was it made then. The rebels waited until Parliament had risen and the peers were dispersed, and then proceeded, not to summon a Parliament to depose the king, but to depose him themselves by armed force; murder his ministers without trial; and then convene a pretended Parliament of their own creatures and partisans, to sanction their nefarious act. W. A. B. C. himself says this was the act of a "party," and this is just what I said.

W. A. B. C., with some simplicity, cites against me a passage from Mr. Freeman, the very author whose statement I am controverting—that "Parliament resolved that the king was unworthy to reign . . . and the crowd that filled Westminster Hall shouted assent,"—and he says "Mr. Freeman guarantees its accuracy." To which I answer that, except the "crowd" which filled Westminster Hall, I not only "guarantee," but actually prove the statement to be untrue. The crowd which filled the Hall would, more properly, have been stated to have been an *armed* crowd, the followers and retainers of the "party," the partisans of the adulterous queen and her paramour, who composed the pretended "Parliament." If there were any

others present, which does not appear, they were overawed by the armed crowd, and no one (but Mr. Freeman) can imagine a "Parliament" deliberating in a hall filled with a shouting "crowd." But thus it was the rebels acted; and if there was a Parliament, it was packed with their creatures and overawed by their violence. Dr. Lingard describes the scene of violence and tumult, and truly says "the faction assumed the name and functions of Parliament;" and Sir James Mackintosh says, after narrating the pretended deposition, "Under this form and semblance of popular principle and parliamentary order crimes of a black and base sort were meditated." Thus all historians agree in this respect as to the facts.

But it is really beyond dispute that all this pretended deposition was a farce; for the rebels themselves were not satisfied, and proceeded to "extort" an abdication. This phrase is used by my opponent, and it is undoubtedly correct. It is pointed out by an accurate writer that there was an interval of thirteen or fourteen days between the deposition and the abdication, which "cannot easily be accounted for," but which no doubt was occupied in coercing the imprisoned king, probably by starvation, into acquiescence. Now, this delay was very inconvenient; for, as the proceedings showed, the rebels were eager to have their sovereign removed, and the prince substituted in whose name they wished to rule; and, directly after the extortion of the abdication, the prince was proclaimed, and in a few days crowned. Whence, then, the delay incurred in extorting an abdication, if it was not that the pretended Parliament knew that their act was invalid? The prince knew it, for he refused to accept the crown until assured that his father had abdicated voluntarily (*de expressa ipsius patris voluntate coronato*); and it is admitted that this abdication was extorted. The principal peers knew it, and really rose in arms to restore the deposed king as soon as they could. Parliament knew it, for, as my opponent candidly admits, it attainted Mortimer, the real mover of the deposition; and my opponent admits he was charged with this, and the charges, on the Rolls of Parliament, show it. And can it be supposed that Parliament would have attainted a man for carrying out an act it had sanctioned? My opponent does not dispute that "its writs were issued on compulsion," but insists that even if it were so the Parliament would be legally summoned and constituted; but this is contrary to first principles, which render invalid all acts extorted by threats and violence, and he himself speaks of the abdication as "extorted." But it was no more "extorted" than the issuing of the writs, which, indeed, were really issued, if issued at all, by the "party" and not by the king, who was in prison, and could not resist; and, as already said, there is no proof that they *were* issued to any but the partisans of

the faction itself. Moreover, as already mentioned, the abdication was "extorted" after the pretended "deposition," which shows that the pretended deposition was known to be void. In the face of this my opponent says, "the party against the king did not dare to depose the king by force." As if extorting an abdication by force was *not* deposing him by force! It is plain that "Parliament," if it really acted at all, proceeded *not* upon the deposition, but upon the abdication, which they and the Prince were persuaded had been voluntary, but which it is now admitted was extorted. Even, then, assuming that any Parliament was summoned at all, which I deny, and that it acted freely, which I also deny, it is clear that Parliament did not depose the king, nor believe that it had power to depose him, for the "Parliament" did not act upon the pretended deposition at all.

It is equally clear that the subsequent Parliament condemned the whole proceeding. Mortimer was attainted; my opponent admits that he was charged with the deposition. The articles are extant, and they expressly charge it, and it was upon that the judgment of Parliament proceeded; and the Parliament moreover expressly declared the pretended Parliament to have been invalid, as well as another which he had convened, and whose judgment also was solemnly reversed for want of authority. Parliament, therefore, has expressly *condemned* the deposition.

W. A. B. C. has taken the trouble to tell me that the Act of the pretended Parliament attainting the Minister of Edward II. was passed in the usual style and form, on the petition of the Commons and with the assent of the Peers, &c., for which he refers me to Stubbs. It is, I assure him, a great many years since I became acquainted with the usual style and form of Acts of Parliament in that age, which I learnt from the statute-book long before Mr. Stubbs had written. But it is not a question of form and style; it is a question rather of the substance and reality. What I say is that *there was no Parliament*, and that *Parliament has said so*. He himself says the proceeding is a "proof of the fondness of the English for legal forms to cover the most unlawful deeds." I agree with him in all but the word "English," which throws the odium of a nefarious crime upon the nation. It is not the people who are fond of such a foul hypocrisy; it is only rascals and rebels who have ever practised it. The English people hate nothing so much as the prostitution of forms to cover atrocious crimes; and it is a foul libel upon the character of Parliament and the nation to charge them with the shameless guilt of an adulteress and her paramour, who was justly hanged for his crime!

My learned opponent, I think, will see that we do not differ so much as to the facts as to their effect. He proposes to discuss any further case

adduced by me, and I shall be happy to see his comments on the next case I shall notice, that of Richard II.
W. F. F.

BRIGA.

(4th S. xii. 147, 212.)

This word is simply a modified form of the Celtic *barg*, by a very common metathesis. The latter word is of frequent occurrence in German place-names, as *berg* and *burg*. It is written in Anglo-Saxon as *burh* and *byrig*, finally appearing in English as *bury*, *burgh*, and *borough*. Such names as Augustobriga and Juliobriga seem to indicate that by *briga*, at the period implied, we are to understand "fort," or "fortified town." The word *burgus* (= fort or borough) is used by Vegetius (A.D. 386). Bede (A.D. 730) explains *burg* by *urbs* in *Hist. Eccles.* Lib. iii. c. 19, where we find, "Cnobheresburg, id est Urbs Cnobheri." Voss makes *burgum* = munimentum (a fortified place or fortification). In support of the identity of *burg* and *brig*, it seems worthy of consideration that in a grant, in Latin, on the part of Herbert, Abbot of Westminster, of land "in Knyghtsbrigg" to the nuns of "Kylborne," the former is written Cnichtebriga, while in the Anglo-Saxon grant of the same land by Edward the Confessor to the Abbey, it is named Kyngesbyrig. A further clue to the meaning of these names is found in the fact that, in a record of 18 Edw. III., anno 1345, lands in the same locality are called Kingsholt. (Faulkner's *Chelsea*, pp. 226-230.) From all this it seems inferable that *briga* may variously = an eminence, a fort, a borough, and a bridge.

It would appear that the root-word of *briga* is the origin of a very large number of words. By getting at this root and its primary idea we secure a master-key which serves to give access to the meaning of a multitude of words and names, about which we could otherwise only guess. The root referred to is *ard*, an Armenian word, which, together with "the Gothic *airtha*, Anglo-Saxon *eorð*, German *erde*, and Greek *ἐραζε* (humum)," Fürst considers to be cognate with the Hebrew *ארץ* (*arets* = earth). The primary root, however, of *ard* I take to be the Hebrew *הר* (*har*), which is common to it and other Eastern languages, and "the idea of which is properly a height" (Fürst's *Lexicon*, p. 372). The same is evidently the idea of the Celtic *ard*, the word being always found in connexion with a range of hills or a tract of surpassing elevation. It might well be supposed that it came with Noah out of the ark, since, like him, it has been the forefather of innumerable descendants. It is a word which ought to be of special interest to Englishmen, since upon it are based both of the two ancient names of their country, Britain and Albion, as well as the beloved name of *home*. It has also contributed more largely than

any other root to the supply of words in the English language, and those too of the commonest and most familiar use. I beg leave to enumerate a few. To the soldier it gave the words *war* and *fort*. The farmer was indebted to it for the name of the implement with which he either *plowed** or *eared* the ground, of the *harrow* that covered in the seed, of the *bullocks* which worked both, and of the *barn* that contained the crop. It furnished him a name for the *ears* of his wheat, and the *awns* of his barley, and, in short, supplied him with his *worth*, *farm*, *hedges*, *herd*, and *yard*; the latter, in more senses than one. The builder derived from it the generic term for his calling, the name of the *walls* which he rears, of the *house* or *hall* which is the result, as well as of the *balks*, *beams*, and *girders* which enter into their structure. The merchant has to thank it for the *barge*, *bark*, and *brig*, which convey his commodities, and the *frigate* which protects all. To our British forefathers it gave the pagan Brigid (*brigeth*) and, through the earlier form of *vrig*, the Scandinavian Friga, and was the real source of the St. Bridget of the Dark Ages. And, to conclude, it was the source of the name of *man*, and of those of his upper limbs, and other parts, providing, moreover, *bracæ* for the men, and *plackets* and *farthingales* for the women, to say nothing of the names of *virgin* and *bride*. Let me add that it furnished the labourer with his *barrow*, the nobleman with the titles of both *baron* and *lord*, and the *head* of both rich and poor, despite the high authority for *heafod* and *lafford*.

To be sensible of the possibility of all this, it is only needful to take into consideration a few fundamental facts. The foremost of these is that the words in all languages are built up from comparatively few roots. Consequently, in the earlier stages of a language its vocabulary is very limited, and one and the same word is used in a great variety of applications (Max Müller's *Science of Language*, 1861, p. 253, and Lecture, in *Fraser* for July, 1873). Next, our primary ideas are derived through the medium of the senses. "Our senses, being acted upon by external objects, convey ideas of those objects to the mind." (*Elements of Logic*, Cambridge, 1826, and Locke's *Essay*.) With respect to the names of objects, it is lucidly shown by the clear-headed Adam Smith, in his *Considerations on the Formation of Languages* (*Moral Sentiments*, London, 1801), that savages having assigned particular names to certain objects, "would naturally bestow upon each new object the same name by which they were accustomed to express the similar object they were first acquainted with. . . . Could we suppose any person living on the banks of the Thames so ignorant as not to know the general word *river*, but to be acquainted

only with the particular word *Thames*, if he was brought to any other river, would he not readily call it a *Thames*?" Accordingly we are bound to think that the great marks on the face of Nature would be taken as types or representative forms to which similar appearances would all be referred, and called by the same name. Thus with respect to *ard*, every natural prominence and elevation, as well as artificial erection, would be called by that name, from a tumulus (barrow) to the tubers of an orchis. So with respect to the opposite appearances, as hollows, chasms, and fissures, from a cleft in an oak to a gash in an animal.

Space would fail for discussing a tithe of the words above alluded to. I will, therefore, confine myself to *briga* and Britain. *Berg* is claimed, on the high authority of Max Müller, as Teutonic. I will endeavour to show that it is indigenous to Britain, and a form of *ard*. In Ptolemy (Lib. ii. c. 3) we find placed on the west side of Wales the 'Ορδοβικες. The names of tribes as given by Greek and Roman writers being really the names of the tract of country they respectively occupied, *Ordovices* must = Ardwickers, where *wick* (*weyg*) = water, and the whole name = "the heights by the water." Now the name of the sea nearly opposite the Ordovices is given as 'Ουεργιουιος (*Vergivius*), and this is but a dialectal variation of Ardwick, *verg* consisting of *arg* (the guttural form of *ard*), and *v* prosthetic. The same variation (*verg*) of the form *arg* occurs again in 'Ουιροκονιον (*Viroconium*), commonly written *Uriconium*, *verg* being here corrupted into *verrog*, as was *berk* in the name Berkshire into *berroc*, and as *world* now is into *worruld* in North Britain. But a little below Viroconium we find on the map Ariconium, where *aric* represents *arg* simply, without the *v* initial. Now Ardwick and Wergwey (*Vergivius*) undoubtedly refer to the same natural objects, and are composed of essentially the same words. So with Ariconium and Viroconium. The only difference between the two sets of names is that in one case the letter *v* is prefixed, and in the other not. This prosthetic *v* may have been either a phonetic accretion, as in *wey* for *ey*, or it may be a fragment of the preposition *op* or *ob*. However this may be, it is certain that, as in the case of *ey* and *wey*, a new form *verg* or *berg* came into use, which was both applied and modified in complete conformity, in all respects, with the original *ard*. The metamorphoses which both underwent were so extraordinary that the resultant forms were taken as different and independent words, and used as such. Hence arose such names as Brandobrigæ, which is identical, in point of terms, with Brandenburg, *brand* representing the form *barn*, a variation of *bard*, by the exchange of *n* for *d*, as in *arn* from *ard*, and *brig* being added as explanatory by a tribe who used that word, but did not understand *bran*. Let me here mention that *barn* (= height)

* In the Vale of Blackmore a waggon is called a *plough* or *plow* [i.e., barrow]. Barnes, in Max Müller's *Science of Language*, 1861, p. 243.

is of frequent occurrence, as in the case of Barn Hill, near Harrow-on-the-Hill, in Barnes, near Mortlake, and in Notting Bernes, the name of an old manor at Notting Hill; and under the form *bron* it is the constituent of the name of the adjacent Brompton.

As an instance of the form *brig*, we may quote *Brigantes*, a name compounded of *berg*, and the explanatory addition *hant*, the Belgic form of *kant* (kent). Essentially the same words occur in the name Brecon, which consists of *breg* (berg) and *hon*, Belgic for *kon* (ken). We meet with the same words again, only in reverse order, in *Camboricum*, a name which I am confident refers to the locality of Cambridge, instead of Icklingham, Suffolk. The precise spot I believe to be the high point of land on the north side of the river, the Roman *Camboricum* or native Kenbarg (guttural of Kenbard) being on the site of the "castle." The other form of the name, *Camboritum*, confirms this view, though, according to the ordinary interpretation of Cantabrigia, it seems to militate against it. But so far from *boric* possibly referring to a "bridge," it did not refer to the present town of Cambridge at all, the very site of the latter being, probably, in Roman times, generally under water. The *brycg* in "Grantebrycg" (Grantchester) had the same origin and reference. In proof that the tract referred to would be considered a *barg*, or *bard*, we still find there the name of Hardwick. From *Camboritum* we may naturally pass to "Britain," since *borit* is identical with *brit* in Britannia. The normal form of *borit* or *bort* (bart) is *bard*, written in Anglo-Saxon as *bert* or *berht*. In proof that *berht* = a height, we find it added as an explanation to *dun* (a down) in the name Dunberht, and that it is identical with *brit* we have the fact that Egbert is continually written Ecgbryht in the Anglo-Saxon Chronicle. I need hardly say that the part. *an* in Britannia is to be explained in the same way as *on* in Brecon. It may be well to add that the name Albion entirely confirms this view of Britain. *Ard* sometimes took the form of *arb*, which by the very common interchange of "r" and "l" became *alb*, as in the "Alps" mountains. The part *ion* (yon) in place-names, in several instances represents *hon*. The two names, Britain and Albion, are therefore radically identical, and both, it can hardly be doubted, referred to the Heights of Dover. In opposition to the ordinary explanation of Alps and Albion being derived from *albus* (= white), I contend that the case was the reverse. Any *white* object naturally reminding an Italian of the snow-capped *arb* (heights) he at once called that colour by the same name. "A child having noticed in gold a yellow colour, applies the word *gold* to the colour only, and therefore applies it to all objects which have that colour." (*Elements of Logic*, p. 43.) W. B.

In Continental names does not mean "bridge";

but is derived from G. *burg*, (A.S. *burh*, *burcg*, dat. *byrig*, Eng. *burgh*, *boro*, *borough*, Fr. *bourg*), from Goth. *baurgs*, corrupted from *πύργος*, Med. Lat. *burgus*.

R. S. CHARNOCK.

Gray's Inn.

THE (SO-CALLED) LADY CHAPEL OF GLASGOW CATHEDRAL (4th S. xii. 101, 275, 332.)—ANGLO-SCOTUS, in referring to the usual position of the Lady Chapel, mentions that as a rule it was "projected independently from the east end of the cathedral." This is scarcely so, for there are very numerous exceptions to the practice. Professor Willis, in his *Architectural History of Glastonbury Abbey* (see foot-note to chapter vii.), enumerates the situation of twenty-four of the principal English Lady Chapels in connexion with the Church, by which it is evident there are only *eleven* constructed as a separate chapel. Five are at the east end, in continuation of the choir, at the same altitude (one of these, Old St. Paul's, no longer existing), five at the side of the north transept, one at the south side of the nave (Rochester), and two in a still more unusual position, at the west end of the nave, i.e. the so-called Joseph of Arimathea's Chapel at Glastonbury, and the Galilee, Durham.

MR. M. WALCOTT has corrected the popular misuse of the name "presbytery," but there is another architectural term, "retro-choir," which appears to be sometimes applied to that portion of the choir aisles behind the stalls, and at other times to the area immediately behind the high altar. For instance, in Old St. Paul's this space, as far as the screen to the Lady Chapel, occupied nearly three bays, yet unless the somewhat broad terms "ambulatory" or "processional path" are used, there appears to be no better name for this portion of a cathedral. If "retro-choir" is wrong (though very generally applied), "processional path," &c., not very descriptive, what ought it to be properly called?

EDMUND B. FERREY.

FRENCH ENGRAVINGS (4th S. xii. 329.)—The work to which PELAGIUS refers is entitled *Nouvel Abrégé Chronologique de l'Histoire de France (jusqu'à la mort de Louis XIV.)*. Paris, Imprimerie de Prault, 1768. 2 vols. 4to.

It appeared first in 1749, in 1 vol. 4to., and in this form is sometimes enriched with a set of admirable portraits by Odieuvre.

Two further editions, bringing the abridgment down to 1822 and 1830, appeared successively in 1822 and 1838.

For the edition of 1768, Cochin executed a set of thirty-five allegorical plates, engraved by Aliamet, Delaunay, Martini, and Rousseau. Hénault, the compiler of the work, was born in 1685. He was poet as well as historian, and was an acquaintance of Horace Walpole, who printed his tragedy, *Cornelia*, at Strawberry Hill. He became Counsellor

of Parliament in 1706, attained to some political eminence, and died in 1770. His "Abrégé" met with remarkable success, and was translated into English, German, Italian, and even Chinese.

Cochin was one of a brilliant galaxy of French book-illustrators, the other particular stars of which were Eisen, Moreau le jeune, Gravelot, Boucher, Marillier, and Choffard.

Together they formed a school of art that has never since been equalled, or even approached, in any country. The French picture-books of the eighteenth century, after undergoing unmerited neglect during a long period of years, are now eagerly sought, and largely paid for. Thus, a copy of Lafontaine's *Tales* (the edit. of the "Fermiers Généraux," 1762), bound by Derome, was sold, the other day, for nearly 300*l*. This work, together with the *Chansons* of Laborde the *Métamorphoses d'Ovide* of Banier, the *Baisers* and *Fables* of Dorat, and the *Romances* and *Idylles* of Berquin and Gesner, may be cited as crowning instances of French art in the department of book-illustration.

Cochin, according to Bryan, was born in Paris in 1715, and died in 1788, or, as some declare, in 1790. The same authority adds, that a detailed catalogue of Cochin's works was published by Jombert in 1770, and copied by Heineken into his dictionary, with the addition of some executed after 1770.

To all those interested in the subject in question I may commend Mr. Cohen's *Guide de l'Amateur de Livres à Vignettes du XVIII^e Siècle*, a second and enlarged edit. of which has just appeared.*

T. WESTWOOD.

Brussels.

COWX AS A SURNAME (4th S. xii. 329.)—A probable corruption of Cocks, Cox, or of Cooks.

R. S. CHARNOCK.

Gray's Inn.

"PASS THE CAREER" (4th S. ix. 462; xii. 125.)—It may be useful to put down other passages where this phrase is used, as well as some other constructions of the word *career*.

Sir J. Smythe, in his *Discourses* (1589), says that wounded horses "doe pass their *carriere* [i.e. go straight on] as though they had verie little hurt."

In Topsell's *History of Four-footed Beasts* (1607), p. 307, ed. 1673, we read that "the skin . . . is . . . broken . . . many times in passing a career, through . . . stopping the horse suddenly." In both which cases to *pass the career* = to gallop forward. In the same sense Ph. Holland (1601) uses "to run their *carriere*"; and so do Pliny, vol. i., p. 222, ed. 1634, and T. North (1577) in his *Diall of Princes* (Prologue).

In the sense of *curvet* it is used by Sir John Harrington (1591), *Ariosto*, xxxviii. 35:—

"To stop, to start, to pass career, to bound,
To gallop straight, or round, or any way,"

and Shakspeare, *Merry Wives*, Act i. sc. 1, 161, and *King Henry V.*, Act ii., sc. 1, "he passes some humors, and *carrieres*"; both being taken in a metaphorical sense. The meaning of the first is probably that Slender being drunk, the conclusion to which he came (viz., that Bardolph had robbed him) played him strange pranks, or, it may be, went on its natural course, leading him, as was likely with a drunken man, wrong.

It is sometimes difficult to decide in which of the two senses the word is used; as, for example again, in E. G.'s translation of Acosta's *Naturall Historie of the Indies*, p. 301, he speaks of horses "as good as the best in Spaine, as well for passing of a *carriere*, and for pompe, as . . . for travell."

Holinshed (1577), vol. iii., p. 1033, uses the phrase to make a *careire* (spelling it as in the 1623 Shakspeare); and T. North, as above, p. 628, and Urquhart (*Rabelais*, b. i., ch. 23), 1653, speak of giving one's horse a *carere*, the former desiring the rider not to writhe with his body in doing it.

HENRY H. GIBBS.

BIRDS OF ILL OMEN (4th S. xii. 327.)—Besides the owl, the raven and magpie are frequently mentioned in the North of England, and on the borders of Scotland, as birds of ill omen. I have often heard repeated by aged individuals, on seeing a magpie in its flight across a public highway:—

"One is sorrow, two mirth,
Three a wedding, four a birth,
Five heaven, six hell,
Seven the de'il's ain sell."

This, however, is common enough to other counties than that of Durham. Mr. William Henderson, in his *Notes on the Folk Lore of the Northern Counties of England and the Borders*, gives the following anecdote upon the magpie. He says,—

"Well do I remember, when a boy ten or twelve years old, driving an old lady in a pony-carriage to visit a friend in a secluded part of the county of Durham. Half our journey was made, when, without a word of warning, the reins were suddenly snatched out of my hand, and the pony brought to a stand. Full of astonishment, I looked to my companion for some explanation of this assault on my independence; I saw her gazing with intense interest on a magpie then crossing the road. After a pause of some seconds, she exclaimed, after a sigh, 'Oh, the nasty bird! Turn back, turn back!' And back we turned."

A community of crows gathered upon the roof of a farm homestead have often been regarded as a boding of ill to the unfortunate occupant, or some one belonging to his family, and neither reason nor argument would disabuse the farmers' minds of some impending calamity.

C. M. CARLTON.

* Published by Rouquette, Passage Choiseul, Paris.

The ill luck attendant on seeing a single magpie, alluded to by MR. JERSE, is one of the most widely diffused of the still current superstitions of England. The difficulty would be to find a county or district in which it is not commonly known. When travelling last month in the west of Normandy, where magpies are among the commonest of birds, I noted that the same superstition held good on that side of the Channel, and that it is the usual habit of the peasantry to cross themselves at the sight of a single "chattering pie." The appearance of a single jackdaw, a rarer incident than that of a single magpie, is also dreaded in some parts of the country. A stonemason of Clifton, relating to me an accident that occurred to one of the workmen at the suspension-bridge over the Avon, at the time when the river was simply spanned by a single chain, dwelt on the fact that a solitary jackdaw had been noticed by many of the workmen perched upon the centre of the chain, and had by them been regarded as a precursor of ill luck.

Another bird of ill omen is the crow, which may, in this respect, be always coupled with the raven, for, as *Hudibras* has it—

"Is it not ominous in all countries,
Where crows and ravens croak upon trees?"

That rare bird, the bittern, may also be reckoned among the feathered harbingers of evil. Bishop Hull, in his *Characters of Virtues and Vices*, quoted by Brand, speaking of the superstitious man, says, "if a Bittourn flies over his head by night he makes his will." Some five-and-twenty years ago, during an exceptionally severe winter, a bittern made its appearance in the swamps of Porlock Bay, Somersetshire, and was speedily shot. The ill luck that befell the perpetrator of this needless slaughter was a current belief in the neighbourhood.

This list of birds of ill omen might, doubtless, be extended; but the only other instance that occurs to my mind is that of the domestic cock, who is, however, but a partial offender, viz., when he crows at midnight or other unwonted times. At the last day, according to the *Edda*, the shrill notes of the cock will announce the approach of the evil genii.

J. CHARLES COX.

Hazelwood, Belper

CRICKETING ON HORSEBACK (4th S. xi. 117.)—In Lilywhite's *Score Sheets* it is stated that in or about 1800 Sir Horace Mann caused a match to be played on ponies at Harrietsham. Probably this is an inaccurate record, by Lilywhite, of the match advertised in the *Kentish Gazette* for April 29, 1794.

M. D. T. N.

SHELLEY'S "Cenci" (4th S. xii. 328.)—This play was never acted. Mr. W. M. Rossetti, in his excellent critical memoir prefixed to the latest

edition (Moxon & Co., London) of the gifted poet's works, says:—

"Shelley undertook the work under a strong impulse, yet without any confidence or experience of his capacity as a dramatist. Having completed it, he was much bent on procuring its representation on the stage, and he offered the tragedy, through his friend Thomas Love Peacock, to the manager of Covent Garden, hoping more especially to secure Miss O'Neill for the heroine; but the unnatural horror of the subject precluded even the suggestion of the part to that distinguished actress, and the whole project fell through."

A writer in Chambers's *Book of Days* (vol. ii., p. 173, art. "Shelley"), thus refers to this powerful tragedy:—

"The *Cenci* was one of the few productions of his pen which was popular in his own time. A drama harrowing in its details, taking for its subject the horrible story of Beatrice Cenci, it is less mystical than most of Shelley's writings, and possesses more human interest, though it cannot be considered in any sense fit for the stage."

W. A. C.

Glasgow.

"BLOODY" (4th S. xii. 324.)—Swift writes to Stella, "Windsor, 5th Oct., 1711, it grows bloody cold, and I have no waistcoat here." Swift by Scott, vol. ii. p. 379, edit. 1824. His meaning of the word, by accidental appropriateness, progressively displays itself. "London, 24th Dec. 'Tis cruel cold," p. 451. "27th Dec. The frost still continues violently cold," p. 453. "It is still prodigiously cold, but so I told you already," p. 454.

JOHN PIKE.

As it seems to be generally supposed that the word *woundy* comes from the mediæval oath, "By the Blood and Wounds" (of our Lord), I cannot see why *bloody* should not be derived from the same phrase. Both these words in the sense of *severe* were used even in polite literature in the last century. In 1780 the poet Gray wrote to Mason, "I have sent Musæus back as you desired me, scratched here and there, and with it, also, a bloody satire, written against no less persons than you and me by name." JOHN FRIGOR, F.S.A.

OLD ENTRIES (4th S. xii. 69, 170, 339.)—The quotations (p. 69) remind me of the tenure upon which the estates of Sutton and Potton, in the county of Bedford, are said to be held by the family of Burgoyne:—

"I, John of Gannt,
Do give and do grant
To John of Burgoyne
And the heirs of his loin
Both Sutton and Potton
Until the world's rotten."

Adjacent to these estates is one which formerly belonged to the family of Foley. One possessor of it conceived the wonderful idea of encompassing it at intervals with the letters of his name, each letter about half a mile from its next neighbour. There to this day stands a gigantic O in brick-

work—the only letter capable of architectural accomplishment without disfiguring supports. I never could find the remains of any other attempted letter, and conclude that this idea was abandoned, on account either of its impossibility or of the hideousness of the completed monstrosity.

HERBERT RANDOLPH.

Ringmore.

SCURNE (4th S. xii. 306), ryming with *Caliborne*, cannot, I think, be anything but *scorne*, used in the sense of disdain. I could not dare to identify it with O.E. *schunnen*, *schonien*, if it were only for the commencing sound.—*Rowe*, r.w. *flōwe*, cannot well be another word than *rōwen*, row, remigare, boldly used for flow, stream. *Rūcen*, in “be day rōweþ,” is a different word, apparently derived from *rōwe*, *rāwe* (row, series, linea); cmp. *dayraue* (aurora), *Diction.*, p. 119.—*Bihōwe*, *Man.* 11165, is *bihāwe*, look at (*Diction.*, p. 51), not for *biholde*.

I take this opportunity to state that in my corrections (4th S. xii. 305) a friend of mine added, “though ‘clerkes yhodet’ occurs two lines above,” meaning, perhaps, that *clerkes ihōdet* were clerks provided with hoods, which, however, is not my opinion. I hold that *clerkes ihōdet* means ordained clerks.

F. H. STRATMANN.

Krefeld.

THE SMOKING-ROOM (4th S. xii. 286) used to go, in our grandfathers’ days, in the north of England, by the name of the “stone-parlour,” from its floor being flagged, for safety’s sake; and in these stone parlours, at all events among the smaller gentry, a good deal of very convivial work used to go on.

P. P.

SCOTCH TITLES (4th S. xii. 348).—Like N. M. W., I was inclined to doubt, when I read in the *Saturday Review* the passage which he quotes, whether the sorrow of the Reviewer was entirely well timed and necessary. It is beyond question that the wives of Scotch landed proprietors were frequently described by the names of their estates. We must either suppose that the Reviewer was not aware of this, or that he wished to prescribe for Sir Bernard Burke, on account of his official position, a more stringent rule than is generally laid upon other authors. Perhaps if Sir Bernard had given the words “Lady Greenock” with the marks of quotation he would have satisfied his critic and all the requirements of the case. In the meantime, upon the mere question of usage, he has at his back the Records of the country, where ladies are repeatedly to be found under a designation similar to that which he has accorded to the wife of Sir John Shaw.

W. M.

Edinburgh.

WEDDING CUSTOM: RICE (4th S. xii. 327).—Rice enters largely into the marriage ceremonies

and feasts in the East. In Persia, and on the Malabar Coast of India, rice is scattered over the heads of the bride and bridegroom, and prayers are offered by the priest, for the fruitfulness of the newly married pair. Among the Hindus rice is burnt by the bride, while prayers are recited. At the marriage of a Brahmin couple, the bridegroom throws three handfuls of rice on the bride’s head, and she does the same to him. In Java, rice forms a portion of the marriage feast, both bride and bridegroom partake of it from the same dish, as a token of sharing their future fortunes together. In Elba the mother of the bridegroom, on the arrival of the happy pair at their new home, throws rice behind the bride to warn her that from that time forth she is expected to devote herself to the duties of a good housewife.

E. H. COLEMAN.

In some North Notts villages, corn (wheat) is thrown with this exclamation, “Bread for life, and pudding for ever!” These good folk also make plum jam tarts for single young women and men to eat at wedding parties. The first tart a person eats on these occasions is particularly noticed, for according to the number of plum-stones found, so will it be years before the person gets married!

THOMAS RATCLIFFE.

In Sussex I have seen wheat (as an emblem of fertility) scattered over the bride and bridegroom as they left the church. No doubt rice, which seems becoming fashionable, is used with the same meaning as that attached to the wheat. Its substitution for wheat is, probably, due to the fact that it is more easily obtained in an ordinary household.

J. WOODWARD.

The first time I saw rice scattered was at the house of some Americans, who told me the custom was common in America, and denoted plenty. It is said to be of Jewish origin.

H. G. G.

I never, in Ireland, saw rice sprinkled on the bride at parting, until the 23rd of last October.

S. T. P.

NEWTON’S RIDDLE (4th S. xii. 329).—It would be interesting to inquire who was the author of the following improved but plagiarized version of both the riddle and the answer:

PARADOX.

“Four people sat down one evening to play,
They play’d all that eve, and parted next day;
Cou’d you think, when you’re told, as thus they all sat,
No other play’d with them, nor was there one bet;
Yet when they rose up, each gained a guinea,
Tho’ none of them lost to th’ amount of a penny.”

ANSWER.

“Four merry fiddlers play’d all night,
To many a dancing ninny;
And the next morning went away,
And each received a guinea.”

R. R.

E. V. V. N. V. V. E. (4th S. xii. 340.)—This palindromic may be rendered into English even with more minute exactitude, thus: E. T. L. N. L. T. E., Eat to live, Never live to eat. It reads backwards and forwards exactly alike, which is not the case with *Edic* and *edac*.

E. COBHAM BREWER.

Lavant, Chichester.

CURIOS CARDS (4th S. xii. 265, 334.)—These cards evidently belonged to a pack of tarots, used in playing the game known in Italy as the "Gioco di tarocco" (See "N. & Q." 2nd S. xii. 294). The finest ancient tarots I have seen were exhibited at the Esposizione Nazionale delle Opere d'Arte Antica, held at Milan last year in the Brera. There were two sets; one almost perfect, consisting of seven cards (a full set, numbered seventy-eight; the other not so nearly complete. Both formerly belonged to the Duke Filippo Maria Visconti, and were the work of Marziano di Tortona. The former are in the possession of Duke Uberto Visconti di Modrone; the latter were the property of the Car. Giovanni Brambilla.

JOHN WOODWARD.

St. Mary's Parsonage, Montrose.

"INSENSE" (1st S. xi. 384, 466; xii. 18, 179.)—I came across the following instance the other day, which shows that William Shakespeare and the Lincolnshire common people have had good authority for the use of this word. In a proclamation of King Henry VIII., of the year 1530, against heresies, these words occur:—

"To stirre and insense them [the people] to sedition and disobedience against their princes."—*Wilkins's Councils*, iii. 740.

EDWARD PEACOCK.

"CUR SEPULTUM FLES," &c. (4th S. xii. 309, 339.) I regret that I cannot give the reference* to this beautiful epitaph; but I may note that it is one line, not two. The metre is the trochaic tetrameter. It is common in the Greek tragedians; and if the Latin metre followed the rules of the Greek, which it does not absolutely, the "tum" in "sepultum," as a long syllable, would be inadmissible in that particular collocation of the words. See Porson, in *Mulhys's Morell*, 2nd. edit., p. lxvii.

LITTLETON.

HOUGHIN (4th S. xii. 185, 295.)—This name, if of local origin, may be derived from Houchain, Pas-de-Calais; otherwise, it would seem to be a diminutive of *Hoe*, *Hew*, *Hugh*, *Hogg*; from the D. *hoog*, G. *hoch*.

R. S. CHARNOCK.

Gray's Inn.

PARSLEY (4th S. xi. 341.)—Curiously enough, a superstition prevails in my parish, in N.E. Lincolnshire, similar to the one which MR. BOUCHIER

mentions as obtaining so far off as the south of Hampshire. An old woman lately broke off and gave to my wife a quantity of parsley which had sown itself in a lettuce bed, but refused to take up any of it by the roots, saying, "it was most unlucky to transplant parsley." PELAGIUS.

WHIFFLER (4th S. xii. 284, 354.)—Nares has a long article on this word. The chief of its substance is that Warton, in a note on the "ear piercing fife" in *Othello*, explains *whiffler* to mean *fifer*. Mr. Druce proves that a *whiffle* means a *fife*. Whiffers, or fifers, headed processions, so that in time those who cleared the way for a procession got the name. Grosse it is who alludes to the Whiffers of Norwich corporation, who made way by flourishing their swords (not wooden ones); so that Shakespeare's sea playing "the mighty whiffler" (*Henry V.*, act v., Chorus) is only playing usher. The young freemen of London, at the head of their companies on Lord Mayor's Day, carried flags, and were called *bachelor whiffers*. This is all I gather out of Nares. Bishop Hall, in his sermon on *James iv.* 8 (*Richardson's Dictionary*), says—"There is no need of ushers or whiffers to stave off the multitude." Halliwell says that "Anti-masques were usually ushered in by whiffers."

As to the origin of the word, it is only one form out of fifty meaning the same or nearly the same thing:—the A.S. *werflan*, to babble, whiffle; the Welsh *chwiff*, a whiff; also *chwib*, a pipe; Slavonic, *fuff*, to blow intermittently, puff; Magyar, *fuvola*, a flute (*Wedgwood*).

If you write the *w* as *ou*, and aspirate it, you get the French *souffler*, Latin, *sufflere*; and Roquefort says, "*Souffleur*, officier de cuisine chez le Roi," no doubt the man who ushered in the boar's head, or great dish.

Then transpose the *i* between the *f*'s and you have *fife*, and soften the *f*'s and you have *pipe*. The German puts in the *p* and the *f*, *pfesfa*. Gael, *più*, *piùroch*, pipe music, *piùbairachd*. Sir Walter Scott talks of "whistling a *piùroch*," a whistling or whiffing of pipe music. It looks as if much-to-be-honoured Johnson was very nearly right when he said a *whiffle* is a *small fife*.

C. A. W.

Mayfair, W.

THE GIRAULT, DE QUETTEVILLE, AND DOBRÉE FAMILIES OF GUERNSEY (4th S. xii. 169, 231, 298.)

—The following is a copy of a note appended to the copy of the old pedigree (in French) of the Dobrée family in my possession:—

"Une petite mémoire écrit 'in memoriam' de la descendance et origine de la famille des Dobrées de d'Obrée depuis leur établissement dans celle Isle de Guernesey où ils se retirèrent de la Normandie et de leur titre de noblesse et terre d'Obrée, où ils étoient Comtes et Pairs de la France depuis temp. Louis XI., pour pouvoir d'être libre dans la religion et culte Protestante dont ils avoient le bonheur de faire profession et que leurs Successeurs ont

* [It has been given, see p. 339.]

inviolablement et très fidèlement fait jusqu'à présent, et que s'il plaît à Dieu sera continué jusqu'au dernier soupir de leur vie, et à les siècles future. Ainsi soit il."

"Ceci fût écrit par mon père Pierre Dobrée, écuyer, de Beauregard Isle de Guernsey dans sa Bible dont je l'ai copié mot pour mot.

(Signed)

"SAMUEL DOBRÉE
DE WALTHAMSTOW."

Samuel Dobrée, who died in 1827, in 1819 published, for private circulation, the *Book of Death*, which is referred to in D'Israeli's *Curiosities of Literature*, ed. 1849, vol. iii., p. 221. He was a patron of Sir David Wilkie, who painted "The Death of Sir Philip Sidney" expressly for this work. See Cunningham's *Life of Wilkie*, vol. ii., pp. 7, 11.

J. D. N.

Ashford.

"BURNINGHAM IN WARWICKSHIRE" (4th S. xii. 286.)—It was, I suspect, no accident on the part of the stone-cutter that he cut *Burningham* for *Birmingham*. He meant to put the *n*. I have very frequently heard *Birmingham* pronounced *Burningham*, and I think that this substitution of *n* for *m* is more common out of than in Birmingham. There must be rather less difficulty in pronouncing *rn* than *rm*, for, if attention be paid to the movements of the vocal organs whilst *r* and *n* are pronounced, it will be seen that in both the tip of the tongue touches (more or less completely) the same part of the palate, just behind the teeth, or rather the alveolar processes;* whereas, in pronouncing *rm*, there is a change, or jump, from a palatal (or rather *cerebral*, to use the convenient Sanskrit term)† to a labial.

I find *Burningham* as a surname three times‡ in the *London Post Office Directory*, which seems to show that the pronunciation of *Burningham* for *Birmingham* is no new one, unless indeed we suppose that these families all came from the very small village§ in Norfolk called *Burningham*, as well as the more usual *Brinningham*.

F. CHANCE.

Sydenham Hill.

"SPURRING" (4th S. xii. 44, 295.) Surely Lancashire is sufficiently near the border to allow of "spurring" being identical with the Scotch "speer,"

* The "alveolar part" of the palate as Max Müller calls it.

† See Max Müller, *Lect. on Science of Lang.* 2nd Ser. ed. 1864, p. 140.

‡ *Burningham* is found twice. This is in favour of my view that *Burningham* is more frequently heard in the mouths of non-Birmingham people; for when a person is called by the name of the place he comes from, the name is given him not by himself, but by those among whom he has come to settle. Thus, the name *England* is commonly borne by Irishmen, that is, by persons of English origin who have settled in Ireland, and *Ireland* ought to be an English name, that is, a name given by Englishmen to persons of Irish descent.

§ Population in 1841, 243.

ask; "speerings," askings, or answers to questions asked, both to be met with in Scott's novels.

L. H. H.

THE DATE OF THE CRUCIFIXION (4th S. xii. 203.)—May I suggest to Mr. MURRAY the interesting inquiry whether Shaffer's date can be verified upon Duncan Macdougall's *Explanation of the Prophetic Numbers of the Bible*?

ROYLE ENTWISLE.

THE DE QUINCIS, EARLS OF WINTON (4th S. x. xi. *passim*; xii. 57, 132, 269, 290, 329.)—1. Is not Hawise sister and coheir of Ranulph, Earl of Chester, who is stated to have been first wife of Seher de Quincy IV., the same person as Hawise, fourth daughter of Hugh de Kevelioc, fifth earl of Chester, who married his son, Robert de Quincy senior?

2. By her, the said Robert de Quincy senior had an only daughter, Margaret, who married, first, John de Lacy, Earl of Lincoln, by whom she had a son and a daughter, Edmund and Maude; the latter of whom married Richard de Clare, second Earl of Gloucester. Margaret married, secondly, Walter Marshall, Earl of Pembroke, by whom she had no children.

M. P.

"RAISSE, RIZZARE" (4th S. xii. 168, 209, 279, 315.)—Do allow me room for a few words in answer to Mr. PICTON. I never "suggested" any relationship between *ressa* and *regere*, and it was useless, therefore, to confute me upon this point. My argument, assuming as I did the absolute certainty of my derivation, was that Mr. PICTON, on behalf of his *ressa* hypothesis, was bound to prove such relationship; a very different matter. My derivation is, I respectfully contend, as obvious and certain as anything in etymology. I am not surprised, however, that Mr. PICTON should shut his eyes to the evidence, for he has his Norse bantling, and, of course, does not like to give it up.

Mr. PICTON says that the ideas are different. They are the same. One says every day, "*la cresta (dell' uccello, del serpente, &c.) si rizza*," or "*è ritta*," in an identical sense.*

One would think that words like *ritto*, *rizzare*, *diritto*, *dirizzare*, when placed cheek by jowl, ought to tell their own story. But is a corroborative instance wanted? What does your correspondent say to *stringere* (Lat. and Ital.), *strictus*, *stretto* (*stretto*), *STRIZZARE*, to squeeze, where the same process is repeated step by step?

H. K.

"PARTIAL" (4th S. xii. 365.)—Will HIC ET UBIQUE explain what is meant by a *partial* eclipse?

S. T. P.

* *Rizzare* means, not simply to raise, but like *reggere* itself, to straighten, and particularly to raise to the perpendicular.

DE MESCHIN, EARL OF CHESTER (4th S. xii. 141, 194, 291, 331.)—It is by no means clear that the name was originally "de Meschines." Had it been so, how comes it to stand as *Meschyn*, *Le Meschyn*, *Meschinus*, in so many ancient records?

For instance, in King David's grant to Robert de Brus, it is *Ranulf Meschyn*. In the grant to Wetheral Priory it is *Ranulphus Meschinus*; and in an agreement, made in 1101, between King Henry I., and Robert, Count of Flanders, the parties attesting on the king's part are Robert, Bishop of Lincoln, Robert de Belisme, W. de Warrenne, Gilbert de Aquila, Hamo Dapifer, *Ranulfus Meschinus*, &c. Clearly he was not *Ranulf de Meschines* at that time. The others, who were really *de Belisme*, *de Warrenne*, &c., are so termed. Had Ranulf been *de Meschines*, can it be in any way explained why his name was not so inserted; and is not the insertion of his name *Ranulphus Meschinus*, without the *de*, proof positive that his name was not *de Meschines*, but simply *Ranulf Meschyn*? CAMBRIAN.

CASER WINE (4th S. xii. 190, 256.)—I have cut the following advertisement from a recent number of the *Jewish World*, and there are many such in the Jewish papers:—

כרמל wines, imported direct from the Midi and Côte d'Or, particularly the Muscat, Frontignac, Muscat Lunel, and Muscat Frontignan, which have 42 degrees spirit proof according to the test of the Customs' laboratory; also fine claret," &c.

There are also advertisements of "kosher" hotels; and in a letter in the *Jewish World* for April 18, 1873, it is complained, "that we should get טרפיות ('carrion') direct from our *kosher* dépôt, from the sole staple place of *kosher* meat in London, is abominable." I presume that ordinary wines are not *kosher*, because supposed to be adulterated, and not the pure juice of the grape, or to have contracted ceremonial defilement in course of preparation, and that a Jew might betray himself by taking some extraordinary sort, as well as by using the blessing. The blessing which Jews pronounce (in Hebrew) on taking wine is, "Blessed art Thou, O Lord our God, king of the Universe, Creator of the fruit of the vine."

Kosher meat, wine, &c., are, or were, officially sealed.

J. T. F.

Hatfield Hall, Durham.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Early History of Woodstock Manor and its Environs in Bladon, Hensington, New Woodstock, Blenheim. With later Notices. By Ed. Marshall, M.A. (Parker & Co.)

In our limited space we can only record the gratification we have experienced in studying Mr. Marshall's contribution, not merely to Oxfordshire history, but also to

the history of England. From widely scattered sources Mr. Marshall has collected his materials, and he has used them in building his edifice with the skill of a most accomplished artist. He corrects many prevailing errors, tells old stories with an air of freshness, and narrates original details with graceful effect. We especially commend the chapters which deal with Fair Rosamond and with Chaucer; but every page has its peculiar attractions.

The French Humourists, from the Twelfth to the Nineteenth Century. By Walter Besant, M.A. (Bentley & Son.)

A DILIGENT reader of this volume will not only find much amusement in it, but will obtain an excellent idea of the humourists of France during seven centuries. All the humourists are not included, but Mr. Besant has made a judicious selection, and has given admirable samples of the entire body. Generally speaking, they had as much audacity as wit, of which the dying Boisrobert is a type. "If," said this blasphemer, "I find myself as well off with the Lord Jesus as I have been with the Lord Cardinal (Richelieu), I shall be satisfied!"

Calendar of Letters, Despatches, and State Papers, relating to the Negotiations between England and Spain, preserved in the Archives at Simancas and elsewhere. Vol. III. Part I. Henry VIII., 1525-1526. Edited by Pascual de Gayangos. (Longmans & Co.)

ABOVE six hundred documents are here calendared in a volume of above a thousand pages, besides forty pages of introduction. The historians who used to complain of want of materials and justificative documents, seem likely to be as much embarrassed with the difficulties of selection as they were when there was little or nothing to select from. A thousand pages of documentary history illustrative of the acts and incidents of little more than a year! We have room but for one circumstance, which refers to some of the papers themselves. Napoleon I. desired to collect at Paris the State Papers of all the countries subjected by his arms. Accordingly, during the Peninsular War, the general archives of Spain were carried off to Paris. They were "restored" when peace was proclaimed, but France kept back and still retains "most of the State Papers relating to the reign of Francis I. and his unfortunate campaigns in Italy; the negotiations with France and England in the early part of the Emperor's reign . . . and all papers connected with the War of Succession (1701-13)." These have been carefully kept back, and neither remonstrance nor negotiation can induce the French Government to restore them to their legitimate owners.

Scribner's Monthly. An Illustrated Magazine for the People. Conducted by J. G. Holland.—*The Atlantic Monthly.* Devoted to Literature, Science, Art, and Politics. (Warne & Co.)

THE above are two good specimens of American periodical literature. The *Atlantic* has long been popular here, and *Scribner* well deserves to become so. In the latter there is an article, by Mr. J. A. Froude, on St. Alban's Abbey, skilfully compiled from the volume published under the sanction of the Master of the Rolls,—edited, as Mr. Froude justly describes him, "by the accomplished and learned Mr. Riley." There are some "vagaries of spelling" here, e.g., "skeptical" and "savior." One of the best things in the *Atlantic* is by Robert Dale Owen, "Interesting People whom I met in London," in which he records that we are rather a puffed-up people, and that the Americans are our kinsfolk.

THE *Utrecht Psalter*, a MS. formerly in the Cottonian Library, and famous as containing the earliest known

copy of the Athanasian Creed, is now being reproduced by permanent photographic printing, under the direction of the Palaeographical Society. The Psalms are accompanied by spirited outline illustrations, of the breadth of the page. The work will be issued to subscribers at an estimated cost of 4l. 12s. per copy. Copies may be secured by an early application in writing, addressed to Mr. E. A. Bond, Keeper of the MSS., British Museum. From its value as a palaeographical monument, its bearing upon one of the vexed theological questions of the day, and its illustrations of the progress of early art, the importance of the *Utrecht Psalter* can scarcely be overrated. We believe, as at present determined, the number of copies to be taken is limited to 100.

CHELSEA OLD CHURCH.—There is now an opportunity of restoring to Chelsea Church the chapel built by Sir Thomas More (date carved on pillar, 1528), but which for a long period has been the property of private individuals. The executors of the late proprietor are now willing to sell the chapel, and the incumbent, with a view to terminating its private ownership, is endeavouring, for the accomplishment of so desirable an object, to raise 300l., in order to buy the building and effect some substantial repairs and restoration. Promises of assistance will be thankfully received by the Rev. B. H. Davies, 178, Oakley Street, Chelsea, S.W.

THE FOUNTAIN PORTRAIT.—The legend on the portrait, a "squeeze" of which was kindly forwarded to "N. & Q." by Dr. Kendrick, is here correctly printed:—"ANDREAS FOUNTAINE EQ. AURAT."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

MISCELLANEOUS. Selig's Magaz., 1635.

ENGRAVINGS by Albert Dürer, Lucas Van Leyden, Rembrandt, Edelinck, Suyderhoof.

ENGLISH OR ILLUMINATED MSS.

Wanted by the Rev. J. C. Jackson, 13, Manor Terrace, Amhurst Road, Hackney.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

Contributions kindly intended for the Christmas number of "N. & Q." cannot be forwarded to us too early. We hope to receive communications from all parts of the world.

ICH DIEN.—All that has been written on this subject will be found condensed in the Book of the Princes of Wales, pp. 150-1. The sum of it is that the physician, John de Aderm (contemporary with the Black Prince), distinctly states (*Stow's Collection*, 76, fo. 61) that the Prince of Wales derived the ostrich feathers from the King of Bohemia. It would appear that he assumed the motto "Ich dien" as a mark of humility, just as Elizabeth of York took that of "Humble and Reverent." Prince Pückler Muskau suggested the story of King Edward presenting the baby prince to the assembled Welshmen at Caernarvon, with the words "Eich dyn"—"Four man!"

The Eagle Tower was not built till long after the prince was born, and he was not created Prince of Wales till he was in his eighteenth year.

T. B. D. L.—Mrs. Siddons cannot be said to belong to the Garrick School. She first appeared at Drury Lane, Dec. 29, 1775, as Portia, in *The Merchant of Venice*:—"Portia, by a Young Lady, her first appearance there." In May, 1776, Mrs. Siddons acted Mrs. Strickland to Garrick's *Ranger*; and Lady Anne to his *Richard*. On June 10, Garrick retired from the stage as Don Felix, in *The Wonder*. This "last appearance" was so well known that the bill of the play for that evening does not allude to it.

L. (Learnington).—The lines of Horace do not express any belief in immortality:—

"Non omnis moriar, multaque pars mei
Vitat libitina."

This refers to his poetical works, not to the man or "his better part," as Shakespeare has it.

C. T.—The mother of Edmond Sheffield, third Baron Sheffield, and first Earl of Mulgrave, was Lady Sheffield, daughter of William, Lord Howard of Effingham. This was the lady who married Leicester privately (not Amy Robsart). They had a son, Robert Dudley, whose legitimacy was never established.

The Rev. F. N. L. (Buenos Ayres) will perhaps be good enough to send to "N. & Q." an English version of his last communication.

D. P.—The only omission made was in a phrase that probably would have seemed to our correspondent himself to want courtesy, if he came to see it in print.

N. H. will find an historical account of the names of Buggey and Buggy in Finlayson's *Surnames and Sirenames*, 1862.

The Correspondent requiring Sermons by the Rev. E. A. Andrews, &c., has given no name and address.

W. J. B.—Please forward in as concise a form as possible.

PHILOL.—There is an *Exmoor* and also a *Lancashire* dialect vocabulary in the *Gentleman's Magazine*, vol. xvi.

T. S.—"Gorman's Pot" was London slang in the first half of the last century, meaning "the grave."

HOLY HILL.—The epitaphs have been repeatedly in print.

NOTICES.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

E. W. STIBBS, Bookseller, 32, Museum Street, London, has just published a CATALOGUE, comprising an assortment of Curious and Valuable Books in various Languages, in History, Biography, Voyages and Travels, Greek and Latin Classics, a large collection of Books relating to the "Letters of Junius," and other Works, some in handsome bindings. A Catalogue will be forwarded on receipt of one penny stamp.

TO BOOKBUYERS.—F. MAYHEW offers the whole of his old Stock, removed from Vinegar Yard, consisting of 4,000 Volumes, at a reduction of 25 per cent. Catalogues sent on receipt of two stamps. F. MAYHEW, Clarendon Road, Walthamstow.

NEW CATALOGUE of SECOND-HAND BOOKS. 1,100 Lots. Post free.—W. GEORGE, 35, Park Street, Bristol. Libraries Purchased.

LONDON, SATURDAY, NOVEMBER 22, 1873.

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Notes.

THE LATE JOHN GOUGH NICHOLS, ESQ., F.S.A.

All who know how frequent and valuable were the communications to these columns for which we were indebted to the lamented gentleman whose name heads this paragraph, must have read with deep regret, in the *Morning Post* of Saturday the 15th, the following announcement :

DEATH OF MR. JOHN GOUGH NICHOLS, F.S.A. — Antiquarian literature has just sustained a severe loss in the death of this accomplished gentleman, the third in a race of English printers whose names have for upwards of a century been closely identified with everything bearing on English typography, genealogy, &c., and of which his grandfather, the author of *The Literary Anecdotes*, and the historian of Leicestershire, was the first. Of these Mr. J. Gough Nichols was undoubtedly the most eminent. Besides editing the *Gentleman's Magazine* for many years, he edited the *Culteranea Topographica* and the *Topographer and Genealogist*, and in 1862 commenced the *Herald and Genealogist*, which is still in course of publication, and in all these did good service to the cause of historical truth by his unsparing exposure of all false claims to titles and pseudo-genealogies. In addition to numerous papers in the various antiquarian journals, he was the author of many separate works. He was one of the founders of the Camden Society, and of the hundred and odd volumes illustrative of our national history issued by that Society, several were edited by him, while nearly all the others contain acknowledgments from their respective editors of their indebtedness to Mr. Nichols, whose extensive knowledge was always most freely

placed at the service of others. The same may be said of nearly all the learned works which have from time to time been issued from the well-known house in Parliament Street. The death of Mr. Nichols, who was in his 67th year, took place at his seat at Holmwood, near Dorking, on Thursday, the 13th, and will be a source of deep regret to all who knew him, and cause a void which will not readily be filled up in that field of literature which he had made so peculiarly his own.

He who did so much in the *Gentleman's Magazine*, the *Register*, and elsewhere, to preserve the memory of departed worth, ought himself to be honourably remembered; and we trust that some one well fitted for the task will do justice to the learned labours and honest independence of JOHN GOUGH NICHOLS.

FIELD-LORE, III.—HOLMS AND INGS.

The green banks and islands of our northern rivers and lakes, named consistently *holms* and *ings*, testify that our forefathers, looking abroad over the land, found these spots, unlike those named *carr*, *wire*, and *moss*, fertile, or fit for clearing for pasturage. No doubt, from our own fathers' accounts of aguish complaints, even these were watery enough till a late period; while the Old Norse word "trod," by which foot-paths are here always designated, seems to convey the simple fact that the first paths were formed by the stalwart settlers *treading down*, not removing, the obstacles they met with.

Holm is an island, and *eng* a meadow still in the Scandinavian countries as of old with us. Rampsholm* and Langholm in Windermere, and Willow Holme in Carlisle, were probably each named from its product; the last having, like many other holmes, "lost its insular character," since the abundant surface-waters were removed by drainage. These names of fields are found in all the northern counties, the former much more generally; and it seems to prevail in places in the south, where, perhaps, its significance may be lost sight of — as where it is written "The Homme." Sometimes an external circumstance has given a distinction to one in a series of fields of the same character as Stony Holme; sometimes an ancient proprietor's name may be associated for ages after he is forgotten, as Ambrose (popularly called Amorous) Holm.

Eng, or *ing*, as we write it, seems to belong to the purely Danish districts, and is so often found in conjunction with the termination *by*, in inhabited places, that there would perhaps be little danger of mistake in admitting it also, as a minor test-word of Danish occupation. As names of fields do not appear in maps, and need only be written in parochial records, however, it may not be known how extensively it prevails, and that it is used exactly as in Denmark; where *Marryst*

* Ramps, wild onions or chives. — Cumb.

has said that he "was at first puzzled at hearing of 'England's Holm,' England's this, and that; till he found that *England* was simple parlance for *meadow land*."

The fields with us so named mostly retain their meadowy character, lying low and too near the rivers to be safely ploughed; though holms often intervene, or *wythes*, pronounced *wyse* land,* or some border of a different name, not so liable to be flooded by back-water as the low level *ings*.

This has the association to northern rustic ears of rich deep verdure, as in Danish poetry. "Holmes" and Ings are delightful to read of in advertisements, and convey to us far more than grand descriptions, of early sheltered spring freshness, with pasturing herds; of hay crops of fattening luxuriance, and of deep rich fog or after grass in autumn. The sense of narrowness or constraint which we are told is radically allied to the word, and which modern Danes call the *German sense* (adjective) as in Schiller, "*Die enge Brust*," seems to have died out here, as well as in Denmark, from the noun. I know a tract called "Open Ings," of mixed proprietorship, such as in the South are called "Lot-meadows," besides several peoples' *own ings* in the same parish; and I think Arthur Young mentions *ings* as a name formerly prevailing in some other counties. In many parishes in Southern Cumberland, and all over Westmoreland, there are fields so named, as "Sandale Ings," a series of meadows by Sandale Beck, in Ravenstonedale. Near Kendal there is a chapelry and village of Ings, including both sides of a branch of the Kent river. In Burn and Nicolson's *History* it is said that "a field near Appleby, in Mr. Machell's time, was called 'Douglas Ing,' from a battle once fought there with a Scottish marauding party, headed by a Douglas"; and the editor of the *Penrith Herald* says that "the field is still known by that name, that it is in the parish of Hoff, and near the old bridge." "The great fair at Wakefield is annually held on the Ings," according to Brockett. Ingmire Hall is a gentleman's seat in Westmoreland, as is Ingwell in Cumberland. Ingmire is a field-name near Penrith, and Broad Ing and Pye Ing are farms or estates in the same district; and Inghill, Ingshole, and many such compound names of places are found in Westmoreland.

This word has, in all probability, been much wasted, chiefly from its facility of being *joined* to any descriptive word with which it may be associated, and where the proper accent is lost, and its meaning forgotten; being classed among the evidences of Saxon family settlements; even in counties where the names are chiefly Scandinavian. Mr. Taylor does admit that "in a few cases, used as a prefix, it denotes a meadow, as Ingham, Ingrove."† We, who continually see and hear the

word in use, where it is understood, as in Green Ing, Bull Ing, Johnny Ings, and Open Ings—know how easily the junction might take place in those field-names left to us, and with the addition of a syllable—*ham*, *by*, or *ton*, to indicate habitation—how additions might yet be made to that very numerous class of unquestioned Saxon settlements. Rookings and Felling—the one probably having been a misty meadow, and the other a green oasis in the fell, sometimes called High Felling, seem in great danger of being so annexed, and with others, to have passed the first stage of the process. Also this unfortunate word may so easily suffer the loss of the *g*, as perhaps in Hollins, formerly spelt Hollings, a very common name in the Lake district, now supposed to mean *hollies*, which used to grow wild in exposed places; while such names as Holling and Holling Foot are mostly found in the depths of the valleys and by a river-side; or in other cases *en* may be taken for a plural, or *ing* for the sign of a participle, or it may be disguised by pronunciation, as *ink*, so that except for the excellent practice of advertising fields of late by name, by the old possessors, who, knowing their meaning, have prevented any translation, as has doubtless often been the case where estates were managed by legal or ecclesiastic agents, we should not have had so many Ings remaining, nor would our local papers be so picturesque. To us who recognize the influence of the ancient crops upon the nomenclature of the land, as far as opportunities go, it seems as if this word had been far too hardly dealt with. When we find a northern word for some plant the first member of a compound name, as *haver*, *hether*, *hær*, or *line*—if the next syllable is *holm*, or *thwaite*, or *rigg*, its significance is acknowledged as the field, or hill, or cleared place, where of old grew the oats, or heath, the hemp or flax; but if it is *haver-ing*, *hether-ing*, or *hær* or *hard-ing*, however consistent and expressive, it is added to another category.

In the same way *holm* is sometimes mistaken for *ham*, and sometimes represented by *some*, as in *Branksome*. Many persons pronounce Langholm in Cumberland and Langham in London alike. I was lately puzzled by reading of Linehams in a sale of property in Westmoreland till I saw the name written by some better informed person, Lineholmes—the holmes where the flax was cultivated. Linewath, two Linethwaites, Linefoot, Lindale, and Linacre are all probably from the same old Norse and Danish word, *liin*; as Biggrigg, Biglands, and Biggarth, are from the Scandinavian term for barley, yet extant here in "bigg-meal," unrivalled in efficacy as a rustic poultice, and in the "Bigg Market" at Newcastle. Of course I do not speak of places by the river Lyne, nor of any which can possibly owe their name to Celtic *linn*, a waterfall, but of districts where it is on record that "tithe was paid on flax, hemp," &c. It is only

* Willow plots once.

† *Names and Places*, by Isaac Taylor.

once written *line* in Burn and Nicolson. *Flax* is a word not used in rural Cumberland, except as green turf sods, "*flacks*," the privilege of cutting which was accorded with "*winter-rake*" in some old parishes.

Cumberland.

M.

ULTRA-CENTENARIANISM.—No. IV.

THE MAJESTIC CENTENARIAN.—MR. PLANE, 107—COMTE DE WALDECK, 107 SIR A. G. TULLOCH'S REPORT—PARISH REGISTERS—MRS. BROCKMAN, 101—MR. MADDISON, 115.

(4th S. xii. 63, 221, 261.)

The last batch of Centenarian communications which you have forwarded to me is of a very miscellaneous character. Three of them relate to centenarians resident out of England, and into whose cases it is quite impossible for me to make any inquiries. But it may be as well to put them on record in your columns for the use of future writers upon the subject.

The first is an extract from the *Englishman*, a Calcutta paper, of the 29th July last, and is printed exactly as forwarded by C. W. S., with the exception of a few lines, which, for reasons which the reader will easily understand, are put in italics:—

"THE MAJESTIC CENTENARIAN. Colonel Boddam of Bangalore has been kind enough to furnish us with some interesting particulars regarding the ancient Moonshes whose petition was published the other day, which go far to prove that the statements in the petition are substantially correct. The Colonel states that the man must be of 'very great age.' He was Moonshes of the Colonel's regiment, the 15th M. N. I., thirty years ago, 'and that he was a very old man, garrulous about Hyder and Tippee, and the Mahratta wars, and Sir H. Moure, under whom he had served.' 'To my great astonishment,' adds the Colonel, 'he called on me a few days ago. I recognized him perfectly. He is infirm, but has his memory good, and also hears well; his sight is much impaired. I questioned him as to his great age; he could give no positive proof, all his papers and property having been burnt a year ago.' Colonel Boddam suggests that there may be some record of this veteran in the office of the Secretary to Government, Military Department, Fort St. George. General Browne, a former Secretary, was in the 15th Regiment, and the old Moonshes tried hard, with General Browne's aid, to get a pension in those days. He failed, but more than twenty years ago the officers of the Regiment subscribed and gave him a handsome sum to help him in his old age. This money appears to have gone, and he is now dependent on a relative, a private in the 36th Regiment at Bangalore. The Colonel concludes 'I thought he was dead long ago. He is well known to several other officers now in the service as being of very great age. It is a real case of extremely long life, and so far interesting to those who go into the question like the late Sir C. Lewis and Mr. Thoms.'—*Madras Mail*."

The next extract, from the *New York Tribune* (date not given), records the death of an American centenarian of 107. I have ventured here also to put a few significant words in italics:—

"A fine old gentleman, named Plane, died at Belvedere a few days since, at the highly respectable age of 107 years. He was 'hale and hearty'—those men who

get into their hundreds always are. People were in the habit of saying that he was only seventy-five years old, such a fine, fresh, youthful character was he. A Chicago newspaper says: 'His habits through life were those of temperance and *vacillity*.' If this is a typographical error, what shall we read for *vacillity*? And if it isn't, what in the name of Noah Webster is *vacillity*? We ask because we want to live 107 years, be the same more or less."—*New York Tribune*.

But this old gentleman's *vacillity* (whatever that may be) is exceeded by that of Comte Max de Waldeck, who, according to your correspondent Hermanville, is believed to be now in his 108th year:—

"I have not yet seen Mr. Thoms's book, but he can have an occasion to satisfy his doubts on this subject as to one gentleman, Count Max de Waldeck, the celebrated Central American traveller, who is now living in Paris, and who was born, it is said, March 16, 1766. Many of those who know him well assert that this can be proved beyond dispute. His address is 74 or 73, Rue des Martyrs, Paris. He preserves all his faculties, except that his hearing is somewhat impaired. His pictures ('*Loisirs d'un Centenaire*') were much admired at the Paris Exposition a year ago.

HERMANVILLE.

"Paris, 30th August, 1873."

I venture, as this is a case which it is asserted can be fully established, to add a somewhat fuller account of this remarkable old gentleman from a recent newspaper cutting sent to me, unfortunately without the name or date of the paper from which it had been taken:—

"Old Parr and Old Jenkins, though the first lived to the age of 152 and the second to that of 169 years, seem likely to meet with a formidable rival in the person of Count de Waldeck, although he, as yet, is but 107. They did nothing in their uneventful lives except grow old, but the Count remains young. It is said that his claims to be the oldest young man alive are without a flaw. The legal document establishing his *etat civil* shows him to have been born at Prague on the 16th of March, 1766. He is a naturalized Frenchman, and, though a contemporary of Louis XV., has seen all the French Republics, Consulates, and Empires. He travelled for forty years in Nubia, Abyssinia, Mozambique, Mexico, and Brazil, and has been all round the world. As a captain in the 4th Hussars at Austerlitz, he received a ball that has never been extracted, and which he still feels. He is a painter, and exhibited a picture called '*Loisirs d'un Centenaire*' in the last *Salon*. At 84 years old he married an Englishwoman of 40, and he has a son aged 22. In 1793 he was manager of the Old Porte-Saint Martin Theatre at Paris, and has just been appointed director of a new theatre, which will not be finished till he is 100. He clearly sees no reason why a busy life should be inconsistent with growing old and keeping young."

The following note touches on a point of great importance. I have failed in procuring a copy of the Report to which your correspondent S. refers, and hope he will be good enough to say where and how the Report may be obtained:—

"The late Sir A. G. Tulloch's Report to the War Office on the Pension Establishment, would afford valuable information on this subject, as showing how often two lives have been blended into one."

If the writer of the following paper refers to any of my observations, he will, I trust, forgive

my saying I think he must have misunderstood them :—

"In the papers which have appeared on longevity in 'N. & Q.,' I see it mentioned as a good test of identification, that the brothers or sisters of the person whom it is wished to identify should be named in the same register as himself. I think that in many cases this will be found a somewhat over-strict requirement.

"In the case of my own family, for instance, my eldest son was born in one of the Eastern Counties, my second son in a Midland County, and if a further addition should be made at any time to my family, the baptism of the child would be registered in a third county. I have not changed my abode more than most clergymen, having held one curacy, one sole charge, and one vicarage.

"I think that, while it is necessary to expose all wilful or even inadvertent misrepresentations, no needless difficulties ought to be raised. We seem to be passing from too great laxity to a spirit of over-criticism. K."

What I have urged upon the point has been the necessity of ascertaining what, if any, brothers and sisters the supposed centenarian has had ; and this by way of ascertaining what were the Christian names of the parents, and thereby identifying the entry in the register with the alleged centenarian.

Mary Billinge, to quote the most remarkable case of this kind referred to in my *Human Longevity* (where there are several similar ones), would have been handed down for ever as having attained the unparalleled age of one hundred and twelve years and six months, on the strength of what was believed to be the *register of her baptism*, which described her as the child of William and Lidia Billinge, and born in 1751 ; had it not been ascertained from the baptismal register of her brother and sister that the Christian names of her parents were not William and Lidia, but Charles and Margaret, and thereby proved that she was born, not in 1751, but on the 6th November, 1792, which shortened her supposed longeval existence by one-and-twenty years !

The next communication is one of very considerable interest, and consists of an extract from the *Kent Herald* of the 9th September, forwarded by MR. FREDERICK RULE, of Ashford :—

"ST. NICHOLAS.—A CENTENARIAN.—Mrs. Brockman, of Hale, in the parish of St. Nicholas-at-Wade, Thanet, attained on Tuesday last the very rare age of 101 years. Many of the younger branches of the family visited the old lady during the day, and several friends looked in and drank tea with her. The members of the family continue to increase in number from year to year, several in the fifth generation having been born since her 100th birthday, and she can still boast of having a somewhat numerous progeny, there being at the present time living 4 children, 29 grandchildren, 78 great-grandchildren, and 11 great-great-grandchildren—total 132. Besides the above she has lost children, grandchildren, &c., to the number of 30, making a grand total of 152. The old lady is in excellent health, and still retains possession of all her faculties. The anniversary was again commemorated the neighbouring villagers ; the ringers

assembled in the belfry, and (assisted by those from Quex Park) sent forth merry peals during the evening."

This reached me just as my attention had been called to a review of my recently published book on *Human Longevity*, in a quarterly Review of high character (not the *Quarterly*), in which I read, with some surprise, that I maintain "*that no case of centenarianism has hitherto been clearly proved*"; and after admitting that I do not "deny the possibility or the occurrence of such cases," the writer goes on, "*He contends that no case hitherto has been satisfactorily proven*"; and then draws what might be a very legitimate inference if his premises were correct, that "Mr. Thoms has so heartily committed himself as an advocate that he has disqualified himself as a judge."

And my readers will probably share my surprise, nay, not only my readers, but my reviewer also, when I mention one little fact—that the ninth chapter of my book is described in the table of contents as "Cases Established," and is devoted to an account of four undoubted and clearly proved centenarians, namely, Mrs. Williams, of Bridehead, aged 102 ; Mr. William Plank, of Harrow, aged 100 ; Mr. Jacob William Lunen, aged 103 and upwards ; and Mrs. Duncombe Shafto, aged 101 ; and that I had myself taken great pains to establish the cases of the last-named lady and Mr. Plank.

After this I hope neither my reviewer nor my readers will be surprised at the announcement that my attention has been for some time directed to the case of Mrs. Brockman, and though there is one point on which I expect to be more fully informed, I shall not be surprised to find that Mary Brockman has really completed her 101st year.

The following from an old friend and valued correspondent of "N. & Q.," is only one of a dozen copies of the same paragraph which have reached me from various parts of the country :—

"The following paragraph is going the round of the newspapers—

"It is stated that Mr. Maddison, of the firm of Maddison, Pearce & Co., of Southampton, will reach the age of 115 years in May next. He shows no signs of decay, and attends to business regularly."

"Can this be true? What will Mr. Thoms say to it?"

My answer is a very short one. I have investigated the case. I will not fill your columns with details. There are two great errors in it. First, Mr. Maddison was born in 1746, therefore, had he lived to May, 1874, he would have been 128, and not 115, but he did not. He died in 1835 in the 89th year of his age. But his story has been so widely circulated that his 115 years will probably figure for another 115 in popular books on Longevity.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

P.S.—The Rev. E. TEW, Patching Rectory, Arundel, writes :—

"Acting on MR. THOM'S suggestion, I have carefully investigated the case of Elizabeth Shepherd (p. 221), and give the details as they came from the old woman's own lips. She stated (for she has just died) that she was born at Kirdford, near Petworth, Sussex, and that she attained her hundredth year early in December of last year. The register book of baptisms for the said parish confirms this statement. The entry is—'Elizabeth, Daug^r of William and Jane Hews, Dec^r 10, 1772.' She further stated that on the 16th February, 1796, she was married to Thomas Shepherd in the Parish Church of Bury, also in this county, and the marriage register of that parish says the same. I give a copy:—

'No. 95. Thomas Shepherd of this Parish, bachelor, and Elizabeth Hughes of said Parish, were married in this Church by Banns, this sixteenth day of February, in the year one thousand seven hundred and ninety-six, by me,

F. A. MANSEGH, Minister.

'This marriage was solemnized between us { Thomas Shepherd,
The x of Elizabeth Hughes.

'In the presence of { x Richard Shepherd, his mark.
x Mary Hughes, her mark.'

"Her eldest son, Thomas, now 76, and still living, was baptized at Poling, a village about two miles from Arundel, as the register of that parish shows, and which I possess. It runs—'1797. Apl. 16. Tho^s, son of Tho^s and Eliz^h Shepherd Poling.' I learn from the Vicar of Kirdford, the Rev. J. F. Cole, that he buried her eldest brother, James, in 1843, at the age of 74, and that there is not the slightest doubt that he was 'the child of the same father and mother' as this Elizabeth. For my own part, however, I do not see the importance of this. Mr. Cole further says—'her account is clearly made out, as there is no entry of any Elizabeth of a later date.' In a note subsequently received from him he further says, 'that the old woman is the same there can be no doubt, because my clerk, 73 years of age, perfectly remembers her as being married to a man named Shepherd. . . . There is no question respecting the fact that James Hews, whom I buried in 1843, was the eldest brother of Elizabeth. Many of the old people assure me of it, and one of my oldest friends, John Payne, of Ball, and in this parish, says he remembers her well, and danced with her on the Green when the Kirdford Benefit Club held its first feast-day. Payne is in his 89th year, with all his faculties unimpaired, save a little deaf.'

"That her surname appears as *Hughes* instead of *Hews* in the Bury register, may be accounted for by the fact that neither she nor the witness, *Mary Hughes*, most likely sister, seem to have been able to write their names—both, as it is seen, having made their marks; so that no doubt the clergyman—as I should have done myself—in writing these names, spelt it in the more usual way.

"One of the questions I put to her was—Names of brothers and sisters? Her answer, at once—'James, Mary, and Harriett buried, she thought, at Kirdford, if not, at Wisboro' Green.' Mr. Cole, in his letter of the 3rd ult., says, quite voluntarily, 'The woman had two sisters—Mary, baptized here in 1778, and Harriett in 1781. One sister married a man named Champion, the other, first a man named Collis, a bargeman, next a man named Dalman, who built himself a hut in Wisboro' Green, and died there.'"

MR. TEW has investigated this case with great care, and goes far to remove all doubts as to the age of Mrs. Shepherd. His letter concluded with an appeal in her behalf—an appeal no longer necessary, as we learn from the *West Sussex Gazette* of the 13th Mrs. Shepherd's exceptionally long life was brought to a close on the 4th of this month.

ESQUIRE.—Some one made an observation recently in "N. & Q." upon the disrespect which has fallen on this once-honoured title. I was reminded of it, a day or two since, by the retort of a friend to my acknowledgment of some trivial act of courtesy. "You are a gentleman," said I.—"Call me that again," said he, "and I'll make you prove your words." This suggested to my mind the estimation in which Macklin, the player, held the word "Esquire" in his day. Once going to a fire-office to insure some property, he was asked by the clerk how he would wish to have it entered. "Entered!" replied the veteran, "Why, I am only plain *Charles Macklin, a vagabond by Act of Parliament*, but in compliment to the times, you may set me down Charles Macklin, *Esquire*, as they are now synonymous terms." Then, with regard to the "gentleman," whom my friend made synonymous with a thief, Tennyson says,—

—"Bear without abuse
The grand old name of gentleman;
Defamed by every Charlatan,
And spoiled by all ignoble use."

In Memoriam.

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton.

"LOCKERBIE LICK."—The origin of this expression arose thus:—On 7th December, 1593, Lord Maxwell, Warden of the Western Marches, in conjunction with the lairds of Drumlanrig and Closeburn, raised 2,000 armed men and marched into Annandale to besiege Laird Johnston's house of Lockwood. Early in the morning, Lord Maxwell and his force came to Lockerbie, expecting to surprise the Johnston clan at home; but, being disappointed, he burnt the house of Nether Place, the residence of the Laird of Lockerbie's brother. It so happened that some forty horsemen of the Annandale Johnston's overtook eighty of the Maxwell's and put them to flight, and then the Johnston's suddenly retreating, were pursued by Lord Maxwell's whole force as far as Torwood on the Dryfe, whence 400 of the Annandale men rushed out from an ambush, and, after a short but bloody struggle, put the Maxwells into confusion, and being joined by a few Scots from Eskdale, under the Laird of Buccleugh, completed the victory, killing upwards of 700, among whom was Lord Maxwell himself. The routed enemy were pursued as far as the Gotterbie Ford of the Annan, where many were drowned. A great number were marred or hurt in the face during the fight. Hence the common saying "a Lockerbie lick," i.e. stroke.

SETH WATT.

A SILVER OFFERTORY.—In the little village of Stretton, Rutland, it has been the custom from time immemorial, and is still the custom, for every communicant to place a silver piece of money on the alms-basin. However poor the communicant may be, yet a threepenny or fourpenny piece is obtained,

by changing coppers for that express purpose at the village shop, in order that the silver piece may be added to the offertory. Thus the offertory is invariably in silver. I have never seen nor heard of this custom elsewhere. Apparently it would arise out of respect and honour to the Sacrament; but I fancy that, as this custom is found to exist among poor country people, that it may be a relic of some folk-lore touching those pieces of silver money that had so close a connexion with the first institution of the Lord's Supper. Be this as it may, it seems worthy of a note.

CUTHBERT BEDE.

CORONALS IN CHURCHES.—This custom exists in the parish of Abbots Ann, near Andover. When a young unmarried female dies, of unblemished character, a coronal made of some metal is hung up in the parish church, to which crown is attached five white gloves, one in the centre, and one at each corner. I made many inquiries when in Hampshire a few weeks ago on this singular custom, but could gain no satisfactory answer. I counted nearly forty of these coronals suspended from the roof.

E. F.

GEORGE BUCHANAN.—A little poem of George Buchanan's seems to me singularly like Shakespeare's—

"Tell me where is fancy bred?"

"Quis puer ales? Amor. Genitor quis? Blandus ocelli
Ardor. Quo natus tempore? Vere novo.
Quis locus excepit? Generosi pectoris aula.
Quæ nutrix? primo flore juvenia decens.
Quo nutrit victu? Illecebris, vultuque venusto.
Qui comites? Levitas, otia, luxus, opes.
Cur puero belli semper furiosa cupido?
Impellunt avidæ spes, trepidique metus.
Non metuit mortem? Non. Quare? Sæpe renasci,
Sæpe mori decies hunc brevis hora videt."

Buchanan's *Epigrammata*, Lib. II. xxix.

S. T. P.

BURIAL OF HAMILTON OF BOTHWELLHAUGH.—It is pretty generally believed in the vicinity that "Bothwellhaugh" was buried in Monkton (Ayrshire) churchyard. Many Hamiltons are here interred. The old tombstones bearing the Hamilton and Wallace arms quartered and impaled show this. David of Bothwellhaugh "decesit in the moneth of Merch im vjc threetein yeiris," and the "Inventaur" of his estate was given up by Clawd Hamiltoun, his second son. The inscription on his tombstone is in Crosby (annexed to Prestwick and Monkton) churchyard, "deceist the 14 of Merche 1619," but this is an error. There is a "Testament dutire," &c., of "Alesoune Sinclair relict of Umq^{ll} Daid Hamiltoun of Bothuelhaug^t wthin the parochin of Mounktoun quhæ deceisit in the monethe of Junij 1618 yeiris," faithfully made and given up by Claud for himself and his brother David. This Claud was minister of the united parishes. The registers of Monkton and Prest-

wick, and of Dundonald (of which Crosbie was then a part), do not go so far back as this period.

SETH WAIT.

BELLS AT SOUTHFLEET, KENT.—Having recently examined the bells at Southfleet, I think some record of their present state may find a place in "N. & Q.," the more so because the local authorities deem it expedient to put difficulties in the way of persons desirous of ascending the tower. Why this is done I know not. Certain it is that it is not, as I was told about two years ago, because the ladder is rotten and dangerous, for the simple reason that the ascent is not made by a ladder, but by a stone staircase, which leads directly up to the bells. It appears that several attempts to gain access to the tower proved futile; but at length Mr. Ellacombe succeeded in obtaining an order from the rector for some person to see the bells. This he kindly sent to me with the request that I would examine them on the first opportunity, a task which I readily undertook. The result is as follows:—

1st bell.—At present uninscribed, but there are faint traces of letters which have been filed away. Diameter at the mouth, 29½ inches.

2d bell.—

THE REV^d PETER RASHLEIGH M.A. RECTOR ROB^t FRENCH
& JOHN COLYER CHURCH WARDENS

Immediately below the above is the founder's name and date, thus:—

THOS MEARS OF LONDON FECIT 1794

Diameter at the mouth, 30½ inches.

3d bell.—

WILHELMUS CARTER ME FECIT 1610

With the exception of the initial W, which is a Roman capital, the above are Lombardic characters; and below, rudely cut with a chisel, are the letters—

W · C · O · P · CHVRCH WARDENS 1610

Diameter at the mouth, 31½ inches.

4th bell.—Bell crazed, the canons having broken away. The inscription, which as usual encircles the haunch, is hidden by an iron band, but the date when the belt was cast, 1705, is just visible. Diameter at the mouth, 35 inches.

5th bell.—

+ Hæc In Conclauæ Gabriel Hunne
Pange Suxue.

This ancient bell has ornamental capitals crowned, with black-letter capitals for the text. The shield, which follows the inscription, is well known to bell-hunters, and bears a chevron between three lave pots. The same may be said of the initial cross which is figured in Mr. Ellacombe's *Church Bells of Devon*, fig. 15. Diameter at the mouth, 37 inches.

This bell was very probably the tenor of an old peal of three, and the gift of certain members of the family of Swan, according to a brass plate affixed to the wall of the tower. A John Swann,

of Southflete, was living in 1437 (*Act. Cur. Consist. Roff.*, 1436-1444, f. 31a), and this would seem to be about the date of the bell. The inscription on the plate is here given :—

Johes Swan magist' Willms Swan
& Ricard' Swan fratres ac magister
Thoms Swan & Willms Swan nepotes
Nedernt eccle hanc campana maxima

6th bell.—

THE REV^d: W^m: GEEKIE : D : D : RECT : JAMES BIGGS WESTON
GOWERS CH : WARDENS : M : P : C : R : B : RICHARD PHELPS
MADE ME 1736.

Immediately below the above, in incised capitals,—

JOHN GARLAND SIDESMAN

Diameter at the mouth, 42 inches.

E. H. W. DUNKIN.

Kidbrooke, S.E.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

MS. CHRONICLES OF LOUTH PARK ABBEY, LINCOLNSHIRE.—A manuscript Chronicle of the Cistercian Abbey of Louth Park (Parklode), in Lincolnshire, was formerly in the possession of the late Mr. Henry Harrod, the indefatigable secretary of the Norfolk Archæological Association. In his *Castles and Convents of Norfolk*, Mr. Harrod gives a quotation from the Chronicle, and speaks of it as being then his own property. The recent disinterment of the remains of this Abbey in connexion with the visit of the Lincoln Architectural Society last summer, has awakened a desire to examine the Chronicle, which is evidently one of great interest. But, unfortunately, it cannot be found. Mr. Harrod is dead ; many of his MSS. have passed into other hands ; the Chronicle is not among those still remaining with his widow ; and all inquiry at Norwich and elsewhere has hitherto proved unavailing.

In my difficulty I turn to "N. & Q." in the hope that among the multitude of its readers there may be one who can tell me of the fate of this important manuscript, and put me in the way of examining it.

Any letter addressed to me here will be thankfully acknowledged by
EDMUND VENABLES.
The Precentory, Lincoln.

AREOPAGITICA.—Who was "J. M." who published in the year 1693 a small pamphlet in quarto, entitled "*Reasons Humbly offered for the Liberty of Unlicensed Printing*." To which is subjoined, *The Just and True Character of Edmund Bohun, The Licenser of the Press*. In a Letter from a Gentleman in the Country to a Member of Parliament? The "Reasons," which occupy only

seven pages, are, with the exception of the first few lines and two paragraphs at the end, copied *verbatim* from Milton's *Areopagitica*. The "Character of Edmund Bohun" is given as a "postscript," and extends to twenty-three pages. In neither letter nor postscript is there one word of allusion to the work which "J. M." has so unscrupulously copied, and put forth as his own composition ; nor can the initials have been assumed for the purpose of leading the reader to imagine the letter to have been written by Milton himself, for the date appears not only on the title-page, but at the end of the letter, denoting the day on which it purports to have been written, viz., Jan. 16, 1693. Moreover, the concluding paragraphs of the letter (as well as the whole of the postscript) refer to events which did not happen till long after J. Milton's death. FR. NORGATE.

CENTAURY.—This plant grows most abundantly on the coast of Syria and in the Lebanon country. Its composite flowers are yellow, whitish, or pale pink, and are armed at their base with five formidable spines, an inch or more in length. One variety has the stems and spines of a deep, intense blue, which instantly attracts the eye by its contrast of colour with that of the arid, burnt-up ground.

I heard it said by a professor of botany in that part of the world, "that peculiar properties were by the Greeks attributed to this plant." Will any one tell me what these properties were? C. L.

THE "BLACK BRUNSWICKER."—Can any of your readers inform me whether there existed, previous to Mr. Millais producing his "Black Brunswicker," any painting of the same subject by any other master? M. Z.

DWELLING-HOUSES OF ANCIENT ROME.—In Mr. Donne's *Tacitus* ("Ancient Classics for English Readers") is this passage :—

"Some of the following extracts will show that, even if Juvenal and Tacitus never met each other amid the vast population of Rome,—where the one probably rented a *fifth-story* chamber, and the other a well-appointed house."

Were there houses five stories high in Ancient Rome? No such lofty buildings, I believe, have been found at Pompeii ; and although this was but a provincial city, one would not suppose the style of house-building there to have very greatly differed from that of the capital. J. DIXON.

HERALDIC.—Three crosses humettée in pale, between two billets, within a bordure engrailed. A shield bearing these arms is in the south transept of the Abbey Church, Bath. Can any reader of "N. & Q." help me to discover by whom these arms were borne, *temp.* Jac. I., with the tinctures, which are not given? C. P. RUSSELL.

SIR JAMES LOWTHER, 1792.—It is a tradition in Cumberland that Sir James Lowther, of Lowther and Whitehaven, in the year 1792, made a present of a fully-equipped man-of-war to the Government of the day. The story was revived lately, I saw, at an agricultural dinner in Rutlandshire, in the presence of the above baronet's descendant, and was not controverted. However, I have never been able to find any verification of the story; and, on the other hand, the *Annual Register* for 1802 (in which year Sir James Lowther died) mentions, in an obituary notice, the alleged gift to Government, only to deny it emphatically. Was such a patriotic gift ever really made to Government by Sir James Lowther? W. S. H.

PORTRAIT OF JAMES II.—I purchased, many years since in France, an early impression of a fine mezzotint by J. Beckett, after Largillière, who was in England, and painted the portrait of James shortly before he fled to France. J. Beckett's name appears to have been effaced in one part of the plate; yet the inscription is now—

"Jacobus II^{us} D. G. Angliæ Scotiæ Franciæ et Hiberniæ Rex, &c. N. de Largillière pinx. J. Beckett fec. Sold by J. Beckett at the golden head in the old bailey."

I have not found any mention of this plate, although there are others of James after Largillière. It may, therefore, be rare, and any information regarding it may be interesting, and will much oblige

RALPH N. JAMES.

Ashford, Kent.

AUTHOR WANTED.—The following lines in MS. have not seen daylight for nearly a quarter of a century. They evidently were written on the occasion of Lord Castlereagh's suicide in 1822. Who is the author?—

"Who would be mighty, who would climb to power,
If still so dark the Statesman's closing hour!
See Wolsey dying 'mid the wrecks of pride;
See the stabb'd Villiers and the banished Hyde;
See Chatham drop as on his battle-field,
There, where his thunders taught his foes to yield;
See the wan brow, and hear the patriot sighs,
When Pitt, despairing of his country, dies.
Ere yet is dried on Britain's cheek the tear,
Fox follows fast his rival to the bier,
Childless and friendless, Burke from life retires;
'Mid want, fear, anguish, Sheridan expires.
Ah, to that faving Senate must thou go,
Alas! unconscious of the coming blow;
Too swift, too fatal speeds the assassin's ball, —
In blood thou heest, unhappy Percival!
Blood, too,—sad Romilly must trace the line
That tells thy fate, that tells poor Whitbread thine.
Thus perished they that went before, and now
Once powerful Stewart, where and what art thou?"

F. B.

SCARBOROUGH WARNING.—What is the origin of this phrase, and where does it first appear?

In a letter written by Toby Matthew, Bishop of

Durham, to Hutton, Archbishop of York, dated January 19, 1603, it is thus introduced:—

"When I was in the midst of this discourse, I received a message from my Lord Chamberlaine, that it was his Majesty's pleasure that I should preach before him upon Sunday next, which *Scarborough warning* did not only perplex me, but so puzzle me as no merrail if somewhat be pretermitted, which otherwise I might have better remembered."

FREDERICK MANT.

Vicarage, Egham.

[Two explanations are given. One is that Thomas Stafford, 1557, with a few troops seized on Scarborough Castle, before the townsmen knew that he was near the place at all. The second is, that if ships passed the Castle without saluting it, by lowering colours or striking sails, a shotted gun was fired into them by way at once of warning and penalty. See "N. & Q." 1st S. i. 138, 170.]

"CATASOW" BEADS.—In the year 1701, during a fog, five vessels in succession grounded on the coast of Kincardineshire, each one as she did so alluring the others on to destruction by firing a gun. One, called the "Catasow," was at the mouth of the North Esk, and another, the "Maiden's Portion," was three miles to the north, at the fishing village of Tangle Ha'. They were laden with bricks, tiles, brass pans, manacles, &c.; and some of these I have picked up on the beach where the latter vessel was lost. In the village of St. Cyrus necklaces of the large amber beads, or, as they are called, "Catasow hammer beads" (French *l'ambre f*), polished by a country lapidary, may yet be seen. But no one can tell anything about the ships; and it is supposed that they had gone astray in their calculations as to some country they intended to invade. I am inclined to believe that they were slavers bound perhaps for Africa. Can any one give any clue as to what they were, and as to their destination? FINELLA.

Bombay.

SIR WILLIAM LOVEL, 1455.—All the printed peerages, so far as I know, state that Sir William Lovel, Baron Lovel and Holland, who died in 1455, left only four sons. Is there any positive evidence that he had no daughters? I have many reasons for thinking that he had a daughter Alice, who was the first wife of Sir Andrew Ogard of Norfolk, and should like to have some information on the point. WM. S. APPLETON.

Boston, U.S.A.

GOFFE FAMILY.—Any particulars relating to Stephen Goffe, who is said to have been rector of Stanmer, Sussex, early in the seventeenth century, would be most thankfully received by

E. H. W. DUNKIN.

Kidbrooke Park Road, Blackheath.

[For a brief account of Dr. Stephen Goffe, consult "N. & Q." 2nd S. ix. 246.]

A RENDEZVOUS OF THE JACOBITES OF '15 AND '45.—There is in this county, about two miles south of

Dilston (the old family residence of the Earls of Derwentwater), a bush of hollies, by the side of one of the old drove roads from Scotland to the south of England, which is said to have been a place for the interchange of letters between the Rebels and their friends in 1715 and 1745.

I went to see it lately; and curious to know what legends were now current about it, inquired of the old people in the neighbourhood. All of them knew the "Hollie-bush o' the Linnels," which is the name of the district where it grows; but when asked, "Was it not a place where letters between the Rebels and their friends in 1715 and 1745 were concealed?" a curious degree of reserve appeared—they knew nothing about it; they only knew that the holly-bush of the Linnels was well known to the drovers in the olden time, and "that it aye had a bad name."

Its present appearance is a thick holly scrub, about fifty or sixty feet from north to south, and half as wide, consisting of, perhaps, twenty trees close together, varying from three or four to six or seven inches in diameter, and about twenty feet high, but all the stems covered with initials and marks cut into them; they seemed as if they might have sprung from a large parent stem now fallen.

An ingenious friend of mine, learned in the lore of the district, suggests that the reticence, which I observed, was very likely a traditional caution about mentioning anything connected with those times, which had become implanted among the people; he says he remembered an old lady who used always to head her notes—even on the most commonplace subjects, "Read and burn"; and that from this exceeding caution then prevalent, very few letters of that day relating to this district are extant. A boy was the postman at the holly-bush; but another "post office" was at Fourstones, four miles west of Hexham; and there, I believe, two Miss Swinburnes, of Capheaton, and a Miss Hodgson, used to ride the country and deliver the letters, and were called "the galloping Graces"!

Can any of your correspondents add a little to our information about these times, especially in Northumberland and Durham?

G. C. ATKINSON.

Wylam Hall, Northumberland.

RICHARD VERSTEGAN.—Is anything known respecting the life and occupation of Richard Verstegan, author of *A Restitution of Decayed Intelligence*? His grandfather, Theodore Rowland Verstegan, was born in Gueldres. He came to England, and apparently married an English woman; dying soon after, he left one son, nine months old, who was the father of Richard. The first edition of the *Restitution* was published at Antwerp, in 1605, where Verstegan was then residing.

J. WHITAKER.

Replies.

LALLY-TOLLENDAL.

(3rd S. xii. 308; 4th S. xii. 147, 196.)

The few congratulatory words of Voltaire, the last ever traced by his hand, are correctly given (p. 196), with, however, the omission of one phrase, "il embrasse bien tendrement M. de Lally." The moribund could not, indeed, but be highly gratified by the result of his efforts to procure the rescission of the Parliamentary decree of May 6, 1786, in accordance with which the unfortunate general had lost his head. He had laboured for this with a zeal and anxiety equal to that which he had employed in the affairs of Calas and Sirven, and the intelligence of his success seemed to stay for awhile the approach of death. The following note is appended in my edition:—

"M. de Voltaire était au lit de la mort quand on lui fit part de cet événement; il sembla se ranimer pour écrire ce billet, qui peut être regardé comme les derniers soupirs de ce grand homme; il retomba après l'avoir écrit dans l'accablement dont il n'est plus sorti, et expira le 30 de Mai, 1778, âgé de quatre-vingt-quatre ans et quelques mois."

The Lally stock is of Irish extraction, and derives the latter part of its appellation from the old family estate of Tullendally, or Tollendal, in the county of Mayo, forfeited in 1691. The father of the general was Sir Gerard Lally, a faithful adherent of the Stuarts, who had accompanied James II. into exile, acquired naturalization as a French subject, and became a colonel in the Irish regiment, of which his uncle, General Dillon, was commandant and proprietor.

It was of the son, the Count, that either Rivarol or Madame de Staël—both have been accredited with the *mot*—is reported to have said, in allusion to his oratorical style, rather than to his *physique*, "il est le plus gros des hommes sensibles"; and Gibbon wrote to Lady Sheffield (Nov. 10, 1792), "I perfectly concur in your partiality for Lally; though Nature might forget some meaner ingredients of prudence, economy, &c., she never formed a purer heart, or a brighter imagination. If he be with you, I beg my kindest salutations to him."

His tragedy, *Le Comte de Strafford*, published in London in 1795, which had long been handed about in manuscript, and of which Gibbon is reported to have said that it showed him what kind of dramatic effort might have proceeded from Tacitus, was a work purely dedicated to the *manes* of his father. In the prefatory letter to Prince Henry of Prussia he endeavours to establish a curious parallel:—

"Quoique la comparaison ne pût pas s'établir sous tous les rapports, cependant le Comte de Strafford, décapité à Londres au mois de Mai 1641, et le Comte de Lally, décapité à Paris au mois de Mai 1786, offraient mille traits de ressemblance dans leur caractère, leur conduite, leur infortune, leur mort. Tous deux avaient aimé passionnément leur Roi, l'un en ministre et en favori, l'autre en serviteur et en soldat. Tous deux, arrivés dans

les différentes contrées où chacun devait représenter son souverain, s'étaient plaints, presque dans les mêmes termes, d'avoir trouvé pour co-opérateurs une espèce d'hommes ne sachant que sacrifier à leur intérêt personnel les intérêts les plus sacrés du Roi et de l'Etat. Tous deux, par leur mission, par leur zèle, par leur franchise, par leur impétuosité, s'étaient attiré le même genre d'ennemis, les avaient braves, et en avaient été victimes. Tous deux, avertis qu'on allait les dénoncer, et pressés par leurs amis de se défendre de loin, avaient été au-devant des fers, et avaient dit,

"J'apporte ici ma tête avec mon innocence."

"Ce que la perfidie puritaine avait fait contre l'un la perfidie jésuitique l'avait fait contre l'autre. Strafford devant Newcastle aux Ecossais, n'avait rien de plus absurde que Lally devant Pondichery aux Anglais. Enfin pour ne pas se perdre dans la comparaison des deux procédés, ou l'on pourrait suivre pas à pas les mêmes iniquités, et pour courir au dernier trait du parallèle, ainsi qu'au plus frappant, les meurtriers de l'un et de l'autre, ne pouvant parvenir à forger contre eux un seul délit positif, avaient fini par imaginer le système de l'ensemble et du résultat, d'evidence constructive, la trahison par accumulation, la trahison par approximation."—Page v.

In the same year appeared, *Essai sur la Vie de T. Wentworth, Comte de Strafford, Principal Ministre d'Angleterre, et Lord Lieutenant d'Irlande, sous le Règne de Charles I. Ainsi que sur l'Histoire Générale d'Angleterre, d'Ecosse et d'Irlande à cette Époque*. Par le Comte de Lally-Tolendal. Londres, 1755, 2vo. pp. 408.

Of his unfortunate father, the General, we have in English, *Memoirs of Count Lally, from his Embarking for the East Indies to his being sent Prisoner of War to England*. London, 8vo., 1766.

In *Bentley's Miscellany* (vol. xi. p. 453), under the title of "The Two Interviews," and with an illustration by the needle of George Cruikshank, will be found a narrative of a very singular incident in the life of the General, of the authenticity of which the editor, in a note, informs us that he is assured. From this it appears that one night, during the latter years of the regency of Philip of Orleans, four youthful noblemen, scions of the first families in the Kingdom, chanced to be returning on foot from a supper-party in the Marais, then the most fashionable quarter of Paris. Hearing the sounds of music and revelry from a house on their road, the idea occurred to them to open the unfastened door, and, uninvited, share in the festivities of the evening. This they did; their intrusion was not noticed, and, for a time all went well. Attracted at length by the beauty of the bride—for it was a wedding party at which they found themselves—one of the four ventured to insult her by language and demeanour. She screamed for help, and the husband and his father rushed to her assistance. To escape chastisement the culprits had to make themselves known, and got cheaply off by summary ejection from the roof they had outraged. But ere they left, the master of the house uttered these remarkable words: "You say that you are noble-

men belonging to the Court—I am the executioner of Paris! Leave this house instantly, and reform your conduct, or tremble lest we should one day meet again,—tremble lest the hand of the executioner should once more be laid upon you!" To which the bridegroom added: "Ay, go! and pray to God that this may be the last time you pass through the bourreau's hands!"

The house into which the young men had thoughtlessly intruded, and where they had so misconducted themselves, was in truth the abode of the terrible Sunson—*Monsieur de Paris*, as he was commonly termed—the hereditary *exécuteur des hautes œuvres*—the city *bourreau* by prescriptive tenure!

Subsequent to this discreditable exploit of his youth, the incidents in the career of Lally-Tolendal are matters of history. As an officer in the Irish regiment of Dillon, his abilities attracted the notice of Cardinal Fleury, who entrusted him with a mission to the court of Russia. This being fulfilled to the satisfaction of his employers, he was raised to the rank of Colonel—distinguished himself on the field of Fontenoy, where he was made Brigadier by the king, Louis XV.—embraced the part of the Young Pretender, to whose assistance in Scotland he wished to send a reinforcement of ten thousand French—became Lieutenant-General after the capture of Maestricht—and was finally nominated Commander-in-Chief of all the French possessions in Hindostan, for which he sailed from Brest, on Feb. 20, 1757. Here the tide of good fortune turned. Pondicherry was attacked by our forces. Lally defended the post with the utmost gallantry, but was at length compelled to surrender. He became prisoner of war and was sent to London. Thence he was permitted by his captors to proceed on parole to Versailles to exculpate himself from the charges made against him by a cabal of his enemies, and credited by his ungrateful country. He was at once thrown into the Bastille, and presently underwent his trial on the charge of peculation, high-treason, and having sold Pondicherry to the English. Here, in spite of the brilliant services he had rendered to his country, and the eloquent appeal of the *avocat-général*, Segnier, the triumph of his enemies was complete; the unfortunate General was found guilty, and sentenced to be dragged on a hurdle to the Place de Grève, and there undergo decapitation as a traitor.

When the sentence was communicated to the prisoner he was engaged in drawing out a military plan. Roused to frenzy by the news, he, in true French fashion, attempted to commit suicide with the compasses in his hand. The attempt, however, was not successful, and only served to hasten the preparation for his execution.

The fatal day soon arrived; and now is said to have occurred the singular circumstance to which I have alluded. It was feared by the powerful

enemies of the General that he might make a public protest on the scaffold against the iniquity of his sentence, and, to prevent this, a subaltern was sent to gag his mouth before he was led forth to the place of execution. To this indignity he was persuaded by his confessor to yield; when, looking into the face of the official, he recognized to his horror the very man whose young bride he had insulted in his wanton youth so many years before, and he remembered the ominous words which had accompanied his expulsion from his abode!

But this was not all. Conveyed to the place of execution in a mud-cart, he descended without assistance, mounted the scaffold with firm step, and, half suffocated by the insulting gag,* laid his head upon the block. Two headsmen were present, the younger of whom was to officiate. It was, however, but a "prattling hand" that swayed the axe, and the ill-directed blow only inflicted a wound on the skull. The elder *bourreau* seized the implement, and, after swinging it aloft, brought it down with such vigour and dexterity on the neck of the victim, that the head rolled at once into the basket beneath.

The older executioner was, once more, the husband of the insulted bride; the younger, who had made this unsuccessfully his first professional essay, was her son; and it was the father of the one, and the grandfather of the other, who had uttered the words which, remembered in the light of their fulfilment, must have borne so awful and ominous a significance!

For further details of the General de Lally, his career in India, and his subsequent fate, reference may be made to the *Fragments Historiques sur l'Inde* of Voltaire (*Œuvres*, édition de Beaumarchais, tom. xxvi., p. 363, édition de Didot, 1828, tom. iii. p. 3410). There is a good life of the General in the *Biographie Universelle*, and a copious notice of the Count, his son, in the *Supplément* to the same important work. WILLIAM BATES.

Birmingham.

ITALIAN WORKS OF ART AT PARIS, IN 1815 (4th S. xv. 342.)—The communication sent by MR. JAMES is most interesting, and in connexion with the subject of the "spolia opima," to which his paper refers, I beg to submit a note upon a ceremony at which Consul Bonaparte did due honour, in Paris, to his guest, perforce, the Apollo Belvedere. My authority is a ("notice") description, in French, of the Antique Statues, &c., exhibited "18 Brumaire, an — (ix.)," a contemporary handbook, printed at "l'imprimerie des Sciences et Arts," at Paris, published by authority, and likely, therefore, to be accurate as to facts. In the preliminary explanation it is stated that the majority of the

statues exhibited were the fruit of conquests by the army of Italy, and were selected, in conformity with the Treaty of Tolentino, at the Capitol and Vatican, by citizens Barthélemy, Berthold, Moitte, Monge, Thouin, and Tinet, Government Commissioners.

Among the master-pieces, which adorned the Musée at this period, was the Apollo commonly known as the Belvedere; and when it was placed, finally, as was fondly supposed, on its pedestal there, a certain amount of ceremony attended the event, as will appear by the following particulars, given in the handbook referred to above:—

"Le 16 brumaire an 9, le premier Consul Bonaparte, accompagné du Consul Lebrun, et du Conseiller d'état Benazeck, a fait l'inauguration de l'Apollon, et à cette occasion il a placé entre la plinthe de la statue et son piédestal, l'inscription suivante, gravée sur une table de bronze qui lui a été présentée par l'administrateur et par le citoyen Vien, au nom des artistes.

"La Statue d'Apollon, qui s'élève sur le piédestal, trouvée à Antium sur la fin du XV^e siècle, placée au Vatican par Jules II., au commencement du XVI^e, conquise l'an V de la République par l'armée d'Italie.

"Sous les ordres du général Bonaparte, a été fixée ici le 21 germinal an VIII, première année de son consulat.

"Au revers est cet autre inscription:

"Bonaparte, I^{er} consul.

"Cambacères, II^e consul.

"Lebrun, III^e consul.

"Lucien Bonaparte, Ministre de l'intérieur."

I think it may fairly be urged that the official and public use of the word "conquise," as applied to the Apollo, on the bronze tablet, militates against and overcomes the argument used by the author, M. Hippolyte * * *, of the pamphlet brought to notice by MR. JAMES, to the effect that "tous ces objets d'art, n'ont point été enlevés de vive force." Surely the Treaty of Tolentino, and kindred conventions, were signed under that very pressure of bayonets of which he indirectly accuses Lord Wellington; and works of art "selected" under such brigand-like conditions, were rightly enough restored to their original owners, when the Allies were in the ascendant. CRESCENT.

Wimbledon.

PUBLISHING THE BANNS OF MARRIAGE (4th S. xii. 347.)—By 4 Geo. IV. c. 76, sec. 13, if the church of any parish be under repair, banns may be proclaimed in a church of any adjoining parish, or in any place within the parish which may be licensed by the bishop for the performance of service during the repair or rebuilding of the church. This Act repealed Lord Hardwicke's Act of 1753, but substantially re-enacted its provisions, and among them one rendering it unnecessary, in support of any marriage, to give proof of the actual dwelling of the parties in the respective parishes wherein the banns were published. Before Lord Hardwicke's Act a marriage would have been good without banns (Sir H. Jenner Wright v. Elwood).

A.

* Voltaire says "On le traîne dans un tombereau de boue, ayant dans la bouche un large baillon, qui, débordant sur les lèvres, et défigurant son visage, formait un spectacle affreux," &c.

If the case in the last century, to which allusion is made, occurred previously to the passing of the Act, 26 Geo. II., c. 33, the marriage would seem to be one in which the validity would not be questionable, though the parties themselves and the clergyman might be liable to a penalty under Acts, 7 & 8 Will. III. c. 35, 9 & 10 Will. III. c. 35, and 10 Ann., c. 19. If indeed it had been questioned after Act, 21 Geo. III. c. 53, it might have been declared valid under that Act, which declared all marriages valid which had been celebrated in any consecrated church or chapel since 26 Geo. II. c. 33. But so much latitude was allowed even later in respect to this matter by Sir J. Nicholl in *Stallwood v. Tredger*, that it does not seem likely that it would have been set aside, on the merits of the case, up to Act 4 Geo. IV. c. 76. This Act finally settled the question. It enacts, sec. 3:—

"That if the church of any parish . . . be demolished, in order to be rebuilt, or be under repair, and on such account be disused for public service, it shall be lawful for the banns to be proclaimed in a church or chapel of any adjoining parish, or chapelry, in which banns are usually proclaimed, or in any place within the limits of the parish, or chapelry, which shall be licensed by the bishop of the diocese for the purpose of divine service during the repair or rebuilding of the church as aforesaid, and when no such place shall be so licensed during such period, as aforesaid, the marriage may be solemnized in the adjoining church, or chapel, where the banns have been proclaimed."

By section 22 it is provided:—

"That if any persons shall knowingly and wilfully intermarry without due publication of banns or licence . . . the marriages of such persons shall be null and void to all intents and purposes whatsoever."

And by section 23 a penalty is added:—

"If any person shall from and after . . . with intent to elude the force of this Act, knowingly and wilfully insert, or cause to be inserted in the register book . . . any false entry of any matter or thing relating to any marriage."

There is a similar penalty in the Registration Act, 3 & 4 Vict. c. 92, s. 8. EN. MARSHALL.
Sandford St. Martin.

TREASURE TROVE (1st S. ii. 166; 2nd S. v. 448; xi. 60.) DIVINING ROD (1st S. viii. 293, 350, 479, 623; ix. 346; x. 18, 155, 449, 467; xi. 19, 93; xii. 226; 2nd S. i. 243.)—The numerous references which have been given on the subject of the divining rod by Mr. BATES and others do not supply the earliest notices of it, and I have, therefore, the pleasure of subjoining very important authorities of an anterior period. But I shall commence with *Treasure Trove*, to the finding of which it has been supposed to be an auxiliary instrument.

"*Treasure-Trove*, as a casual revenue of the Crown, was formerly watched with extreme jealousy. In England, says Blackstone, the punishment of such as concealed from the King the finding of a hidden treasure was formerly no less than death, but now it is only fine and imprisonment. The laws of the Conqueror directed that whoever found property was publicly to announce it

in the neighbouring market-towns. A document occurs upon the Patent Roll of the 17 Edw. II., in which the privilege of examining six Barrows [Collibus] and some other places in Devonshire appears to have been granted to one Robert Beaupel, but the search was to be made in open day, and in the presence of the sheriff of the county."—*Ellis's Letters of Eminent Literary Men* (Camden Society).

It is stated in Rees's *Cyclopædia*, s. v. "Virgula Divina" or "Baculus Divinatorius," a forked branch in form of a Y [or V], cut off a hazel-tree, by means of which people have pretended to discover mines, springs, &c., under ground, that no mention is made of this virgula in any author before the eleventh century; but Henninius, in his *Annotaciones ad Tollei Epistolae*, Amstelredami, 1714, pp. 217-35, traces its origin to the Magi, and finds it not only among the Hebrews, Greeks, and Romans, but the Medes, Scythians, Germans, and Chinese. He adduces several authors who dispute the matter of fact and deny it to be possible. Others, convinced by the great number of experiments alleged in its behalf, look out for the natural causes of them. At the head of these is Des Cartes, and he refers to Vallemont, already cited (1st S. viii. 479), as enumerating not a few learned men who maintain the natural virtue attributed to the divining rod. To these may be added Fludd, *De Philosophia Moysaica*:—"Verum ad exprimendam ingentem illam relationem sympatheticam qua est inter naturam vegetabilem et mineralem principue et cum diligentia observare debemus occultam illam in corylo proprietatem," p. 117. The Cartesians, adds Henninius, adopt the method of detecting homicides by the use of rods. Compare the narrative published under the title of "The Detective in India" in *Chambers's Journal*, for Jan. 26, 1856 (quoted in Maitland's *Essay on False Worship*); and "De Effectu prorsus admirabili Virgulae Divinae, cuius ope Jacobus Eimarius Verna, Delphinus homicidam longe distantem invenit," appended to Vallemont, *La Physique Occulte*.

The principal opponents are Paracelsus *De Philosophia Occulta*, li. 490; Geo. Agricola, *De Re Metallica*, p. 28, but he admits the magical operation of *incantata carmina*, which is ridiculed by Gassendus, li. 167; Athan. Kircher, *Mund. Subterr.*, x. 7, vol. ii. 181; Casp. Schottus, *Mag. Sympath.*, lib. ii. s. 4; Joh. Joach. Becher, *Physica Subterranea*, lib. i. s. 7, &c.

The first notice of its general use among late writers is in the *Testamentum Novum*, lib. i. c. 25, of Basil Valentine, a Benedictine monk of the fifteenth century. See Baring-Gould's *Curious Myths of the Middle Ages*. Menestrier, in his *Traité des Enigmes*, p. 417, sqq., maintains it is condemned in Scripture by the text, "Non relinquet Dominus Virgam peccatorum super sortem iustorum, ut non extendant iusti ad iniquitatem manus suas."—Psal. 124; and Henninius,—

"A Gentibus etiam Judei hanc παρρησιαν mutuati hinc ipse Deus apud Hoseam iv. 12, eos increpat Populus meus lignum suum comedit, ut baculus ejus inducat ipse."

Cfr. Huet's *Demonstratio Evangelica*, p. 123; and his *Quæst. Ainet.*, 195.

"The curious in such matters may consult Gilbert's *Annalen der Physik*, vol. xvii., 1807; also Gehlin's *Journal*, vol. iv., 1807. If only in one single instance water or minerals have been discovered through the indications of the divining rod, we should be justified in saying there is, perhaps, something in it; but it would not be difficult to find at least a score of instances."—*The Student and Intellectual Observer*, Lond., Feb., 1870.

"Mentioning this curious case, which I supposed unique, to a learned brother of our profession, he told me that he had known other instances of the effect of the hazel upon nervous temperaments in persons of both sexes. Possibly it was some such peculiar property in the hazel that made it the wood selected for the old divining rod."—Sir Edw. Bulwer Lytton, *A Strange Story*, ii. 224

According to Henninius, other trees are also used—the ash-tree, birch, a wild pine-tree, fir, pear, cherry, tamarisk, willow. Ovid has *Myrica cirga* (Huet).
BIBLIOTHECAR. CHERHAM.

"SLUMP" (4th S. xii. 328).—Ogilvie's *Imperial Dictionary* gives "*Slums*, n. plur. (Qu. Sino-Gothic, *slama*, to pile up, to heap together)," adding the observation—"The term appears to have usually associated with it the idea of poverty and dirt." To me, however, the primary meaning of the word seems to be "slime, slush, mud." We have the German *schlamm* and the Swedish *slam*, both signifying "slime, mud." German *schlampe* = our English *slammerkin*, or *slut*, "a slatternly woman." A-Saxon *slimig* (= "slimy") appears in Early Eng. as *slummi* (see *Anglen Kinde*, p. 258), signifying "slothful, sluggish." *Sloom* is a mining term for "layers of clay between those of coal." *Slump* is "wet, boggy earth, a slough"; and the verb to *slump* means "to fall into the mud" (see Wedgwood). Many words signifying "slush, sludge, slime," varying very little in form, might be adduced.

JOHN ADDIS.

Rastington, Littlehampton, Sussex.

Though Bailey does not mention the substantive *slum* or *slump*, he inserts the verb *slump*, which he defines as "to slip or fall plump down into any wet or dirty place" (*Dict.*, ed. sixteenth, Lond., 1755). This is a quotation from Ray's *Collection of English Words*, who (p. 65, Lond., 1691, under "North Country Words," gives exactly this definition. He repeats it (p. 114) under "South and East Country Words," and adds, "it seems to be per onomatopœiam from the sound." Worcester derives *slum* thus (*Dict.*, 4to., Lond. and Boston, n. d.)—"Perhaps from Scot., *slump*, a marsh, a swamp. . . Scot. and local Engl. common, U.S.," and refers to a notice of the word

in "N. & Q.," vol. iii. p. 221 (cor. 1st S. vol. iii. pp. 224, 284, and compare vol. vi. p. 111), where there are suggestions as to its being contracted from "*asylum*," or "*settlement*," and as to its not being understood in America. Besides the verb "*slump*," Worcester also inserts the noun "*slump*," as, "Ger. *schlamm*, *slime*, mire, mud; Scot., *slump*, a swamp, a marsh.

Wedgwood, in the second edition of his *Dictionary*, has a full notice of *slump*, v., but does not insert *slum*.
ED. MARSHALL.

Sandford, St. Martin.

CHANGES OF OPINION IN AUTHORS (4th S. xii. 324).—CLARRY's suggestion that a correspondence on the above subject might be as interesting as that on "*Parallel Passages*" is well worthy of consideration; although the specimen he presents is by no means an apt one, as the whole discussion of the aphorism referred to, i. e. "*knowledge is power*," is conceived throughout in a fine dramatic spirit, and put in the mouths of various characters created by Lord Lytton, not one of whom, we may well imagine, is intended to express the noble author's peculiar opinions on the subject. In the quotation from *Kenelm Chillingly*, the gentleman who "*licked Butt*" by dint of a scientific training, in spite of his opponent's superior weight, adduces that fact in support of his argument that "*knowledge is power*," whilst in the quotation from *My Novel* it is Dr. Riccabocca who protests against the dogmatic use of this aphorism, alleging that, contrary to the popular opinion, it is not sanctioned by the authority of Lord Bacon, and clearly hinting that his lordship knew better than to make such an unqualified assertion. The adoption of a process of criticism similar to CLARRY's would be the death-blow of all dramatic talent, making Byron responsible for all the blasphemous speeches he puts into the mouth of Cain, and the gentle Shakspeare the harbourer of such thoughts as those to which Iago gives utterance, and those in which Falstaff delights in the moments of his most licentious revelry. By all means, if we are to have authors' changes of opinion recorded, let the recorders be particularly careful to ascertain whether the quotation they select embodies the actual *bond fide* opinions of the author, or whether it be written satirically or in earnest, or, lastly, whether it may not be entirely dramatic in conception, the utterance of some imaginary character. With regard to the second quotation from *Kenelm Chillingly*, in which that hero is described as walking homeward under the shade of his "*old hereditary trees*," I think it most probable that the phrase "*old hereditary trees*" was never intended as a quotation from Gibbon's note:—

"A neighbouring wood born with himself he sees,
And loved his old contemporary trees."

As, although the hereditary trees may have been

planted on the birthday of the present owner, and consequently are "born" and have grown contemporary with himself, yet the two words, *hereditary* and *contemporary* trees, certainly are qualified to convey quite distinct impressions.

WILLIAM THOMAS.

KILMAURS (4th S. xii. 365.)—The charter of erection of this burgh is dated 2nd June, 1527; and that of infestment, granted by Cuthbert, Earl of Glencarn,* and his son, Lord Kilmaurs, is 15th November of the same year. The names of thirty-eight of the forty feuars are inserted in the latter, and of these, one is that of a woman, and another, "Robertus cunynghame de alcat"—the earliest mention I find of the second of that family. To the conditions quoted by XXX. have to be added, "that no burghers possess more than two tenements, or reside beyond the limits of the burgh." The reddendo is eighty merks yearly, two by each feuar, with duplications. I may mention that I have in the press, to be ready in a week or two, a print of the whole series of the burgh charters of Kilmaurs, with seals, &c. "Sharp as a Kilmaurs' whistle" should be "gleg as," &c. W. F. (2).

GUERNSEY LILIES (4th S. xii. 325.)—They were known and appreciated in England as early as 1659; and a book was published about them by Dr. James Douglas in 1725, in which the various traditions concerning their introduction were narrated and discussed. Some of these are reproduced in the *Country*, for Oct. 1, 1873.

JAMES BRITTEN.

AN INQUIRY INTO THE MEANING OF DEMONIACKS IN THE N. T. (4th S. xii. 345.)—*Vide* "N. & Q.," 3rd S. vii. 116, where it is said that the author was Dr. Ashley Sykes, and that the letters T. P. A., &c., signify "The Precentor And Prebendary Of Alton Borealis In The Church [? Cathedral] Of Salisbury." F. N.

The author of the tract in question was Arthur Ashley Sykes, who graduated at Corpus Christi College, Cambridge, B.A. 1704, M.A. 1708, D.D. 1726. See Nichols's *Literary Anecdotes*, vol. vi., p. 251. E. V.

"PASTORAL ANNALS" (4th S. xii. 328), if I don't mistake, was the title of a small volume published by the late Rev. Spenser Knox, Rector of Maghera, Diocese of Derry. S. T. P.

CASPAR HAUSER (4th S. xii. 325.)—There is a notice of him, Hauser not Hanser, in the *Popular Encyclopædia*, in which it is stated that, when found, he held in his hand a letter, addressed to the captain of one of the cavalry companies of

Nuremberg, dated "Bavarian frontiers; place, nameless"—

"Its purport was that the bearer had been left with the writer, who was a poor labourer, in October, 1812, and who, not knowing his parents, had brought him up in his house, without allowing him to stir out of it. A note accompanying the letter contained these words: 'His father was one of the light cavalry, send him, when he is seventeen years old, to Nuremberg, for his father was stationed there. He was born April 30, 1812. I am a poor girl, and cannot support him; his father is dead.' A pen being put into his hands, he wrote in plain letters *Caspar Hauser*. He appeared to be hungry and thirsty, but manifested great aversion to eating or drinking anything that was offered to him except bread and water."

F. A. EDWARDS.

RUSSELL OF STRENSHAM, WORCESTER (4th S. viii. ix. *passim*; x. 129, 190, 279.)—Sir William Russell, of Strensham, Bart., had seven sons, viz., Thomas, Francis, William, John, Edmund, Robert, and Henry.

The eldest son, Thomas (called by Nash Sir Thomas), married Mary, daughter of John, first Viscount Scudamore, and, dying without issue in his father's lifetime, was buried at St. Peter's, Paul's Wharf, London, on the 1st of March, 1667-8. His widow married, secondly, William, son of Sir Ralph Dutton, of Sherborne, co. Gloucester, and died s. p. in 1674.* Francis succeeded his father in the title and estates, and died without male issue in 1705, aged sixty-eight.

John was (with his brother Francis) admitted a student of the Inner Temple in 1657; and Robert and Henry were admitted students of the same Hon. Society in 1660.

Edmund married at Wolverley, co. Worcester, on the 4th of August, 1659, Mary, daughter of John Attwood, of Wolverley Court, Esq.†

William is said to have been the William Russell, Alderman of London, who was knighted in 1679, and died leaving male issue; and Thomas is also stated to have left a son or sons, from whom the American Russells are descended. But it is perfectly clear that none of Sir William's sons left male issue, or the title would not have remained unclaimed after the death of Sir Francis, the second baronet, nor would the estates (I should think) have devolved upon Sir Francis's daughter. The earliest known ancestor of the American Russells was Richard Russell, who was living at Charlton in 1659, and who sealed his will, dated 1674, with the arms of Russell of Little Malvern. This Richard had a sister Elizabeth Corbett, of Bristol, living in 1674, and a sister-in-law, Mrs. Mary Newall, widow, who had two sons, John and Joseph Newall. He also mentions in his will his "sister, Mrs. Mary Russell, widow."

* Robinson's *Mansions of Herefordshire*, p. 403 (Ped. of Scudamore); and Rudder's *Gloucestershire*, p. 651.

† Parish Registers of Wolverley. Mary, daughter of John and Mary Attwood, was baptized at the same church on the 16th of May, 1642.

* Cuthbert and his son were both dead thirty years before 1577, yet this is the date given in several printed accounts of the burgh as that of its foundation.

In 1820 James Russell, of Clifton, co. Gloucester, the son of James Russell, of Charlestown, and a descendant of the above-mentioned Richard, obtained a grant of arms founded upon those of the Little Malvern family, with which, as is recited in the grant, his ancestor, Richard, sealed his will.

I have no knowledge of the Russells of Stubbers, but the arms attributed to them by Burke are as those of the Strensham family differenced by an escallop on the chevron. These arms are engraved in the margin of Warburton's "Mapp of Middlesex, Essex, and Herts," as appertaining to "Russell, Esq.," of Essex.

The same coat occurs, impaled by Corbett, in Leebotwood Church, Salop, on the monument of Anne, wife of Robert Corbett, Esq., of Longnor, and daughter of Thomas Russell, Esq., of Lydley Hayes, who died in 1791, æt. sixty.

The Russells of Chelmick, from whom Sir John Pakington is descended, are presumed to have been a branch of this Lydley Hayes family, but the arms borne by William Russell, Esq., of Powick, father of Sir John, are those of the Russells of Dyrham, co. Gloucester, viz., Argent, on a chief gules three bejants.

H. S. G.

THE LETTER "H" (4th S. xii. 349).—I believe all words in English in which the initial *h* is mute are derived from the French. The mere statement of this rule seems a sufficient answer to the suggestion that *artichoke* (French *artichaut*) should be pronounced *hartichoke*. If in French words you drop the *h* in pronunciation, which is used in spelling, *à fortiori* you do not introduce in pronunciation an *h* which is not used in spelling. With regard to *asparagus*, the frequenters of Covent Garden (who should be an authority on vegetables) drop the first syllable altogether, and confine themselves to *grass*.

C. S.

WINCHESTER ROLLS (4th S. xii. 347).—I find in my possession three written rolls of Winchester College, like that Mr. Nichols mentions, dated respectively 1792, 1794, and 1796, and several printed ones, dated from 1825 to 1835. At both periods members of my family were scholars of Winchester, and I fancy these rolls were obtained by every member of the college once a year, or once in two years, and perhaps are so still.

EDWARD ROWDON.

Whitehall Gardens, S.W.

I have copied, for presentation to the library of my old school, as complete a series of rolls as I could obtain. They commence with one containing the name of Otway the poet. Some which I have seen were beautifully written with enrichments in gold. In later times they were printed and sold, but within the last quarter of a century have been replaced by little books. No series of rolls was ever kept by authority.

MACKENZIE E. C. WALCOTT.

"BLEETH" (4th S. xii. 367) is in use in Scotland under the form "blate," signifying timid, shy. I have often heard it said to a boy or girl, "Hech me, y're no blate," meaning, you are forward or impertinent.

R. W. M.

Glasgow.

Dr. Jamieson devotes above half a column of his Dictionary to the consideration of this word.

W. H. PATTERSON.

Belfast.

In common Scots we have *bléð* in the form *blate* (shy); and the iron peg on which our *peerie*, or top, spins is still called the *dock*.

W. F. (2).

SPECIAL FORMS OF PRAYER (4th S. xii. 368).—The Thanksgiving Prayer for the birth of Charles II. may be worth transcribing. My copy is printed in black-letter on a folio sheet 13 in. by 8½, and is headed by an emblematic woodcut of a fleur-de-lis crowned, flanked by a rose and a thistle also crowned, and these again are flanked by the lion and unicorn:—

"A Thanksgiving for the safe deliuvry of the Queene, and happy birth of the yong Prince.

"O most mercifull God and gracious Father, thou hast given us the joy of our hearts, the contentment of our soules for this life, in blessing our deare and dread Sovereigne, and his vertuous Royall Queene, with a hopefull Sonne, and us with a Prince, in thy just time and his, to rule over us. Wee give thy glorious Name most humble and hearty thanks for this: Lord make us so thankfull, so obedient to thee for this great mercie, that thy goodnesse may delight to increase it to us. Increase it good Lord to more children: the prop one of another against single hope. Increase it to more Sons: the great strengthening of his Majesty and his Throne. Increase it in the life and welfare of this Prince already giuen. Increase it in the joy of the Royall Parents, and all true hearted Subjects. Increase it with his Christian and most happy education, both in faith and goodnes: That this kingdome and people may be happy: First in the long life and prosperity of our most gracious Souereigne and his Royall Consort: And when fulnesse of dayes must gather him, Lord double his graces (if it be possible) and make them apparent in this his Heire, and his Heires after him for all generations to come, euen for Jesus Christ his sake our Lord and onely Sauour. Amen.

"Imprinted at London by Robert Barker, Printer to the King's most Excellent Majestie. 1630."

J. CHARLES COX.

Hazelwood, Belper.

WELSH LANGUAGE (4th S. xii. 368).—I think R. S. can hardly be correct in his orthography in inquiring about the etymology of the Celtic word "ystwik," seeing that the letter *k* does not exist in the Welsh alphabet. The word he alludes to, I presume, is "ystwyll," the latter syllable being pronounced by the Welsh like "twilth," and obviously the origin of the English word "twelfth," which is the meaning of the Welsh word, the syllable "ys" being merely a common Welsh prefix. I suppose I need not inform R. S. that the word *epiphany* is Anglicized Greek, expressive of the

shining of the star in the East, which appeared on the twelfth day after the Nativity, that day being kept by all the western churches on the 6th of January. The Welsh accordingly call it "ystwyll," or the twelfth day. The term *epiphany* is not adopted by all Christian nations. The French, for instance, have another term, viz., "Le jour des rois," alluding to the kings who brought offerings to the Infant Saviour. The Germans have adopted the Greek *idea*, but, according to their usual practice, have expressed it in their own vernacular "Die Erscheinung."

M. H. R.

I believe *yaticyll* (not *ystwyll*, as it is printed in the query) is simply *étiole*, O. Fr. *estole*, Lat. *stella*. If so, the application to the Epiphany is obvious. *Cyl-gorian*, the Ember Days, is, of course, really a Welsh word, and means Union of Choirs; I suppose, in reference to the united prayers of choirs (or congregations) for those about to be ordained.

C. S. JERRAM.

Windlesham, Surrey.

SIR THOMAS (EDWARD?) PULLISON OR PULESDON (4th S. xii. 368.)—There is a woodcut of his arms in Stow's *London*, edit. 1633, p. 590.

JOHN PIKE.

The following extract is from the *Visitation of London*, 1668, published by the Harleian Society, London, 1869:—

"S^r Thomas Pullison, Knight, Sheriff, and after Mayor of London. [Arms. Per pale argent and sable, three lions rampant counterchanged. Crest: Out of a ducal coronet gules a demi-peacock, wings expanded or.]"

J. E. LATTON PICKERING.

Inner Temple Library.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT (4th S. xii. 321, 349, 371, 389.)—Where "election" is spoken of by old writers do they mean anything more than the ceremony used at the coronation of some English kings in Westminster Abbey, when the Archbishop of Canterbury has asked the assembled people from each of the four corners of the dais, on which the throne was placed, whether they consented that the person present should be their king? The reply has always been "God save the king," "Long live the king." Whether the "candidate" would have gone home uncrowned, if the "electors" had said "no" instead of "yes," is a question for historical guessers; but it is clear that in these cases the "electors" were "the people," fortuitously represented by the multitude present, not the Parliament.

J. H. B.

WHIFFLER (4th S. xii. 284, 354, 397.) MR. WEDGWOOD appears to have established his case as to the origin and meaning of this word. It seems to have been used with a certain latitude which may not be acceptable to philological doctrinaires. For example, see a pretty well-known broadside,

British Museum collection of satirical prints, No. 1072, called "The Solemn Mock Procession of the Pope, Cardinals, Jesuits," &c. 1679. This comprises an engraving of a procession, which was contrived in condemnation of the Popish Plot, and comprised an effigy of Sir Edmund Berry Godfrey, with, to boot, figures of the Devil and the Pope. Such a procession was really performed Nov. 17, 1679, and on that day of several successive years. The engraving is accompanied by a letter-press description of the several groups of the procession. A sentence thus describes the corresponding parts of the print:—"1. Marched six Whifflers to clear the way, in Pioneers' Caps and Red Waistcoats." The group thus referred to consists of men bearing lighted torches. The time represented is 5 o'clock p.m., which, in London on Nov. 17, is after dark. No. 1085, in the same collection of satires, bears a title similar to that of No. 1072; it is dated a year later, and the description of the first group is: "1. Was a Leader on Horseback; after him march Whifflers, clad like Pioneers, to clear the way." The men of the group in question carry torches. No. 1084, Nov. 17, 1680, is the same effect, as to the design; the description styles the torch-bearers "pioneers."

O.

PENANCE IN THE CHURCH OF ENGLAND (4th S. xii. 169, 213, 298.)—Amongst the Wolley MSS. in the British Museum is preserved the commonplace-book of Henry Wigwell, of Middleton, Gent. The entries, which are of a most diverse character, are of the time of Elizabeth, James I., and Charles I. One of the most singular relates to penance in the Church of England, and appears from the context to be about the year 1611. It is as follows:—

"A Declaration to be made by Richard Hall and Francis his wyfe of Wikesworth.

"The saide Richard and his wyfe shall repaire to the Church of Workworth upon the first Sunday in Lent nexte att the beginnunge or endinge of morninge prayers and then and their before the minister, churchwardens, and some of the honest neighbours, shall saye after the minister as followeth—Whereas wee good people forgettinge and neglectinge oure dewties to almighty God have committed the filthy and detestable sinne of fornicacion togeather before wee were married to the danger of oure owne soules and the evill example of others, wee are hartely sorrye for the same and doe repent us from the bottom of our hartes prayinge almighty God to forgive us both this and all other offences and sinnes and to ayd us with his Holy Speritt that . . . the lyke offence againe and for this end . . ." [The last few lines of the MS. are torn and illegible.]

J. CHARLES COX.

Hazelwood, Belper.

INSPIRATION OF THE HEATHEN WRITERS (4th S. xii. 151, 236, 316.)—In reply to MR. TEW, asking for references to similar passages in the Fathers of the first and second centuries, I give another quotation from the first *Apology* of Justin Martyr, preceding those extracts which MR. TEW gives.

Apology i., 44, 60, *Dial. c. Trypho*, 69, and which passage affirms more decidedly in the beginning that the poets were indebted to the demons for their inspiration; and the other and subsequent passages of Justin are repetitions and confirmations to the same effect.

Clark's Ante Nicene Christian Library, the *First Apology of Justin*, chap. xxiii.:—

"Before He (Christ) became a man among men, some, influenced by the demons before mentioned, related beforehand, through the instrumentality of the poets, those circumstances as having really happened, which, having fictitiously devised, they narrated," &c.

To which is appended the note:—

"The Benedictine editors, Maranus, Otto, and Trollope, here note that Justin in this chapter promises to make good the position, that before his incarnation, the demons, having some knowledge of what he would accomplish, enabled the heathen poets and priests to anticipate, though in a distorted form, the facts of the incarnation, and this he establishes in chap. liv. *et seq.*"

I am quite willing to do my best from time to time in supplying Mr. Taw with references to identity in the arguments of the Fathers, but he must excuse me from the labour and time employed in making an index or analysis or concordance of the Fathers in the first, second, or third centuries, to whom I limited my observations.

I have read, or do read, these Fathers to find corroboration of the history and text of the New Testament; I think it must be confessed they are rather disappointing, and do not afford us the information we have in the Gospels or Scripture relating to the lives and incidents of persons there mentioned.

At present, without descending to particulars, do not all these Fathers deal in the same generalities? Besides demonology, there are two other principal topics with them, preceding prophecies or types, and attacks on the ancient mythology, and in their treatment of either is there much variation? Independent of the fact of the resurrection, they are very fond of supporting it from abstract argument, and the reasons they give for it are almost always the same.

Gibbon, in his fifteenth chapter, seems to reflect on the sameness of the arguments produced by the Fathers; he talks of their frequent employment of the eloquence of Cicero and wit of Lucian against the heathen mythology, and "their favourite argument of prophecy, &c., which may be seen at the end of the fifteenth chapter, beginning, "It is at least doubtful."

With regard to demonology, Peter has a theory in the *Clementine Homilies*, which I also think I have seen in other of the Fathers, that the demons enter men in order to share in their enjoyments, whether eating or drinking or the other lusts of the flesh; and Peter says, in consequence, to Clement "that there is, therefore, no better preservative against demons than to starve them out; give them

no satisfaction in those indulgences, and they will leave you."—*Homily*, chap. x. It has been pointed out that Paul says the same, in the sense of demoniacal possession, speaking of Satan, and particularly in personifying Sin in regard to himself. (*Romans* vii., all the chapter, or 5 to 25.) And for Satan in the same sense reference may be made to the Concordance, 1 & 2 *Cor.*, 1 & 2 *Thess.*, and 1 *Tim.*

Peter, in the *Clementines*, ascribes to the demons useful discoveries and fine arts (*Homily* viii., chap. xiv.); it was natural for them, therefore, that besides indulging in the grosser desires of the flesh, they should take pleasure in the mental appetites of mankind, and give to us the creations of genius in a Homer, Hesiod, Dante, and Milton on subjects which devils ought to know the most about. Mr. Taw tells us that the catechumens were obliged to submit to an exorcism of twenty days before they were admitted to baptism, and we are informed in the *Clementine Homilies* that fasting was required by Peter before baptism. No doubt this was in accordance with the theory of Peter, that the best exorcism of the demon or demons within us was to starve them out. *Homily* iii., ch. lxxxii., "Peter having thus spoken, afterwards said, 'Whoever of you wish to be baptized, begin from to-morrow to fast, and have hands laid upon you day by day.'" Perhaps this was exorcism. "After three days he began to baptize" (*Homily* xi., 25). And in *Homily* xiii., chaps. xi., xii., it is stated that three days' fasting without eating anything are absolutely necessary to baptism, and cannot, on any account, be dispensed with.

Philosophy, as well as poetry, and all the science and literature of the ancients, are included by the Fathers under the anathema of demoniacal possession. And this is the summing up of Clement the Roman in the *Clementine Homilies*, *Homily* iv., 12:—"Therefore I say that the whole learning of the Greeks is a most dreadful fabrication of a wicked demon."

W. J. BIRCH.

Oxford and Cambridge Club.

GILLES DE LAVAL, SEIGNEUR DE RETZ (4th S. xii. 319, 356.)—In the *Histoire de la Bretagne*, par Dom Lobisieux, will be found an account of this monster of iniquity; the Marquis de Sede (*arcades ambo*) mentions him at vol. i., p. 223, of *Justine*, edition of 1791. In the *Biographie Universelle* (Michaud) is a short but concise notice from the pen of M. H. Audiffret; finally M. Paul Lacroix has devoted several pages to the Maréchal de Retz, in his *Curiosités de l'Histoire de la France*, par P. L. Jacob, Paris, 1858, reprinted at Brussels, under the title of *Crimes Étranges, Le Maréchal de Retz*, par Paul Lacroix, &c. H. S. A.

THE EARLIEST MENTION OF SHAKESPEARE (4th S. xi. 378, 491; xii. 179, 357.)—Did the commendatory verses in which Shakespeare is men-

tioned appear in the full edition of *Willobie his Avisea*? If so, I have been misled by Haslewood's article in the *British Bibliographer*, v. 4, p. 241, who, following Ritson, refers them to the 1596 edition, but quotes from that of 1605.

C. ELLIOT BROWNE.

BEDFORD HOUSE: THE COLUMN IN COVENT GARDEN (4th S. xi. 255; xii. 213, 316.)—The obelisk, stocks, and part of the little piazza that were burnt, appear in a print engraved by T. Bowler, and published in 1760 by Taylor and Bennet. In *London and its Environs Described* (R. & J. Dodsley, 1761) the following account is given:—"In the middle (Covent Garden Market) is a handsome column supporting four sun dials." The following extract is from a small pamphlet of eighteen pages, issued about twenty-five years ago, entitled *Odde and Ends about Covent Garden*:—

"Column formerly standing in the centre of Covent Garden Market.—This column was of the Corinthian order, and fluted. It stood on a pedestal, which was raised upon six steps of black marble. The capital was very much enriched; it supported a square stone, three sides of which served as sun dials. Upon this stone stood a globe supported by four scrolls. Removed in June 1790."

E. H. COLEMAN.

SINOLOGUE (4th S. xii. 267, 312, 379.)—I was not thinking of the French. No doubt "logue" is the French ending, as "log" is the German. What I said was that it was not English. If the writer meant it as a French word, he should have put inverted commas, or italics, neither of which he did.

LYTTELTON.

SIR JOHN MASON (4th S. vii. 365, 420, 495; viii. 33; xii. 335.)—I regret to be unable to give Mr. FYNMORE any information as to the way in which the Wm. Finmore, whom he mentions, was connected with the family of Sir John Mason. I had imagined, at one time, that Sir John was the progenitor of the family of the poet Mason; but having since found that he died without issue, I have not thought it worth while to prolong my investigations, as there seemed no likelihood of my being able to trace any connexion between the family of the poet and that of Sir John. Should Mr. FYNMORE feel sufficiently interested in the subject to lead him to pursue it further, I shall be happy, on learning his address, to forward him such notes as I have relative to Sir John's family, or to assist him in any other way within my power.

P. M.

"FATHERLAND" (4th S. ix. 312; xii. 334.)—There is just one word to be said about *Fatherland*, which is, that as the Americans use it it has a quite different signification from the German sense, borrowed by Isaac D'Israeli from the Dutch. The New Englander speaks of old England as his *Father-*

land, not his native land, but the native land of his fathers.

The German war-songs of modern origin (see Prof. Blackie's little book on the subject) show that the use of this word is found agreeable to the German mind. But as nobody ever talked yet of *Father earth*, I cannot say that it is a "neologism" that, spite of Byron and Southey, I should much care to use. *Mother country*, rooted in cosmopolitan *Mother earth*, seems to me the fitter and the dearer appellation. By the way, "neologism" means introducing new words and new doctrines; it is a pity we cannot confine it to the latter sense and have done with ambiguity. C. A. W.

Mayfair, W.

Vaderlandt, as a characteristic Dutch phrase, must have been well known in England before D'Israeli's time. In Puckle's *England's Path to Wealth and Honour*, 1700, the Dutch interlocutor is made to say,—

"An honest man is a citizen of the world. Gain equalizeth all places to me. And when you settle a fishery upon better terms than ours I will bid adieu to 'Vaderlandt, and remove to London."

Is not this an early instance of the use of the phrase "citizen of the world"?

C. ELLIOT BROWNE.

"HAD I NOT FOUND," &c. (4th S. xii. 309, 357.)—I should like to know what grounds my friend Dr. ROGERS has for changing the title of this poem from "Inconstancy Reproved" to that of "The Forsaken Mistress." It has been known under the former title since 1659, or just twenty-one years after Sir Robert Ayton's death. It is true that Allan Cunningham spoke of it as "His (Ayton's) song to a forsaken mistress." But then, as we all know now, Allan was no authority. It is a pity to disturb the landmarks of literature, and it is little less than sacrilege to take away from a beautiful poem the name which it has borne for upwards of 200 years. I do not know how on earth Dr. ROGERS could have done it. I have not seen his London edition of 1871. Perhaps he has explained the reason why therein.

JAMES HOGG.

Stirling

EARLDOM OF HEREFORD (4th S. xii. 67, 135, 177.)—I forgot Roger Fitzosbern until an accident recalled him to my mind. My only authority for Roger's death in 1099 is a slip of paper in the handwriting of my father some seventy years ago. I accepted the figures without hesitation, knowing his general accuracy, and being ignorant of the fact that there was any uncertainty respecting the date. The Bishop of Down died in 1848. I found the scrap acting as book-marker in an old folio in the dilapidated condition in which it now appears.

FRED. MANT.

Egham Vicarage.

NOBILITY GRANTED FOR SO MANY YEARS (4th S. xii. 263, 354.)—I am anxious to offer my best

thanks to NEPHRITE for his lucid explanation of what nobility was in Germany. Such a note is truly valuable. It did not strike me when I wrote that Nasini, although a foreigner, for he was of Sienna, might have proved that he belonged to the old Italian nobility.

RALPH N. JAMES.

Ashford, Kent.

"SIX-AND-THIRTIES" (4th S. xii. 328, 375).—U. O.—N is mistaken in referring the coin called a "Six-and-Thirty" to the Bank of England tokens. The "Six-and-Thirty" is the piece of thirty-six grotes issued by the Hanse town of Bremen. It is, or rather was, in common circulation in North Germany. The value was about eighteenpence, and it got its name of "Six-and-Thirty" from having the figures 36 in very large characters on the reverse. In some instances the figures are so large as to fill nearly the whole area of the coin.

NUMMUS.

A short time since some queries were answered as to boxes of weights and scales for foreign money current in England in George III.'s reign. Some of the weights are marked 36⁴, and will probably be what is meant.

P. F.

These were gold Portuguese coins. They were in circulation and current in England in the early part of the present century. Weights for them and a double piece current at 3*l.* 12*s.* have often been brought to me, weighing very close upon 4*oz.* and 1*oz.* avoirdupois.

SAMUEL SHAW.

Andover.

Miscellaneous.

NOTES ON BOOKS, ETC.

An Essay on the History of the English Government and Constitution, from the Reign of Henry VII. to the Present Time. By John, Earl Russell. New Edition. (Longmans & Co.)

"NEW EDITION" is a phrase which, we hope, will figure on countless issues of this excellent work. Earl Russell's book shows how much of the first importance may be said in few words. While a discussion is going on in "N. & Q." touching the power of Parliaments, the following passage, concerning one of the elements of English freedom in the time of the Tudors, which have been since developed in our matchless constitution, will be read with double interest—"In the first place, the sovereignty of England did not reside in the King solely. All matters of State importance were made subjects of deliberation in the King's high court of Parliament, which was called together expressly for that purpose. In case of War, it was the business of that assembly to consider of means for carrying it on; if the succession was disputed, or a regency required, an appeal was made to their judgment; and all laws intending to be permanently binding on the people received the sanction of their authority. Nor did the princes of the House of Tudor attempt by any means to diminish or undervalue the importance of Parliament. The crown of Henry the Seventh rested on a Parliamentary Act. Henry the Eighth repeatedly employed the name and acknowledged the power of Parliament to change the succession. In the reign of Elizabeth, the offence of saying that the

Queen, by the authority of Parliament, had not power to dispose of the succession to the Crown was made high treason during her life, and a misdemeanour, with forfeiture of goods and chattels after her decease. Thus, however arbitrary the acts of these sovereigns, nothing was taken from the reverence due to the Parliament, the great council of the King, the grand inquest of the nation, and the highest court in the kingdom. The power given to Henry the Eighth to issue proclamations equal in validity to laws was, indeed, a direct blow to Parliamentary government. But the act was in force only eight years, and contained a proviso, that these proclamations should not be contrary to the established laws of the realm. During the reigns of Mary and Elizabeth, the Parliament, however subservient, was yet a principal instrument in carrying on the government. Hence arose a necessity, not, indeed, that a king of England should relinquish all hope of exercising tyrannical power, but that if successful he must have his 'Lords and Commons' accomplices in his tyranny. If these bodies, therefore, should ever desire practically that share in the State which the laws virtually allowed them, or, if they should refuse their support to the measures of the Crown, the King must either submit to their claim, or, by discontinuing Parliaments, give fair warning to the people that the form of government was changed."

1. *The Bucolics or Eclogues of Virgil.* With Notes based on those in Conington's Edition, a Life of Virgil, and an Article on Ancient Musical Instruments. With Illustrations from Rich's *Antiquities*. Translated into Heroic Verse by R. M. Millington, M.A.—2. *The Fourth Georgic of Virgil.* Translated . . . by R. M. Millington, M.A.—3. *The Satires of Horace.* In Rhythmic Prose, for the Student. By R. M. Millington, M.A. (Longmans & Co.)

MR. MILLINGTON requires no introduction to the public. He is as highly appreciated as he is well known. These translations of classical works are increased in value by the illustrations and notes, which make the reader familiar with the life and its ways of the far back period; and should create in him a desire to know more fully the record of the historians and the poets of the classical period. We warmly commend these charming volumes to learned and unlearned readers.

The English Gipsies and their Language. By C. G. Leland. (Trübner & Co.)

HERE is a book in which there is as much amusement as curious learning, and which is as of great interest to the philologist as to the "general reader." All that Mr. Leland tells of the customs and peculiarities of the Gipsies was gathered by him from the Gipsies themselves, of whom he speaks in terms almost of affection. So complete a book on the ancient people has not hitherto appeared; it is thoroughly original; and we recommend it for its stories and fables as well as for its philological illustrations. Mr. Leland finds nearly all Gipsy words to have been originally Hindustani, even those which seem to be taken by the Gipsies from modern languages.

Centrifugal Force and Gravitation. A Lecture. By John Harris. (Trübner & Co.)

THE title of this work must be fresh in the remembrance of our readers; it is, therefore, only necessary to say that Supplement B must be now added to that marked A.

EARLY ENGLISH TEXT SOCIETY—THE DUKE OF MARCHMONT'S COMMEMORATION FUND.—With the last day of 1873, the Early English Text Society will close the tenth year of its existence. The Society has made possible a knowledge of the history of the English language, and has made accessible the most valuable

documents of that history. The change that the Society's ten-years' life has wrought in the scientific study of English, is acknowledged by the scholars of the Continent and the United States, but has not yet met with due recognition in England, where the Society is insufficiently supported. It has liabilities that it cannot discharge. The Duke of Manchester has, therefore, come forward to head a *Commemoration Fund* in help of the Society, and has proposed that 200*l.* should be raised by twenty donations of 10*l.* each, and that any number of smaller donations should be received. The Dukes of Manchester and Devonshire, the Marquis of Ripon, Mr. Richard Johnson of Langton Oaks, near Manchester, and a London "Friend," have already contributed 10*l.* each. Others have given smaller sums, and the Commemoration Fund is thus well started. All money should be paid either to the Honorary Secretary, George Joachim, Esq. St. Andrew House, Change Alley, London, E.C., or to the Early English Text Society's account with the Union Bank, Prince's Street, London, E.C., or to Fredk. J. Furnivall, 3, St. George's Square, Primrose Hill, London, N.W.

THE demolition of another City church is threatened. St. Benet, Paul's Wharf, whose small dome contrasts from the river so picturesquely with that of St. Paul's Cathedral. The church, which was rebuilt in 1833 from Wren's designs, in place of one dedicated to St. Benedict, contains many marble tablets commemorative of persons of consideration in their time, one being erected to John Charles Brooke, Somerset Herald, Secretary to the Earl Marshall of England, and F.S.A., who was killed, with several other persons, during a panic at the old Haymarket Theatre on the 3rd Feb., 1794. Here also was buried Inigo Jones.

A MEMORIAL fountain has been lately erected, at the expense of Lady Burdett Coutts, in Edinburgh, at George IV. Bridge, near the entrance of Old Greyfriars Churchyard, to commemorate the fidelity of "Greyfriars Bobby." The fountain, of Peterhead granite, stands 7 ft. high, and is surmounted by a figure of Bobby in bronze. The pedestal bears the following inscription:—"A tribute to the affectionate fidelity of Greyfriars Bobby. In 1855, this faithful dog followed the remains of his master to Greyfriars Churchyard, and lingered near the spot until his death in 1872."

MR. ELLIS RIGHT, referring to 1st S. xii. 299, writes:—"In the 'Notes on Books,' on Haydn's *Dictionary of Dates*, it is remarked:—'*tram* was the northern local name for a peculiar waggon, and *tramway* for the road in which it ran, long before many of Benjamin Outram's lines of necessity were born.' Mr. Right asks whether the word "*tram*" is not derived from the Latin "*trames*," a cross path, or, as Virgil has it, a way, or path.

"Et facit vos tramite sistam"—*Æneid*, vi. 678.

MILTON W. G. (York) writes:—"The anniversary of Milton's death (8th Nov.) has just occurred. In an old edition of Littleton's *Latin Dictionary* is recorded thus:—'674. In Milton humanissima Parricidii defensor grauiumque adultæ pures.'" W. G.

THE Manchester Literary Club have just issued the first Report of the Glossary Committee, drawn up by Mr. J. H. Noddy, on the dialect and archaisms of Lancashire.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose.

CHERRY'S HISTORY OF THE OTTOMAN TURK.

Wanted by Mr. A. M. Barnes, Worcester College, Oxford.

PERSIAN ILLUMINATED MANUSCRIPTS.

PERSIAN DRAWINGS.

Wanted by John Piggot, Jun., The Elms, Ulling, Maldon, Essex.

BREVARIUM MORATICUM. Benedictine and Cistercian. 17th cent., or earlier preferred.

Wanted by Rev. J. T. Fowler, Hatfield Hall, Durham.

NOTICES TO CORRESPONDENTS.

The Christmas Number of "N. & Q." will be published on Saturday, 13th December. Contributions intended especially for that number, should be forwarded not later than the 4th of that month.

F. W. T.—"See how these Christians love one another." The first mention of this saying is in Tertullian, who notices it, not as employed by any particular author, but as a remark current among the heathen: "'See,' say they, 'how they love one another', for they themselves [the heathen] hate one another." "Iude, iniquus, ut inuicem te diligant ipsi enim inuicem oderunt." (Apol. adv. Gent., c. 30.) Bingham (Antiq., book xv. cap. vii. § 10) gives the saying paraphrastically, "See how these Christians love one another." This last is the form in which we now have the saying.

W. H. P. asks—1. What was the form and make of the "cap and bells," the head-gear of the ancient jester?—Answer, various. 2. Have they not become the symbol of wit and humour?—No. 3. If not, what are they the symbol of? In these later days, of bold folly. I often meet with the expression, in reference to any one who has attempted to be amusing, that "he has donned the cap and bells."—Which means that he is playing the fool. Further information may be found in The History of Court Fools.

F. G.—John Stuart Mill, in his Autobiography, says:—"The name I gave to the Society I had planned was the Utilitarian Society. It was the first time that any one had taken the title of Utilitarian; and the name made its way into the language from this humble source. I did not invent the word, but found it in one of Gall's novels, The Annals of the Parish, in which the Scotch clergyman, of whom the book is a supposed autobiography, is represented as warning his parishioners not to leave the Gospel and become Utilitarians."

H. M.—At Gravelotte "the French position was one of great natural strength, which no trouble was spared to increase by entrenchments, rifle-pits, and batteries." See War Correspondence of the Daily News, p. 63.

H. A. W.—Open communications require only the half-penny stamp.

F. J. F.—We shall be glad to print the letter.

JNO. A. FOWLER.—"To go the whole hog." See "N. & Q." 1st S. iii. 224, 250, iv. 240; 3rd S. v. 49, but particularly 113.

G. S.—Akimbo = *It. A. schembo*.

F. M.—"The observed of all observers."

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, NOVEMBER 29, 1873.

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Notes.

THE HEREDITARY RIGHT TO THE CROWN, AND THE DEPOSING POWER OF PARLIAMENT.

HAS ANY ENGLISH SOVEREIGN EVER BEEN ELECTED OR DEPOSED BY PARLIAMENT?

No. II.—RICHARD II.

It is proposed to show as to the case of Richard II., as it has already been shown as to the case of Edward II., that it affords no foundation for Dr. Freeman's assertion that Parliament has ever disregarded the hereditary right to the crown, or has ever sanctioned the deposition of a sovereign. Dr. Freeman's impressions on the subject are pervaded by the fallacy he ascribes to the very class he decries—the lawyers—the fallacy of confounding names and forms with facts, and mistaking the pretence for the reality. He fancies that whenever a body of men seized by force the power of the State, and assumed the name of Parliament, that there was really a Parliament. He is entirely insensible to the essential importance of the elements of order and freedom in the constitution of a Parliament. But even in the Middle Ages, turbulent as they were, they well understood the difference between *force* and *right*; and they held fast to the hereditary right on the one hand, and the power of Parliament on the other, as the sheet-anchors of the state. But then it was essential to Parliament that king and Parliament should be free; and the

exercise of force and violence against one—and still more against both—of course, destroyed the very existence of Parliament, which could only exist under a lawful sovereign. The strength of the Parliament in those ages lay in the Barons, whose own rights to their titles and estates were hereditary; and who, of course, therefore, recognized an equal right in the sovereign. To have doubted his hereditary right would have destroyed their own, for they rested on the same foundation—settled usage. However young or weak, or even vicious, a sovereign might be, any ill consequences to the nation would be, and were, prevented by the control of Parliament over his ministers. Thus it was that Parliament had really no reason to disregard the right of the sovereign, while there was every reason for upholding it. Thus though Edward III. was a boy when his father was murdered, and a mere youth when he asserted his right to exercise sovereign power, his right was at once recognized, and so of his grandson, Richard II.

Before coming to the deposition of Richard II., I desire to notice a distinct legislative declaration of the hereditary right to the throne in the reign of Edward III., which Mr. Freeman has strangely misconceived. It is the statute 25 Edward III. stat. 2, which proposed to settle the law as to inheritance, and declared "*the law of the Crown of England* is, and always hath been, that the children of the King of England, whether born in England or elsewhere, ought to bear the inheritance after the death of their ancestors." This has always been understood by lawyers specially to apply to the *Crown*, although, of course, it would also include and apply to any other inheritance; and so it is understood by Blackstone and all his editors, including Mr. Kerr. And it is obvious that the Act assumes and implies that the crown was inheritable; or, otherwise, there would have been no meaning in the words "*the law of the Crown of England*." Yet, Mr. Freeman, citing *Blackstone*, edited by the latter learned editor, scornfully suggests that "*the learned lawyers had not read the statute*." The object, he says, was "*to make the king's children and others born of English parents beyond sea capable of inheriting in England*"; as no doubt it was; but it was specially intended to make them capable of inheriting the *crown*; and that implied, of course, that it was inheritable. Mr. Freeman himself says, "*As far as the succession to the crown was concerned, its effect was simply to put a child of the king, born out of the realm, on a level with his brother born in the realm*." No doubt; but if the crown was not hereditary, the statute would have had no application at all to the *succession* to the crown. And yet Mr. Freeman himself acknowledges that it had, and the terms of the Act clearly imply it. The statute, therefore, plainly assumed and declared that the crown was hereditary.

There is little doubt that this statute was passed with special reference to the descent of the crown ; for it was passed in 1352, at which time the Black Prince was governing the king's dominions in France—the capital being Bordeaux, at which place was born his son Richard, hence called of Bordeaux, who afterwards succeeded to the crown. It being then the law that a son born abroad could not inherit in England, it would naturally occur to the Prince that, by going to govern Aquitaine he might imperil the descent of the crown to any son of his who might be born there. He would naturally desire the king to have a statute passed to secure him against this peril ; and, in point of fact, at that time the statute was passed, with special reference to the inheritance of the crown. Thus it was that Richard of Bordeaux, on the death of his grandfather, at once succeeded to the throne, although a child of eleven years of age, and although the late king left a wise and valiant prince—his brother, John of Gaunt—who would have been, of course, a far more eligible sovereign. Richard, however, succeeded at once ; and in the entry of his accession on the Close Rolls it is expressly stated that he became sovereign *at once* on the death of Edward, and *at once* exercised the most solemn act of sovereignty—delivery of the Great Seal :—"Defuncto Edwardo ultimo Rege. . . Custos rotulorum cancellariæ Regis . . . in camera ipsius Domini Regis Ricardi sigillum liberaverunt dicto Domino Ricardo Regi, in manibus suis propriis, et Johannes Rex Castellæ dictum sigillum cepit de manibus dicti domini, nostri Regis Ricardi, et illud liberat Nicolæ de camera ipsius domini Regis Ricardi custodiendum. Et postmodo dictus dominus Rex Ricardus magnum sigillum liberavit præfato Episcopo cancellario suo." That is, Edward died 1st June. Richard took the Great Seal the next day, and had it delivered to Nicholas for safe custody, until, a few days afterwards, he delivered it to the Chancellor. He was not crowned until the following month. Now, here is the clear indisputable proof that the hereditary right to the crown was recognized in the strongest possible case, that of a mere child, and a grandchild, in preference to a wise, valiant, and popular prince of mature age. And to make the proof all the clearer and the stronger, this child *at once*, the very day after his grandfather's death, exercised the most solemn act of sovereignty, and assumed to receive, and deliver, and use the Great Seal of England. For on the 22nd June an instrument was executed by letters under his signet ; and so on, from day to day, although he was not crowned until the 16th July. A stronger, clearer proof of the establishment of hereditary right to the throne could not be adduced.

And now I will show, that as Richard II. succeeded by hereditary right, so he was never deposed by Parliament, and that Parliament has

declared his deposition invalid. In this respect his case resembles that of Edward II. Neither of these sovereigns was deposed by Parliament ; in each case the sovereign was seized and deposed, and imprisoned by a faction in arms, and then by force of arms a pretended Parliament, chiefly composed of the rebels and their creatures, or dependents, professed to give a formal sanction to an act already perpetrated. And in each case the utter hollowness and invalidity of the pretended deposition was so flagrant that the usurpers of supreme authority did not feel secure until they had *murdered* the sovereign they had seized and imprisoned. All this was illustrated in the case of Edward II. ; it was equally illustrated in that of Richard II. In neither case was there the least approach or appearance of the course which would have been pursued had the Parliament or the people been the real authors of the movement, or the public good its object. Parliaments, in the reigns of both these sovereigns, were held frequently, nearly every year, and this fact alone shows that there was no necessity in either case for the rebellion, and that its motive was merely private and not public. In each instance the movement was made when Parliament was *not* sitting, and it was made by force of arms ; instead of waiting for any action in Parliament, the king was first seized and secluded by armed force, and then, by the terror of murder and the coercion of armed force, a pretended Parliament was convened to register the act already perpetrated. In each instance this course was pursued from the very consciousness that a real Parliament, with any power of free action, would *not* have deposed the sovereign, but would have contented itself with removing, or impeaching, or censuring his ministers. In neither case, therefore, was there in the least any real sanction of Parliament.

In the reign of Richard II. this was exemplified in the most remarkable manner. His reign had been so far constitutional, that Parliaments had been summoned almost every year. The power of the Commons was gradually increasing, and the responsibility of the king's ministers to Parliament was becoming more and more acknowledged. Suddenly five great peers appeared in arms with an overwhelming force, filled Westminster Hall with their creatures and dependents, and called it a Parliament ; seized and murdered some of the best and ablest men in the kingdom, who were in the king's service ; and then, by the terror of armed force, usurped the whole power of the crown and Parliament. This was simply the triumph of force, without any real parliamentary sanction—it was in truth a reign of terror, and a state of tyranny. A few years afterwards the king recovered his power, and it was exercised as before, with the full concurrence of Parliament, summoned regularly from year to year. And if there were anything irregular or improper in

the acts of his ministers, the proper course to pursue was that taken in a subsequent reign in the case of Suffolk—that is, an impeachment. But, in point of fact, his ministers possessed the full confidence of Parliament. One of these was the Speaker of the Commons, and another, Scrope, a member of an illustrious family, was so highly esteemed that he was one of a select body of peers and commoners to whom, for certain purposes, Parliament delegated its powers out of session.

Suddenly, in the king's absence, one of the rebellious peers, who had before usurped the royal power, appeared in arms, seized and murdered the king's ministers, and, by treachery, got the king's person into his hands; and then, by mere force, proceeded to depose him and to usurp the crown. What was there in all this but mere lawless violence? Henry did not profess, when he landed, to be desirous of more than to secure his own rights as a subject, and those rights Parliament would have been very willing to secure. But he found the king abroad, and the realm unguarded, and he yielded to the temptation to seize the crown. He had a preponderant military force, and in those days whoever happened to secure that first was certain of success; he had taken the sovereign by surprise, and he took advantage of it. Parliament had nothing to do with it, for Parliament was not sitting, and he took care not to wait for it. He murdered the king's ministers, seized the king's person and imprisoned him, and thus virtually deposed him. And then, having got the supreme power by force of arms, he convened a Parliament composed chiefly of his creatures, and entirely under his control, and compelled them to sanction the act he had already perpetrated, and to acknowledge his claim to the crown in consequence of its pretended demise. Dr. Freeman says that "the assembly which in 1399 deposed Richard II., *though in some sort irregular*, exercised the greatest of parliamentary powers," that is in deposing him. He does not assert that it was a Parliament, but he represents that it was only irregular (as if murder and treason were only "irregular"), and that it really deposed the sovereign. If it had done so, there would not have been the shadow of validity in its act; for the power of deposition, if it existed, resided in *Parliament*, and there could be no Parliament without a king, and a king and Parliament equally at liberty; for the freedom of action is of the essence of all acts, and is of the more importance in proportion to the importance of the act. A king imprisoned by force and arms, without the sanction of Parliament, implied the temporary supremacy of brute force, which deprived all acts done under it of any validity. Parliament had already solemnly affirmed, with the assent of Henry himself, that a Parliament could not be summoned except by the wish of a king *at liberty*

(*Rot. Parl.*, 21 Ric. II.); and when had Parliament resolved that a subject might by force and arms seclude his sovereign and coerce Parliament? Moreover, for any assembly to assume to depose a sovereign without hearing him, in his absence, and without any evidence except the accusations of his enemies, would have been a monstrous outrage upon justice. If, therefore, this "assembly" had deposed Richard, the act would have had no shadow or semblance of justice or validity.

But they did nothing of the sort; nor was any Parliament really summoned by Henry, nor did he intend that there should be any, until he was already firmly seated on the throne by military force, without any popular or parliamentary sanction whatever. The facts are these, as recorded even by Henry's own servile ministers, and which may be safely taken against him. A Parliament had been professedly summoned, in the name of Richard, for Tuesday, the 7th Oct., 1399. But to begin with, it was only *professedly* summoned, and was not really intended to meet and to act, for the king was confined in the Tower by Henry and his armed myrmidons, who had already murdered many of his friends without the least legal authority, or even a pretence of trial, so that a reign of terror was established under which no peer or commoner not predisposed to support the usurper durst have come to the pretended "Parliament"; and the very essence of a Parliament—freedom—was wanting. And further, so conscious was the usurper of the absence of popular support, or the least chance of parliamentary sanction, that he durst not meet even this pretended packed Parliament, lest they should have disapproved of the daring crimes he contemplated, and so he resolved to *anticipate* their meeting, and depose his sovereign *before* they assembled, and without waiting for previous parliamentary sanction. This may be clearly collected even from the feigned, false, and garbled narrative of the matter drawn up by his servile scribes in the Roll of Parliament. For it there appears that *the day before* Parliament was to meet, the conspirators, that is, the two earls who had betrayed their sovereign, and two barons, adherents of Henry, with a brace of treacherous prelates and half-a-dozen servile lawyers, "by the assent" (it is artfully said) of *sundry* of the lords (none of whom are named) "and other lords, gathered in council, appointed to execute the act hereunder written"; that is, the act of abdication. Thus it is revealed that these conspirators were actually appointed (*i.e.* by the usurper) the day before Parliament met, to execute an act of abdication which was not yet passed, but which it was resolved *should* pass, and which, by anticipation, it was resolved to execute. And this is how it was done. They went to the Tower, where the king was confined, and being under duress was, of course, *incapable* of any act involving consent, and they, being well aware of this, pre-

tended that he had already, "*while he was at liberty*" (thus betraying that he was not then at liberty), promised to resign his crown; a falsehood as flagrant as it is absurd. And they then proceeded to coerce him into a formal act of resignation. There can be little doubt that it was by means of starvation; for Archbishop Scrope records that in that way the poor king's life was afterwards terminated. However that may be, no one in his senses will believe that King Richard, a prisoner in the Tower, did really and voluntarily resign his crown. For the present purpose, indeed, it is immaterial whether he did so or not; for if he did, what becomes of the deposition by Parliament? And if he did not, then why was he coerced into a resignation, if it was not from a persuasion that Parliament would *not* depose him? If there was any belief in a parliamentary power of deposition, or in the probability of its exercise, why not have waited till next day for its exercise, and why take the trouble of extorting a previous *resignation*? Obviously there was either no belief in the power of Parliament to depose, or there was no belief that a free and real Parliament would have exercised the power. Therefore the meeting of Parliament was anticipated, and without any parliamentary sanction, by fraud or violence, or both, a pretended resignation was extorted, the very extorting of which destroys the whole theory of parliamentary power of deposition. Then, next day, when the pretended Parliament assembled, the renunciation thus extorted was read; and then, with an inconsistency of itself indicative of the fraud and trickery which marked the whole proceeding, the pretended Parliament, which was no Parliament at all, proceeded to pretend to depose a king who had already, as they pretended, renounced and abandoned the crown.

The pretended deposition of Richard was simply a form of usurpation effected by terror of military force. This is apparent even from the usurper's own account of the matter as recorded by his own creatures on the Rolls of Parliament; for there it appears that he again and again asserted the right of conquest. He professed that he would not, by way of conquest, take away any man's right, "*except such as had been against the commonwealth,*" i.e. against himself; and he distinctly asserted the right of conquest against the estates of the late king's murdered ministers. He had it, indeed, entered on the Rolls that he took the crown with the assent of the peers, but he took care to terrify them into assent by at once degrading six of the principal peers whom he knew to be attached to Richard, and confiscating their estates, and threatening them that if they adhered to Richard they should suffer the penalties of treason. This was declared at the very time he assumed the crown, and is entered on the Roll on that day. The peers referred to did adhere to Richard, and were

executed. It is manifest, therefore, that the assent of Parliament to the deposition was extorted at the time by military force. Resistance was again and again made by peers and prelates, and they only succumbed to superior force. As Mackintosh says, Henry had an irresistible army, and was "*master of Parliament.*"

The deposition of Richard was really an act of conquest; and the right of conquest was openly, and in terms, asserted by the usurper, though he coupled it, as usurpers always have done, with the false pretence of a coerced election. It was only a step in Henry's usurpation of the throne, and was no more the act of Parliament than the murder of Richard was. Both the deposition and the murder were really the acts of the usurper, and Parliament has solemnly denounced both these acts as equally flagitious and criminal.

Parliament solemnly branded Henry IV. as a usurper and a murderer; and that attainder has never been reversed, and remains at this moment on the Rolls, the final and deliberate judgment of Parliament. It is the more remarkable, because, on the accession of Henry VII., who, as Mackintosh says, was head of the House of Lancaster, this attainder was allowed to remain unreversed.

Thus then Parliament has solemnly denounced the deposition of Richard as an illegal and criminal act; for his deposition and the usurpation of Henry were in effect one act, and Parliament, in condemning the usurpation, in effect condemned the deposition. To declare, therefore, that Parliament deposed Richard is to contradict the most manifest and flagrant facts, and is to contradict the most solemn and emphatic declarations of Parliament itself. This equally disposes of Henry's pretended election.

After Richard's deposition it is not pretended that any other king was deposed until the case of Charles I., but in the meantime many kings ascended the throne; and in my next I undertake to show that they owed their title either to hereditary right or to force and violence, and in no instance to election.

W. F. F.

SHERIDAN'S PLAGIARISMS.

There has recently come into my possession, by gift, a copy of Moore's *Life of Sheridan* (Longmans, 1825), one of the first edition; interesting especially in this, that it was the copy presented to his wife by the author, and used subsequently for his own reference, as shown by the frequent pencil notes in his handwriting. It came to me through an old friend, recently deceased (an occasional contributor to "N. & Q."), who was, I believe, as the nephew of Mrs. Moore, the last surviving connexion of the British Anacreon.

In a fly-leaf of this volume Moore has written

"see page 227 for a curious instance of Sheridan's plagiarisms"; and to the page named I find pinned a MS. letter from a young military officer, stationed in the West Indies, pointing out the said plagiarism, which is connected with what Moore in his text calls "A Drama without a name, written evidently in haste, and with scarce any correction." One of the characters has this song entrusted to him:—

"Oh yield, fair lids, the treasures of my heart,
Release those beams, that make this mansion bright;
From her sweet sense, Slumber, tho' sweet thou art,
Begone, and give the air she breathes in light.
Or while, oh Sleep, thou dost those glances hide,
Let rosy slumbers still around her play,
Sweet as the cherub Innocence enjoy'd,
When in thy lap, new-born, in smiles he lay.
And thou, oh Dream, that cam'st her sleep to cheer,
Oh take my shape and play a lover's part;
Kiss her from me, and whisper in her ear,
Till her eyes shine, 'tis night within my heart."

The lieutenant's letter to Moore runs thus:—

"Demerara, March 7th, 1826.

"Sir,—Having occasion during the perusal of your very admirable *Life of Sheridan* to refer to the *Armadia* of Sir Philip Sidney, I was much struck by the great similitude between one of the sonnets it contains and the unfinished song of Sheridan's, given at page 225 of your work. The sonnet I allude to occurs in the 3rd Book of that beautiful Pastoral Romance, and is as follows:—

Look up, fair lids, the treasure of my heart,
Preserve those beams, this age's only light,
To her sweet sense, sweet sleep, some ease impart,
Her sense too weak to bear her spirit's might,
And while, O sleep, thou closest up her sight,
Her sight, where love did forge his fairest dart,
O harbour all her parts in easeful plight:
Let no strange dream make her fair body start.
But [if!] O dream, if thou wilt not depart
In this rare subject from thy common right,
But wilt thy self in such a seat delight,
Take then my shape and play a lover's part,
Kiss her from me, and say unto her sprite
Till her eyes shine I live in darkest night."

"The resemblance it will be immediately perceived is far too close to have arisen fortuitously; in fact Sheridan appears to have merely deprived it of the form of the sonnet by the omission of a few lines, and the alteration of others; and the observation, if in no other way valuable, is at least curious as indicating the peculiar track of his reading.

"Allow me to apologize for the liberty which as a stranger I have thus taken, and to subscribe myself, with great respect and admiration,

"Sir, your most obed^t humb^l serv^t,

"J. C. SMITH,

"Lieut. 27th Reg^t."

The subaltern makes out the charge, and Moore in his fly-leaf note admits it; but not the least curious part of the case is the biographer's own printed foot-note at page 225 upon the song itself:—

"I have taken the liberty here of supplying a few rhymes and words that are wanting in the original copy of the song. The last line of all runs thus in the manuscript:—

'Till her eye shines I live in darkest night,'

which, not rhyming as it ought, I have ventured to alter as above."

So Sheridan's line was actually with a very slight alteration identical with Sidney's; and if the other "few rhymes and words" supplemented by Moore were known, a further confirmation would be probably afforded of this little weakness in the great man whose die Nature broke in moulding him.

W. T. M.

Shinfield Grove.

NOTES ON THE "STORY OF GENESIS AND EXODUS," edited by R. Morris. (Early English Text Society.)—"Aglen" is, I think, Dan. *agle*, waggles, waver, not "become weak, foolish; Ang.-Sax. *eglan* would be *eilen* in *St. Gen. and Exod.*

The reading of the MS. "bitoueren," l. 2962, altered to "bitoernen," and identified with *biturnen* (turn), may be right, = *bitoveren*, O. Dutch *betoveren*, O. H. Germ. *bizouberon* (fascinare), though *bitoveren* would better suit the O. Engl. sound system.

"Blessede" = *bleschede*, extinguished, not "turned aside, ceased."

"Blod," blood, does not mean "woman," though it is used figuratively for a being provided with blood; nor is it "of the common gender" (*Notes*, p. 141), but a neuter: "ðat faire blod," l. 1192, is an expression like the Germ. "dasz junge blut," or the Lat. "regius sanguis."

"Dolc" is, I think, = *dalc*, pin, tongue of a buckle, an excrescence in the shape of a pin, not "wound" (A.-Sax. *dolg*), "ulcer"; see my *Dictionary*, second edition, p. 119.

"Eilden" seems to be = *elden*, or *elden*, O. Icel. *elda*, ignem accendere, make a fire, not "ailing, sick"; cmp. the provincial *elding*, *eilding* (fuel).

"Elten" is O. Icel. *elta*, elt, knead, not "old, aged."

"Fleifing" may be a corruption of *fleifing*, from O. Icel. *flarða*; *fliten* cannot be compared, nor "fleathe" in Shoreham, which is a misprint for *flea þe* (flay thee).

"Grusnede," rendered gratuitously by "groaned," is probably a mistake for *grufnede*, which may be derived from O. Icel. *grúfa* (*bagæ sig ned, se inclinare*); at all events it is not to be compared with O. Dutch *grijsen*, *grijnsen* (*ringere*), or with Germ. *grausen* (*horrere*), least of all, with Germ. *grunzen*, which is O. Engl. *grunten*.

"Lay" is not "another form of law," but, in all probability, the O. French *lei*: the modern Engl. *law* is O. Engl. *lafe*, A.-Sax. *lagu*; *lay* would require an A.-Sax. *læg*, *leg*, which is not found, except in the compound *orlæg*, *orleg* (*fatum*).

"Loar" does not mean "loss," but "lore," doctrine; *oa* represents *ð* = *d*, cmp. *loac* = *lôc*, *lâc*.

"Ref" = *hreoƿ*, scaber, asper, not = *riƿ*, which, besides, means "largus," not "loud."

"Ren" seems to be = *renne* (run, cursus), formed

from *rinnen* (currere), as *bren*, *brenne* (burn, incendium), from *brinnen* (uri): to connect it with A.-Sax. *rân*, O. Engl. *râne*, is against all the rules of phonology, and the rendering "story, discourse," is, therefore, invalid.

"Sene" is no participle, but an adjective, visibilis, manifestus, *Dictionary*, p. 436; the participle of *sên*, *seon* is *sewen* = *sezen*, *Dictionary*, p. 437.

"Sile" (ryming with *spile*), not "an error for *unsile*, *unacle*, misery," but *sile*, province. Engl. (in Suffolk) *soal*, *seel*, epicedium, see *Dictionary*, p. 435; *sil* (A.-Sax. *sæl*) has *e* long (which is never changed to *i* short), and means opportunity, season, in *St. Gen* and *Exod.*; felicity is expressed by *silte*, and infelicity, misfortune, by *unselte*, l. 3026.

"Skinden," probably *schēuden*, *scheowden*, pret. of *scheowen*, shy, shew, skew, eschew, devitare, *Dictionary*, p. 425; certainly not *shifleden*; *shifede* occurs l. 1732.

"Spile" (ryming with *sile*) could not be compared with A.-Sax. *spild*, "destruction, corruption," if such a word existed, therefore the explanation "ravage" is invalid; it is apparently O. Icel., O. L. Germ., O. H. Germ. *spil*, O. Fris. *spil*, *spel*, ludus; cmp. Germ. *menschen spil*, multitude of men.

"Beden" does not mean "deeds," but peoples, nations.

"Unswac" cannot be deduced from A.-Sax. *swæc*, ador, sapor, because it is an adjective; it might, at best, be of the same root: but there is in O. Dutch *swack*, and M. H. Germ. *swack*, an adjective of the form requisite, and the meaning of which, "debilis," does not ill suit either. Instead of *swac*, l. 1523, the editor would read *wac*, as in l. 1197, but it seems more probable that *wac* stands for *swac*, cmp. O. Dutch *wack* *swack*; however it may be, *wac* is not to be compared with A.-Sax. *wac* (weak), which in *St. Gen.* and *Exod.* is *woc*. F. H. STRATMANN.

Krefeld.

EPITAPH.—The *Spectator* lately gave the following from Lillington Church, Dorset, on the grave of a man named Cole, date 1669:—

"Reader, you have within this grave
A Cole rakt up in dust.
His courteous Fate saw it was late,
And that to bed he must.
So all was swept up, to be kept
Alive until the day
The Trump should blow it up, and show
The Cole but sleeping lay.
Then do not doubt the Cole's not out
Though it in ashes lies,
That little spark now in the dark
Will like the Phoenix rise."

CYRIL.

OLD JOCOSE SIMILES.—Some rare good ones can, I doubt not, be produced by the readers of "N. & Q." Here is one from *Topsell's Hist. of Serpents*, p. 723:

"They also say, that . . . if a Man cut off a foot of a

Frog as he swims in the water, and binde the same to one that hath the Gout, it will cure him. And this is as true as a shoulder of Mutton worn in ones Hat healeth the Tooth-ach."

F. J. F.

ARMS OF HUNGARY. —

"The arms of Hungary symbolize the country; one half of the shield shows the four principal rivers, the Danube, the Theiss, Drave, and Save; the other half three mountains, the Tatra, Fatra, and Maira, surmounted by the double cross, the emblem of the Apostolic King of Hungary."—*Times*, Oct. 16, 1873.

J. MANUEL.

Newcastle-upon Tyne.

"MARTIALIS EPIGR.," XIII. 75 (Grues).—

"Turbabis versus, nec litera tota volabit,
Unam perdidderis si Palamedis avem."

This seems to me to have been scarcely quite understood by commentators. It consists of sixty-three letters; which, divided by three, give twenty-one. Thus, Martial probably wrote them to a friend in three lines, disposed in the form of the Greek letter Δ, which was considered to represent the flight of cranes in their migration; which are said to have suggested to Palamedes the forms of certain Greek characters. S. T. P.

DONSILLA, A CHRISTIAN NAME.—On October 12th, 1873, was baptised, at Bobbington, Staffordshire, Donsilla, the daughter of William and Eliza Scriven. CUTHBERT BEDK.

CURIOUS BAPTISMAL NAME.—"Shepherdess" Speedy. *Tyne Mercury*, Nov. 3, 1829.

J. MANUEL.

Newcastle-upon-Tyne.

HENRI QUATRE, HIS OPINION.—In an address to the Parliament, Henri said: "Oh la nécessité est, il ne sert de rien de consulter; les conseils des choses impossibles ne sont que souhaits perdus."

RALPH N. JAMES.

Ashford, Kent.

Queried.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

CERVANTES AND SHAKESPEARE.—Did Cervantes die before Shakspeare; and if so, how many days? According to Navarrete, in his *Vida de Cervantes*, published with the Baudry edition of *Don Quixote*, Paris, 1840, p. 104-5, Dr. Bowles, the commentator of Cervantes, remarks that Shakspeare and Cervantes died on the same day, namely, the 23rd of April, 1616. Now, in a note, p. 86, to *The Spanish Drama* (Lewes, Lond., 1846), I find these words:—

"Mr. Louis Viardot has rectified this by showing that the new style was adopted earlier in England than in

Spain, consequently Shakespeare survived Cervantes twelve days."

But Ford, in his *Handbook for Travellers in Spain* (Lond., 1845, p. 316), says:—

"Cervantes and Shakespeare died nominally on the same day. Pellicier says on the 23rd of April, 1616; but it must always be remembered, in comparing Spanish dates with English, that dates apparently the same are not so in reality. The Gregorian calendar was adopted in Spain in 1582, in England in 1751. We must, therefore, make an allowance between the old and the new style, and add to the English date in order to obtain the true corresponding Spanish date previously to 1751, ten days up to 1699, and eleven afterwards."

Dr. Bowles and Navarrete are both clearly in error, and Viardot, if I mistake not, is equally so, in stating that the new style was adopted in England before it was in Spain; for were such the case, would not Cervantes have survived Shakespeare? And is not Lewes wrong in making Shakespeare survive Cervantes twelve days, and Ford right in saying ten days? J. R.

MUMMOCKY-PAN. A lady residing at Malvern mentioned to me the other day that, wanting to engage a female servant, she was asked by the person seeking her place, whether a *Mommocky-pan* was kept in the kitchen, which implied that in several places where the girl had lived, a "Mommocky-pan" was kept. Now, *Mommocks* is a vulgar term given to broken fragments of anything, but generally understood of victuals. So that a pan devoted to mommocks would contain various fragments not all, perhaps, of an edible nature that might be used up again in some way, or sold to the rag and bone man. I should like to know if this repository for *omnium* bears the name mentioned in the servants' hall generally, or is only locally applied. It is opposed to the waste-paper basket, as containing things not to be destroyed, but worked up again. Such a repository, under a better name, might be useful to a literary man, for containing things of a fragmentary nature not at once digestible, or ideas to be used possibly at a future time. ELWIN LEES, F.L.S.

Worcester.

"LÖDER MAN" "SONDER MAN."—In the *Story of Gensac and Eodius*, which is supposed to have been written in Suffolk, about A.D. 1250, we find *löder man* for *lödes man* (loadsman, pilot), and *sonder man* for *soules man* (messenger). Are similar expressions still in use in the said county, or anywhere else? F. H. ST.

"TALENTED."—John Sterling, in his *Life* by Carlyle, writes thus:—

"'Talent,' a mere newspaper and hustling word, invented, I believe, by O'Connell."

Is this so?

CLERICUS RUSTICUS.

CHARLEMAGNE TO JOSELINE ELEVENTH EARL OF NORTHUMBERLAND. — Will HERMENTRUDE

kindly give me the descents between the above-named? I am amusing myself with tracing my own lineage through the three great northern houses of Percy, Neville, and Clifford, and wish to be correct. R. W. DIXON.

Seaton-Carew, Durham.

POLYGAMY.—In a speech of Lord Selborne's, against marriage with a deceased wife's sister, and which has been widely circulated, is the following sentence.

"Opinions have been forcibly expressed by some in favour of polygamy, and one author, not a bishop indeed, but a popular clergyman, and the brother of a bishop in the last century, has traced many of the present evils which trouble us to its prohibition in this country."

Who was this clergyman, and what was the title of his book? What other modern authors have written in favour of polygamy? F. H. M.

BUTTWOMAN.—This is a local word; is it confined to Plymouth and its neighbourhood? Kneeling cushions, or hassocks, are there called *butts*; and *buttwoman* is the euphemistic name for the woman who cleans a church, keeps it in order, and attends, by way of pew-opener, at marriages and funerals.

Such a woman is officially attached to certain of the Plymouth churches; e.g., to St. George's, East Stonehouse, where she has "from time immemorial" (as I am told) received a fee for every marriage and funeral. It may be worth adding, that in Shropshire a kneeling cushion or hassock is called a *boss*. A. J. MUNBY.

Temple.

THE LADIES' CHARITY-SCHOOL AT HIGHGATE.—Is this institution still in existence? I have lately picked up a duodecimo volume (title-page and plates wanting), the early portion of which is occupied with begging-letters, ostensibly from the scholars, praying for "a good gob of money, for meat, drink, and cloaths, and for the *Charity-House Stick*." What is the meaning of this last term? M. D.

[We must refer our querist to two interesting articles on William Blake and the Highgate School in "N & Q," 1st S. vii. 69, 435. In the article at the first reference the writer speaks of "charity-school sticks" as "cajolling addresses."]

CATALOGUE OF THE LIBRARY OF ROBERT BURTON, AUTHOR OF THE "ANATOMY OF MELANCHOLY."—Burton bequeathed by will his books to the Bodleian Library. A catalogue of one hundred of these volumes, which were at the time thought the most deserving of notice, is enrolled among the lists of presents. Somewhere or other there exists, or did exist recently, a manuscript, professing to be a catalogue of the whole collection. Can any one tell me where it is? About twenty years ago I met with an entry of it in a catalogue, but whether the catalogue of a library or of an auction

sale, I cannot call to mind. I have searched for it without effect, in the British Museum, the Bodleian, and several other places.

EDWARD PRACOCK.

Bottesford Manor, Brigg.

"CLOTH OF STATE."—(Vide Froude, *History of England*, x. p. 396; of Queen Mary Stuart in captivity).—"In some respects her position was better, for she was still called a Queen, and was allowed her Cloth of State." What is the meaning of the expression?

"THE INTELLECTUAL LIFE." By P. G. Hamerton.—What is the city mentioned in the last page of this interesting book? It is alluded to as the rival of Rome; and its baths, aqueducts, and pyramid, are named. Is it Arles?

PELAGIUS.

LAWYERS IN PARLIAMENT.—Did the possession of a seat in the House of Commons ever disqualify a lawyer from the practice of his profession? If not, what is the meaning of the following note, prefixed to the detailed report of the seventh day of the trial of Dr. Sacheverell, on March 6, 1710?—

"Sir Simon Harcourt, having been returned member of the Honourable House of Commons for Cardigan, Dr. Sacheverell was thereby deprived of his further Assistance; so that on the 6th of March, the other Gentlemen that were his Counsel, spoke only in his Defence."

J. CHARLES COX.

Hazelwood, Belper.

THOMAS FULLER AS A TRANSLATOR OF USSHER'S "ANNALES." I shall be glad if any one familiar with Ussher's life and works could kindly throw any light upon the following entry, which is taken from the Stationers' Hall Registers under date of 21st August, 1647:—

"Mr. Stafford (the 'Stationer' or Publisher): Entered for his copie vnder the hands of Mr. [John] Downham [the Licenser] and Mr. Latham war[den]. The Chronicle of the Bible, in 7 severall books, written by James Usher, Primate, &c. Translated out of the Latin by Tho. Fuller, B in D. vj^a."

This Fuller is, without question, the author of the *Church History*, in which work Ussher gave his friend ready assistance. The latter acknowledges his gratitude and obligations to Ussher in a Latin Dedication, in his *Hist. Univ. Camb.*; and often elsewhere mentions his "engagements" with him. The connexion of Ussher with Fuller, as his translator, has, I believe, not hitherto been suspected.

JOHN EGLINGTON BAILEY.

Stretford, Manchester.

ARCHBISHOP BOLTON.—What relationship, if any, existed between The Most Rev. Theophilus Bolton, Archbishop of Cashel; The Very Rev. William Bolton, Dean of Ross, 1630, described as "an ancient and painful preacher; The Very Rev. John Bolton, Dean of Derry, 1690, who built the old Deanery House; The Very Rev. Hugh Bolton,

Dean of Waterford, 1723? Did any of them bear the following arms: argent, on a bend gules, three lions heads or?

ARMIGER.

DIALOGUE BETWIXT CHARON AND CONTENTION.—In a little poetical tract, of which I have never seen a second copy, entitled *Cogitations upon Death; or, the Mirrour of Man's Misery*, &c., Edin., printed in the year 1688, is found "A Dialogue betwixt Charon (i.e., the ferryman of Hell) and Contention. To the tune of Through and Through the Rainy Bow":—

"Contention.

Have o're, have o're the Stygian,
Charon, why dost thou stay man?
Quickly prepare thy sails and oars
And make no more delay man:
Thy ferrie-boat is now on float
Through favour of the tyde man;
Therefore make haste to have me placed
Upon yon yonder side man.

Charon.

Who's there that calls and makes such brawls
Because that I do tarry,
I will not come till I see some
To be a fraught to carrie:
For I am old, both stiff and cold,
Besides the sea's so ragious,
And I suppose for one alone
A two pence is small wages.

Contention.

It's idle chat that thou dost prate,
Behold, I have a groat man,
May serve to be a double fee,
For rowing of thy boat man;
Besides I send, as is well kend,
Though thou esteem it nought man,
Of souls each year a thousand near,
And thou receives their fraught man.

Charon, &c.

Here the printer says,—

"Any person who hath any more of those Verses, which was an excellent good Ballant 50 years ago, let them send them to my hands in writ whereby they may be printed and published."

May I prefer the same request to the readers of "N. & Q." A. G.

"A Brief View of the Great Sufferings and Living Testimonies of the True and Constant Martyrs," &c. By E. H. [No date or place of publication given, but it is stated to be "Published for General Service."]

"A Christian Plea against Persecution for the Cause of Conscience," &c. [No date or place of publication given, but it is stated to be "Printed and Published for the Service of Truth."]

Wanted the authors?
Philadelphia.

UNEDA.

LADY JANE COVERT, of Pepper Harrow, near Godalming, Surrey.—Particulars wanted of the family, &c., of this lady, who was living in 1640, being then addressed as "right worshipful."

J. E. BAILEY.

Stretford, Manchester.

THE CLERGY OF THE CHURCH OF ROME.—At what date did they adopt their present custom of shaving the entire face? Before the Reformation they wore long flowing beards. In a beautiful volume, *Vide Poemata*, Ox., 1722, there is an engraved vignette of Pope Leo X. close shaven; there is also one of Clem. VII. with a long dark beard. The same volume has a vignette portrait of the Dauphin, son of Francis I., who was imprisoned in Spain, and died young. The original picture was brought to England some years ago.

S. T. P.

DISCOVERIES IN THE FORUM ROMANUM.—I want information respecting some very fine sculptured slabs of marble recently discovered in the Forum Romanum, not far from the Arch of Severus. The peculiarity of these slabs is that they are sculptured on both sides.

P.

THOMAS BOYS, OF GODMERSHAM, KENT.—He married, in 1695, a daughter of T. Friend. Wanted his connexion, if any, with the pedigree recorded in 1611.

W. M. H. C.

CATO, A FAMILY NAME.—In this part of Oxfordshire there are families, of the labouring class, named Cato. What is the derivation of the name?

ED. MARSHALL.

Sandford St. Martin.

LORD'S PRAYER, ROYAL AND REPUBLICAN.—In the *Broad Stone of Honour* (ed. 1823, p. 334, n.) it is stated that "the independents of England" altered the Lord's Prayer, substituting "Thy commonwealth come" for "Thy kingdom come." Is this true, and where are particulars to be found about it?

LYTTTELTON.

Replies.

VAGARIES OF SPELLING.

(4th S. xii. 224, 289, 369.)

It is a not un-noteworthy circumstance that MR. PICTON and LORD LYTTTELTON, in their communications on this subject, both made in the conservative (orthographical) interest, when citing my own "astonishing work" (as LORD LYTTTELTON, perhaps, rightly terms it), the *Phonetic News*, neither of them wrote the title thus in our usual spelling, but each used a different spelling, entirely of his own coinage, and differing altogether from that which I, its literary godfather, myself, used as its title. The first writes *Phonetic Nuz*, the second *Phonith Nuz*, whereas, as nearly as accessible types will allow me to print, I had "*Phonetic Nuz*." The *h* of LORD LYTTTELTON was excluded from my alphabet, the *o* and *u* of both writers were used, but in as distinctly different senses, as *ω o*, *ε i* *v* in Greek. For myself, when writing in ordinary spelling, I use the ordinary spelling, and do not indulge in such "vagaries" as the above. I sup-

pose both object to the *frantic fancy* (why not, at first, *phrenetic phantasia*?) of the initial *P*. So do I, when using ordinary spelling; so do I, more especially, when "*unus et alter assuitur pannus*," and a system is reduced to a patch-work.

The last successful innovation in English orthography—would I could discover its author!—took place towards the close of the sixteenth century, when the two sounds of *e* were discriminated as *æ*, *ea*, and the two sounds of *o* as *oa*, *ou*. We retain the spelling, but, at least in the case of *ea*, we have disused the pronunciation, and laugh at our Irish friends for pronouncing this combination in the manner habitual to a cavalier of the Court of Charles I. Our spelling has become a system of symbolisation, independent of sound, and, as Chinese, when spoken words fail them, can write their character in the air, so we can refer the various spoken or written forms which a word underwent, or retains, to one single form. We can say that BRIGHT is Anglo-Saxon *bryht*, *berht*, *beorht*, *beorht*, or Scotch *bricht*, and that BRIGHT is pronounced (some people are bold enough to say *mis*-pronounced) *brectht* in Scotland, and *brest* in Yorkshire. This is decidedly useful. It gives us a mechanical means of classifying words in a dictionary, whenever words have a recognized orthographical form at present, and Herbert Coleridge in his *Glossarial Index* (1859) adopted that principle, to which I assent entirely. Alter our present spelling in detail, and you destroy its sole merit. I have an intense dislike to honor, favor, humor (minus *u*), emperor (plus *u*), finish, announce, rymes (minus *h*), and so on. I have "given in" to *draught* for *draught*, but have not reached *laft* for *laughed*, and so on. In my present attempts to discover, uncover, recover, or re-cover (I don't know exactly what is the proper term,) dialectal pronunciation, I have found that the most difficult "cover" to remove is received spelling, and the most difficult "cover" to put on is scientific spelling. I lately got a specimen of pronunciation, in which five-sixths of the words were in *received spelling*. Perhaps the writer, like the veiled prophet of Khorassan, was afraid to lift the screen which hid what he felt to be a native ugliness. Another friend objected to a certain dialectal writer that he gave *mis*-pronunciations rather than words, and accordingly wrote words himself which he was unable to pronounce to me.

What is the meaning of writing? to convey theories of descent, or to convey existent significant sounds? If the former had been the principle, why do not Italians, Spanish, and French, all write words in Latin which are of known Latin origin. *Solventur rursus tabulae*! But if the principle of descent had alone been dominant, how should we know of any descent? How would the states of a word (so-called) at different times be recognizable? I ask the question feelingly, for many years of my

life have been sacrificed to recovering the forms of words which our orthography had disguised. We don't know what the English language is by being able to pass the Civil Service Commissioners' examinations in orthography, where three mistakes pluck. We must know, or have at least a tolerably definite notion of, the *sounds* attached to their symbols, when the writers read them out (I go on the theory that old writers were not *all* deafmutes who only conversed by sight,) by our ancestors, and the sounds now so attached by our contemporaries, both in their own native localities. For this purpose our present crystallisation of scribal laxity, and scholastic pedantry, and printers' necessity, known as English orthography, is totally insufficient. But for the purpose of writing about it, and grouping the results under heads, it is, in the present state of our education, invaluable. Deprecating the slightest change in orthography in the direction of hazardous etymology, or pictorial idiosyncratical proclivities, or systematic systematisation, or scholastic facilitation, or any other under the sun, I see the absolute necessity for scientific orthography, and for a systematic study of phonetic relations, if we would understand the genesis, development, and inter-relations of language and languages. The ignorance which exists on this subject in the highest quarters of linguistry is at present simply disastrous. The ordinary man confuses language with spelling, and thinks that an alteration of the latter implies a change of the former. I speak from bitter experience. Cannot they recollect with Burns, slightly adapted, "The letter's but the guinea stamp, a word's a word for a' that"? I have read and re-read Mr. PICTON's last paragraph on p. 371, vol. 1, and cannot put any meaning into it, if spelling is not to be changed. Pronouncing dictionaries in the last hundred years (Buckanan, 1760, is the oldest I know) have familiarized us with the idea of a double orthography—one hieroglyphical (*noli me tangere!*) and the other scientific. Let me conclude with the words of a very eminent man, Prof. Donders of Utrecht, who, writing in a language which has recently changed, I doubt whether it has greatly improved its orthography, and which, as it would be literally *Dutch* to most readers, I take the liberty of translating (recommending all who can to read the original tract of twenty-four pages), says, in words to which I, heresiarch in orthography as I have been held to be, heartily subscribe:—

"The knowledge of the mechanism and nature of speech-sounds preserves them for posterity, and is the foundation of a phonetic system of writing, which is less adapted for ordinary use, but is of priceless value for writing down newly heard languages, and indispensable for comparative philology."

"De kennis van 't mechanisme en den aard der spraakklanken bewaart ze voor het nageslacht, en is de grondslag eener phonetische schrijfwijze, die voor 't gewone gebruik minder doelmatig, maar bij het opschrijven van

nieuw gehoorde talen van onschatbare waarde en voor vergelijkende taalstudie onontbeerlijk is."—Concluding words of *De phonologie der Spraakklanken in het bijzonder van die der nederlandsche taal* guchetst door F. C. Donders, Utrecht, 1870.

As a Parthian arrow I would simply remind your readers that our English dialects are among those for which phonetic orthography is here said to be "of priceless value." ALEXANDER J. ELLIS.
25, Argyll Road, Kensington, W.

Julius Charles Hare somewhere uses words to this effect:—"Dulness is relative; it may be in the reader: it may be in the writer."

Mr. PICTON's consecutive paragraphs, "Amongst other arguments," &c., "If any one will read," &c. (p. 370), have recalled the above to my memory. As far as I see my way, *blessed* (*curst*), and *blest* (*curst*), both exist, the latter "colloquial," the former "solemn and dignified." But whether the monosyllabic and dissyllabic forms are to be spelt alike or differently, this I do not see. If alike, Coleridge's undignified (!) form is as the poet or his printer spelt it. If differently, seeing that it rhymes with *cept* (which your general readers ought to have been told) *stept* is the form.

But it seems to me that the coexistence of two forms in pronunciation is a strong argument in favour of the use of two forms in spelling. If I can utter the sounds, e.g. "impressed, imprest," why should not that, which my speech distinctly conveys to the ear, be as distinctly conveyed by my pen to the eye?

Mr. PICTON has "read over carefully Archdeacon Hare's article." I fear he has not with equal care read over *Piers Ploughman*, when he says that he cannot in him "find a trace of the contracted form." I open the Glossary in T. Wright's edition, and find of *kepen* the preterite form *kept-en*; of *kissen*, *kiste*; of *gare*, *garte* (*gart*); of *girden*, *girte*; of *lipen*, *lepte*; of *leven* (*leave*), *lafte* (14426); of *leven* (*dwell*), *lifte* (*Creed*, 745); of *shapen*, *shapte*; of *shenden*, *shente*; of *sleepen*, *septe*.*

Mr. PICTON again says, "the preterite in -ed is essentially a Low German form," and "we English are Low Germans." Granting the latter, I ask is the A.S.—our immediate progenitor because our parent language—confined to the form -ode, or has it not besides -de, and also -fe. "Pedantic innovation" seems on this point to call for an answer or an apology.

Mr. PICTON moreover "naturally asks, *qui bono?*" "What is to be gained by" the desire "to obliterate those features of our language which are the distinctive marks of our origin and kindred?"

* Chaucer has from "wend" the preterite "went." I do not know whether *went=gons* has hitherto been noticed in Dictionary, Glossary, or Grammar. I give the only example that I have seen. "It is not to be so rigidly taken, as if he had never went out of town."—Bentley, *Phalaris*, p. 49.

I crave leave to answer his question not in his but in its own authorised meaning, that it is for the good of the public, if not all at least such as are willing to be led out from the bypaths of error into the highways of truth.

I have one other remark. LORD LYTTTELTON'S "parting kick" given by "the two eminent men" (Bishop Thirlwall and Hare) "in the preface to one of their works: which, I forget" I think I can verify. The Bishop in the Advertisement to his immortal *History of Greece*, dated 1835, when the aspirations of "sanguine youth" we may well believe had become the settled convictions of matured manhood, says what follows:—

"Some readers may remark that the system of orthography which he here follows is widely different from the one adopted in another work to which his name is annexed, and it may be inferred that he thinks that which he now uses the best. To prevent such an imputation, he desires it should be known that he looks upon the established system, if an accidental custom may be so called, as a mass of anomalies, the growth of ignorance and chance, equally repugnant to good taste and to common sense. But he is aware that the public—perhaps to show foreigners that we do not live under the despotism of an academy—clings to these anomalies with a tenacity proportioned to their absurdity, and is jealous of all encroachment on ground consecrated by prescription to the free play of blind caprice."

As many of your readers can hardly be supposed to possess this masterly work, I make no apology for sending the above extract.

CHARLES THIRIOLD.

Cambridge.

"RHYME."

(4th S. xii. 389.)

The question about the spelling of this word is one of those that continually recurs. We are used to many strange things in English spelling, but the modern absurdity of introducing an *h* into *rhyme* is a little too much, and hence any one who has studied our language naturally writes *rime* as a matter of course. It is supported by etymology, and by the use of all the languages in Europe that have the word. It is the A.S. *rim*, Old Eng. *rime* or *ryme*, French *rime*, Italian and Spanish *rima*, German *reim*, Dutch *rijm*, Swedish and Danish *rim*, Icelandic *ríma*, &c. The spelling *rime* occurs in the romances or lays of Havelok, Horn, and Octovian; in the poems of Chaucer, Lidgate, Hoccleve, Skelton, &c.; also in the Ormulum, and indeed every other old English monument wherein the word occurs at all. Or, to take later instances, it is the spelling of Shakspeare and Milton. Examples: "Thou, thou, Lysander, thou hast given her *rimes*;" *Mid. Nt. Dr.*, i. 1; "I can finde no *rime* to Ladie, but babie, an innocent *rime*"; *Much Ado*, v. 2; "What? a speaker is but a prater, a *Ryme* is but a Ballad"; *Henry V.*, v. 2. All these I take, of course, from the first folio edition. Milton's Preface to *Paradise Lost* begins thus: "The Measure

is English Heroic Verse, without *Rime*." Or, to take a much later example, we find in Tyrwhitt's *Essay on the Versification of Chaucer*, as usually printed, the sentence: "These instances are all taken from the *Riming* syllables." The question is really the other way, viz., who began the spelling *rhyme*, and why? To the former of these questions the answer is that no example can be found (I have often searched) older than about A.D. 1550; and the examples from Shakspeare and Milton shew that it was a long while before the innovation was patronised by the printers. Its introduction was probably due to a false etymology, from a supposed connexion between *rime* (a true English word) and *rhythm* (a word merely borrowed from the Greek). Its prevalence is no doubt due to the same cause, viz., that Englishmen know a great deal more about Latin and Greek than about the history of their own language. Many a man knows all about the minutest points of Latin or Greek scholarship, and yet cannot read six consecutive lines of Chaucer. It thus appears that the printing of *rime* or *ryme* for the innovating "rhyme" is one of the mildest of reforms; but experience shows that it is almost hopeless to succeed even in so small a matter as this, and those who really *know* how to spell may as well keep their knowledge to themselves, for all the good they are likely to accomplish.

Among other modern absurdities, I will instance one more. Just because *would* and *should* (from *will* and *shall*) are rightly spelt with an *l* (once sounded, but now, alas! mute) some foolish writer introduced an *l* into *coud*, which is from *can*, and has no right to the letter for any reason whatever. But the *l* in *could* has remained ever since, for uniformity's sake! I mention this the rather, because Tyrwhitt, in his essay on Chaucer, attempted this reform also, writing *coud* as well as *rime*; and these two mild reforms were all that he ventured to propose. In spite of all reason, we know, however, that *rhyme* will live on. So also will *could*; though, to be consistent, we should write *uncoulth* for *uncouth*, as *couth* is the past participle of *can*.

Why your correspondent mixes up the question of *r* or *rh* with that of *w* or *wh*, it is hard to say. The latter is very different. Words which now begin with *wh* were written with *hw* in Anglo-Saxon, and with *hv* in Icelandic, whilst the Moeso-Gothic expressed *hw* and *w* by totally different symbols. The *h* occurs in *where* because the *w* was once aspirated (which the *w* in *were* never was), and we can almost always trace back this *hw* to the Moeso-Gothic. Besides, it is the Latin *qu*, as in *quid*, i. e. *what*; whilst *w* is the Latin *u*, as in *wind*, Lat. *uentus*, pronounced *wentus*, as is well ascertained.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

"WILE I LIVE" evidently enjoys the joke of intense ignorance of the history of his own

as much as any of us can. What's Chaucer to him, or he to Chaucer? What has any student of English to do with Anglo-Saxon? Nothing, of course. No English gentleman would think of opening a book in the language, or deign to suppose that Chaucer wrote English, or could spell. And as to looking at any dictionary to know the history of a word, why, it's plain nonsense. Evolve it out of your own consciousness, and chaff anybody who appeals to recorded facts. Still, as *Chaucer*—if rightly represented by the best manuscripts of him—wrote *ryme*, it may inform some of your readers if I copy out the article on the word in Dr. Stratmann's excellent *Dictionary of the Old English Language*, and add a few other authorities:—

"Rim, A. Sax., O. Fris., O. Icel. rim, O. H. Germ. rim, hrīm, rime (rhyme), number, *Havelok* 21: he þat haveþ þis rim iwrīten, *Old English Miscellany*, 57; þurh tale and rime of fowertig, *Ormulum*, 11248; rimes (gen.), *Story of Genesis*, 1; rime (dat.), *Shoreham*, 165, *Hoccleve*, i. 247; wrīten o rime, *Reliquia Antiqua*, i. 224; in rime i rede, *Octorian*, 1679; ant seide þise rime, *Horn*, 812."

But another Early English *rime* (A.-Sax. *rima*) meant rim, cuticle of an egg, or integument of a foetus; while *rim*, hoarfrost (A.-Sax. *hrīm*, *rīm*), has continued as *rime*, to our own day. It was, I have little doubt, for the purpose of distinguishing the *rime*, ryme, from the two other like nouns, that the Chaucer scribes took advantage of the tendency to use *y* for A.-Sax. *i*, and wrote *rym* for the noun, and *ryme* for the verb: *Wife's Tale*, D, § 2, l. 1127, "Lo/in swich maner *rym*/is Dante's Tale," Ellesmere, Hengwrt, and Cambridge Gg. MSS. (the three best); *ryme*, Corpus and Petworth; *rim*, Lansdowne (the worst of my six). So, again, in the *Prioress-Thopas Link*, B, § 7, l. 1899, "But of a *rym*/I lerned longe agoon," Ellesmere, Hengwrt, and Cambridge MSS.; *ryme*, Corpus and Petworth; *rime*, Lansdowne. Again, the verb, in the *Thopas-Melibe Link*, B, 2122, "Sire at o word/thou shalt no lenger *ryme*," Ellesmere, Hengwrt, Royal, 18 C 2; Corpus and Petworth; *rime*, Lansdowne. In the proem of the *Franklin's Tale*, F. 711, the perfect is "*Rymeyed*! in hir firste Briton tonge," Ellesmere and Hengwrt; *remedyd*, Sloane MS., 1685; *rymeden*, Corpus and Petworth; *rimyden*, Lansdowne. In the *Canon's Yeoman's Tale*, G. 1093, we find "Of his falshede / it dulleth me to *ryme*," Ellesmere, Lichfield, Cambridge Gg., Corpus and Petworth; *rime*, Lansdowne. In all the above instances the excellent Harl. MS. 7334, edited by Dr. Richard Morris, &c., agrees with the Ellesmere MS., except in reading *Rymeden* in the *Franklin's Proem*.

The quotations in Richardson's *Dictionary* show that William, the author of *Piers Ploughman* (in *ryme* shewe, p. 151), Gower (for to *ryme*, Conf. Am., bk. iv.), Ascham (in *ryming*: Scholemaster,

bk. ii.), Hackluyt (that base *rymer*: *Voyagen*, i. 552), Spenser* (*rymers* impudent: *Faerie Queene*, bk. iii. canto 12), wrote the word with *y*, while Daniel (in 1595) was the first who foolishly introduced the *h*, evidently from the false analogy of Lat. *rhythmus*, Greek *ῥυθμός*. "*Railing rhymes* were sow'd": Daniel, *Civil Wars*, bk. ii. Him, no doubt, ignorant of Anglo-Saxon and Early English, a lot of other like folk followed—Bp. Hall, Waller, Waterland, the *Idler*, &c.,—till Ritson revived the spelling *rime* in his *Metrical Romances*, vol. i. p. 18. (I speak only from Richardson's authorities.) My friend, MR. SKEAT, and others, have followed Ritson and Anglo-Saxon. But as it seemed to me a pity to re-introduce *rime* for A.-S. *rīm*, when the hoar-frost *rime* had possession of the modern field, I adopted—as in private duty bound—the spelling *ryme* of the best Chaucer manuscripts. And I think that any Victorian Englishman, who wants to cleanse our spelling from a stupid Elizabethan impurity, generated by ignorance and false analogy, should now spell either as MR. SKEAT or I do. If "*WILE I LIVE*" will look out *hwil*, *hwær*, *hwæter*, *hwæ*, *hwæt*, *hwænne*, *hwylc*, *hwa*, in any Anglo-Saxon dictionary, he will see why we do not attempt or wish to turn *h* out of the modern representative of any of these A.-S. words.

The Folio of Shakspeare (1623) spells *rime* in the only three passages I have looked at; *Two Gentlemen of Verona*, i. 2, "Some loue of yours, hath writ to you in *Rime*"; iii. 2, "wakefull sonnets, whose composed *Rimes*." *Merry Wives*, v. 5, "About him (Fairies) sing a scornfull *rime*." So, too, Biron in *Loue's Labour's lost*, i. 1, "Something then in *rime*." "*WILE I LIVE*" is another victim of the absurd practise of editors publishing Shakspeare in nineteenth century spelling,—that is, if he has ever read a line of Shakspeare. As a penance, "*WILE I LIVE*" should subscribe to the Chaucer and Early English Text Societies. Their books will enlighten him.

F. J. FURNIVALL.

"*WILE I LIVE*" seems to think, if it be allowable to eliminate the letter *h* from rhyme, it is equally so to eliminate it from such words as "*what*" and "*when*." Your correspondent is, I suppose, a Southerner, otherwise he would have known that we Northerners do not drop our *hs* about, and leave them behind us as Southerners do. We make a distinction in pronunciation, as well as in action, between wetting a knife and whetting it; we do not confound whales with Wales. I am glad to see that the *Library Dictionary* recognizes the distinction.

* Archbp. Trench, in the 1868 edition of his *English, Past and Present*, says that the *y* is a modern misspelling. But he has no doubt found out before now, and corrected in subsequent editions, this mistake of his.

In connexion with this, can any one say where the expletive *wy* comes from? It has no connexion with *why*, either in meaning or pronunciation. It is used at the beginning of a sentence thus: "Wy really I don't know"; or as intensitive "Wy, then, he must do it." E. L. BLENKINSOPP.

REMOVAL OF THE SITES OF CHURCHES (4th S. xii. 245, 295.)—Similar stories are related of many other churches in various localities. In some instances it is angels who remove the stones; in others, fairies, witches, or the devil himself; but in all cases the story seems to be told for the purpose of accounting for the inconvenient site of the church. It is said of the Church of Ste. Marie du Castel, in Guernsey, that the foundations were originally laid in a field near the centre of the parish, called *Les Tusets*, but that the stones were removed nightly by invisible hands, some say of angels, some of fairies, to the place where the church now stands. The same tale is related of the Church of St. Brelade, in Jersey. E. McC. Guernsey.

The site of Rochdale Church was removed, it is said, from the banks of the Roach up to its present elevated position. The church at Samlesbury, near Preston, possesses a similar tradition. The site of the old church of St. Oswald at Winwick, near Newton-le-Willows, was altered by a demon pig, a carved representation of which still remains in the tower wall near the west entrance. It is said that the parish church of Burnley was originally intended to have been built on the site of the old Saxon cross in Godly Lane, but the materials were removed every night to its present site. On this occasion the goblins took the form of pigs, a rude representation of one being in the south side of the steeple. A similar tradition exists respecting the church at Whalley Bridge, Derbyshire. Similar cases exist throughout the country. J. P. BRISCOE, F.R.H.S. Nottingham Free Library.

A tradition almost identical with those of St. Matthew's Church, Walsall, and Little Marlow Church, Bucks, prevails in the parish of Titsey, Surrey. There is a wood there called "Church Wood," which is at a long distance from the church, and which was not at any time church property. The legend, as told me by an old inhabitant, of whom I inquired the origin of the name, was that an attempt was made to build a church at that spot, but that what was built by day was pulled down by the evil spirits at night. He further added that his father had come across foundations in ploughing the adjoining field, but the truth of this assertion I was not able to verify. The name "Church Wood" is, at any rate, significant. GRANVILLE LEVESON GOWER.

CHAUCER (4th S. xii. 368.)—"I say, ven is a helm box like a asthmatical chest? *Ans. Ven it's a coffin.*" This elegant riddle from that facetious work of the late Mr. A. Beckett, *The Comic English Grammar*, will serve to show the meaning of "*cofre unto careyne.*" Chaucer was thinking, not of any curious fact in the natural history of the elm, but of the use to which its wood is put in making coffins, of which it is a common material owing to its wet-resisting properties. As death is mostly less fair than life, it is a less pleasing aspect of the tree than that presented by the other epithet "peler," or pillar, which Spenser paraphrases "vine-prop"; the commonplace of the Latin poets, *marita ulmus*, "the wedded elm." I may appositely quote from Hood's melancholy poem, *The Elm Tree; a Dream in the Woods*, which hinges on coffin-making, the following lines:—

"The oaken cell
Shall lodge him well
Whose sceptre ruled a realm—
While he who never knew a home
Shall find it in the Elm."

Curiously, the next line of *The Assembly of Fowls*, beginning "The box, pipe tree," illustrates well the explanation I gave in this paper four years ago of "Inflated Box" (4th S. iv. 423).

J. H. I. OAKLEY.

The expression "*Cofre unto careyne*," or the coffin unto carrion, was used because wooden coffins were and are still almost always made of elm. In the 25th chapter of *Martin Chuzzlewit* this will be found:—

"And from the distant shop a pleasant sound arose of coffin-making. . . . 'It's exactly like the woodpecker tapping.'—'The woodpecker tapping the hollow *elm* tree,' observed Mrs. Mould. . . . 'It's beech in the song.'"

NEPHERITE.

"LOOKING FOR THE KEYS" (4th S. xii. 287.)—I believe MR. JAMES to be quite correct in tracing this reply to Sixtus the Fifth. Jeremy Collier (*Hist. Dict., sub voce*) says,—

"As he was carried to St. Peter's Church, the people were amazed to see the Cardinal, who formerly walked crooked and stooping, with one shoulder awry, become such a brisk and vigorous Pope. And to his physician, who wondered at the change, he said, 'that when he was a Cardinal he stooped and pored to see for St. Peter's keys; but seeing he had found them, there was now no occasion to stoop so low.'"

EDMUND TEW, M.A.

TROUT (4th S. xii. 287.)—This word is derived through the A.-S. *truht* (Fr. *truite*, It. *trota*, Sp. *trucha*), Med. Lat. *truta*, *trutta*, *trocta*, from *τρώκτης*, a devourer, also a species of fish (*ἀπρία*), from *τρώγω*, to eat, devour. Conf. Dufresne, under *trocta*, *trutta*, *truta*, Oppian. *Hal.*, iii. 144, *Scal. on Anson*, liv. i. ch. 3, and Stephanus, under *τρώκτης*. R. S. CHARNOCK.

Gray's Inn.

Richardson has good authority for his derivation. The best dictionaries, e. g., Scapula, Liddell and Scott, &c., give *τρώκτης* as the equivalent, which, of course, is a derivative of *τρώγω*. Liddell and Scott render it 1. "a gnawer, a lover of dainties." 2. "A sea-fish with sharp teeth." They then say, "from *τρώκτης* came the later Latin *trutta*; hence Ital. *truta*, our trout.

As all "experts" know, the trout is a very fastidious feeder. It disdains everything not in season. So, to be sure of "a take," one must be especially careful to choose the right fly for the right time.

EDMUND TEW, M.A.

"COMPURGATORS" (4th S. xii. 348.) MR. BOUCHIER will find much of what he seeks in Du Cange, *sub voce*. The penalty for non-attendance at church would, no doubt, give rise to a crew of base informers, ready to extort money for their silence, or in case of accusation from other quarters, to attest, upon their oath, the innocence of the party so accused. In fact, they would be informers or "compurgators"—for the accusation or the defence—as best served their love of greed, or as they were treated by the "ungodly persons" whom they captured. I conceive this to be the meaning of the Saturday Reviewer. EDMUND TEW, M.A.

"CAPRICCHIO" (4th S. xii. 348.)—MR. JAMES will find a far earlier use of this word than the instance he has quoted, in *All's Well that Ends Well*. In Act ii. sc. 3, Parolles says to Bertram—

"Will this capricchio hold in thee? art sure?"

It is clear that "capricchio" was in use as an Anglicized word before the abbreviated form "caprice" was generally adopted. In Skinner's *Etymologicon* (1671) the word does not appear, but its adjectival form, "caprichious," is given with this note:—"Vox, que mihi in solo Dict. Angl. occurrit." Blount's *Glossographia* (1681) brackets "capricchio" and "caprich" together. *The Modern World of Words* (1696) speaks of "Caprichio or caprice, a foolish fancy, whimsey, freak, or maggot." The earlier form of the word did not die out till far on in the last century; even the thirteenth edition of Bailey, published in 1747, retains it, and I am confident that I have met with it more than once in standard writers of a still later date, though I cannot now bring any passage to my recollection.

J. CHARLES COX.

Hazelwood, Belper.

Edward Phillips, in his *New World of Words*, (1st ed. was published in 1658. My copy lacks title-page, and so date) gives "Caprichio or Caprice." So late as Johnson we have "Caprice, Caprichio" bracketed. Bailey (ed. 1730) also brackets "Caprice, Caprichio." In the Elizabethan and Jacobean writers the Italian form is always used. The French form seems to be of late intro-

duction. Chapman, in his *Hymn to Pan* (l. 16), has—

—"Sometimes
(In quite oppos'd capriccios) he climbs."

In Shakspeare (1st F.) the word is not italicized; while it is italicized in Hooper's modern reprint of Chapman's *Homer* (ed. 1858). In Chapman's *Widow's Tears* (Dodsley's O. Ps., vi. 160. Ed. 1825) the word stands "capricions":—

"... Have you no other capricions in your head."

Cotgrave translates the Fr. "Caprice" into Eng. "A humour, caprichio," &c.; and Sherwood translates Eng. "Caprichio" into Fr. "Caprice" (see Cotgrave, eds. 1632 and 1673).

As to the derivation, Diez affirms the word is from "Capra," while Wedgwood makes "capriccio" = *arviciacapo*. See Wedgwood's long note on "Caprice."

I may add that Shakspeare, in his quibbling use of the adj. "capricious" (*As You Like It*, III. iii. 6), clearly has in his head the *capra*-derivation:—

"I am heere with thee and thy Goats, as the most capricious Poet, honest Ovid, was among the Gothes."

JOHN ADDIS.

CURIOUS COLLYRIUM (4th S. xii. 385.)—In the swampy parish of Little Saling, Essex, I found, many years ago, an equally curious application in use for the cure of the frequent sore and filmy eyes of the children of the poor.

The mothers used to catch six "Dickeys," as they called them, from the children's heads, put them in a tea-spoonful of milk, and pour it and them into the eye, bandaging it over. The "Dickeys," they confidently assured me, "eat up the film," or fillum, as they pronounced it!

In the same parish, or elsewhere in the district, there was existing at that time, about the year 1839, the office of "Dog rapper," whose business it was to drive intruding dogs out of the church during Divine Service. HERBERT RANDOLPH Ringmore.

AUTOGRAPH, 1789 (4th S. xii. 368.)—The writer was probably Frederick Duke of Saxe-Hilburg-hausen, who married in 1785 the Princess Charlotte Louisa of Mecklenburg-Schwerin. There were many other German princes bearing the name of Frederick at this period, but the above appears to me the most likely.

T. T. C.

"DALC" OR "DOLC" (PIN) (4th S. xii. 367) is likely—dook, a word used by masons for a bit of wood driven into a wall, to which something is to be nailed.

D. N.

"HE WAERNT AGOING TO TAKE OFF HIMS CLOTHES," &c. (4th S. xii. 385.)—When Robert Curthose demanded the dukedom of Normandy from his father, William the Conqueror, that monarch is said to have replied to a similar effect.

JNO. A. FOWLER.

SPANISH BALLAD (4th S. xii. 387.) It is by Mrs. Hemans, and entitled "Bernardo, the Spanish Champion." The words are to be found in Dr. Douglas's *Selections for Recitation*, and in all editions of Mrs. Hemans's works.

ROBERT H. FIRTH.

Master's Lodge, Ware.

The ballad in question, called "The Spanish Champion," is by Mrs. Hemans, and is to be found in Payne's *Studies in English Poetry*, page 15 in the edition of 1849. It is not quoted quite correctly by Mr. ROBB.

A. R. B.

This ballad, by Mrs. Hemans, is founded upon the history of Bernardo del Carpio, as told in the *Cronica General de Espana*, from which source many of the Spanish ballads relating to him were probably also drawn. Some of these are to be found in Mr. Lockhart's translations, and are among the finest and most interesting of the collection. The whole story is singularly pathetic.

DOYLE.

It commences—

"The warrior bowed his crested head and tamed his heart of fire,

And prayed his Sovereign Lord to free his long imprisoned sire,"

by Mrs. Sigourney, an American; and may be found among her poems.

J. R. H.

"LIKE THE PARSON OF SADDLEWICK," &c. (4th S. xii. 388.)—Saddlewick is not mentioned in Leonard's *Gazetteer of England and Wales* (Sampson Low & Co., 1870), which purports to give a list of all the "cities, towns, parishes, hamlets, chapels, and extra-parochial places." "Saddlewood," included with Hawkesbury, is in Gloucester; and "Saddleworth with Quick" is in Rochdale parish.

JNO. A. FOWLER.

"NO MORE USE THAN A SIDE POCKET TO A TOAD" (4th S. xii. 385) is current in Lincolnshire.

J. T. F.

Hatfield Hall, Durham.

DWELLING HOUSES OF ANCIENT ROME (4th S. xii. 407.) Juvenal himself is called by Gibbon as a witness to his statement that the houses in Rome were very lofty; and he adds that Augustus and Nero repeatedly enacted that their height from the ground should not exceed seventy feet, an altitude which would quite admit of five stories. See his *Rome*, cap. cxxxi.

GORT.

These were much loftier than ours, in flats like the old town of Edinburgh. See the lively description in Juvenal, iii. 197. The house is on fire, the third story smokes; Ucalegon carries out his trifling property; there is great excitement at the stair foot; but the occupant of the garret knows nothing of it:—

"Ultimus ardebit quem tegula sola tustur."

Augustus restricted the height of houses in streets to seventy feet.

W. G.

"SHREWSBURY" (4th S. xii. 288.)—"Excuse me," spoken hurriedly, sounds very like Shrewsbury.

S. E. C.

LORD BOTREAUX (4th S. xii. 349.)—Anne Botreaux, who married John Stafford, was the daughter of William, the first baron (Sum. Parl. 1368-1391), and died on the feast of St. Laurence, 1391 (*Inq. p.m.* 13 Ric. II., No. 6). Her mother was Elizabeth, daughter of Sir Ralph Daubenie, Knt., by Catherine, sister and heiress of Thomas de Thewenge. Anne Stafford died *cir.* 1428, leaving a son, Humphry Stafford, born 1427 (*Inq. p.m.* 5 Hen. VI., No. 39).

I was not aware that the Barons Botreaux used the arms cited *ar. a griffin segreant gu. armed az.*, and thought that bearing was confined to the descendants of Reginald Botreaux, who died 1340, grandfather of the first baron, by his second wife, Elizabeth, the issue of which marriage settled at Alcester, co. Warwick. For further particulars and authorities, see memoir and pedigree of the family of Botreaux in *History of Trigg*, vol. i. pp. 631-641.

JOHN MACLEAN,

Hammersmith.

BISHOPS AND THE D.D. DEGREE (4th S. xii. 281.)—MR. T. DE MESCHIN writes—"As barristers must become sergeants before they can become judges, so clergymen must be doctors of divinity before they can become bishops." It is no doubt usual for bishops to be of this degree, but it is not obligatory. Dr. Tait was made D.D. in 1869, but he was consecrated to the see of London in 1856, and translated to the primacy in 1868. Before 1869 he was D.C.L., which is also, I believe, the degree of the present Bishop of Salisbury.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

THE GRIM FEATURE (4th S. xii. 85, 191, 316.)—I venture to think that MR. PAYNE is wrong in explaining "the grim feature" to mean Satan, and that JABEZ is equally mistaken in referring it to Death, and deeming the "grim feature" nominative to "scented." The passage explains itself if "grim feature" be regarded as the objective case after "scented." Sin has been urging Death to accompany him—

"Thou, my shade,

Inseparable, must with me along:

For Death from Sin no power can separate."

Paradise Lost, x. 249.

Death readily promises his aid as he foresees the many generations of mankind upon which he will wreak his will:—

"Such a scent I draw

Of carnage, prey innumerable! and taste
The savour of death from all things there that live."

Paradise Lost, x. 287.

The poet now deepens the horror of the conception by an illustration :—

"So saying, with delight he *snuff'd the smell*
Of mortal change on earth. As when a flock
Of ravenous fowl, &c. . . . come flying, lur'd
With scent of living carcasses, design'd
For death the following day in bloody fight."
Paradise Lost, x. 272

Then Milton repeats the other member of the comparison, which is identical with the words italicized :—

"So scented the grim feature, and upturn'd
His nostril wide into the murky air
Sagacious of his quarry from so far."
Paradise Lost, x. 279.

That is to say, Death in anticipation scents the smell of his future victims, the "feature" (*fattura*) "creation," now made over to grim corruption.

By the way, JABEZ quotes his last line :—

"Sagacious of his quarry from afar."

My edition (Thomson's, 1846) reads "so far." Which is correct?

Milton is especially fond of repeating the principal verb after a speech, comparison, &c. (following, of course, Homer's habit). Instances will readily occur to every reader of the *Paradise Lost*. Thus, viii. 367 :—

"The Vision bright,
As with a smile more brightened, thus replied"—

Then follows a speech of seven lines, and the poet resumes :—

"So spake the Universal Lord, and seem'd
So ord'ring."

In the passage which puzzles JABEZ six lines intervene between the repetition of the notion which is expressed a little differently, but is substantially the same idea; in the above there are seven, but the parallel is otherwise exact.

PELAGIUS.

THE ACACIA (4th S. xii. 209, 314.)—Many thanks to DR. DIXON for his information, which I have in vain sought in almost every likely place. Cobbett's locust-tree, however, the so-called "acacia" of gardens (*Robinia pseudacacia*), is a native of North America, and does not occur in Palestine.

JAMES BRITTEN.

DERBYSHIRE KNOWN TO THE PHœNICIANS (4th S. xii. 265, 314.)—Possibly I should be unable to satisfy so critical a philologist as MR. CHARNOCK; I must, therefore, beg to refer him to the learned author of the large *History of Derbyshire*, where, if my memory serves me rightly, he will find reasons for the supposition that certain Phœnicians, or a colony of them, once visited or resided in that county.

J. B. P.

Barbourne, Worcester.

CHARTER OF EDWARD THE CONFESSOR (4th S. xii. 171, 238.)—I have not been successful in my

search for the particular copy of this charter mentioned by MR. JESSE, but in the printed copies I find that *brach* occurs as frequently as *rache*. With regard to the derivation of these two words I think it is most probable that originally only one form existed, and that it was derived from the German *bract*, signifying a scenting dog, and applied, in a general way, to lurchers, beagles, and other fine-nosed hounds. The exclusive use of *rache* for a dog-hound, and *brach* for a bitch-hound, does not appear to have been so universal as one would infer from MR. JESSE's note, although that was undoubtedly the most common signification conveyed by each word respectively. The reason why *brach* became applied to a bitch-hound is suggested by the words in italics at the close of the following quotation from the *Gentleman's Recreation* :—

"There are in England and Scotland two kinds of hunting-dogs, and no where else in the world: the first kind is called *ane rache* (Scotch), and this is a foot-scenting creature, both of wild beasts, birds, and fishes also, which lie hid among the rocks: the female thereof in England is called a brache. A brach is a *mannerly name* for all hound bitches."

Shakspeare and other writers of his period make frequent use of the word *brach* generally, but not always, with a feminine signification. In *King Lear*, Act iii., sc. 6, the word occurs in what I believe to have been its original sense, that is, a name applied to a particular kind of dog without any reference to gender :—

"Mastiff, grey-hound, mongrel grim
Hound or spaniel, brach or lym."

The lym was a bloodhound, so that as every other word in the couplet undoubtedly designates a species and not a sex, why should *brach* be an exception? That the word *rache* did not invariably bear a masculine signification appears by an extract from Ulitius (Notes on Gratius), quoted by Nares :—"Racha Saxonibus canam (*sic*) significabat, unde Scoti hodie *rache* pro cane femina habent, quod Anglis est brache."

Is it absolutely certain that Randolph Peperking is synonymous with Ranulph Peverel? I know that the Latinized form of Peverel was *Piperellus*, but my impression was that the Peverels did not come into this country until after the Conquest. In its present form the charter can, at best, be only a paraphrase of the original, inasmuch as its style is that of the fourteenth century; but if the two names be identical, and I am right as to the date of arrival, the document must be a forgery perpetrated by some inventive genius of the Chatterton type.

C. FAULKE-WATLING.

AMERICAN WORTHIES (4th S. xii. 309, 375.)—MR. BULLOCK makes a mistake regarding the date of the death of Alexander Hamilton, which I wish to correct. His death took place 12th July, 1807 (not 1801), in New York, from the effects of a duel with Col. Burr, fought the previous day at Wee-

kawken, New Jersey. The election in which Burr was defeated, and which caused the unpleasantness between himself and Hamilton took place in 1807.

L. D.

NUMISMATIC (4th S. xi. 281; xii. 374).—"Blancus—the name arose on account of the white colour of the coin." This is curious, as I know of small coins called albus. I have a piece—*obr.* Arms of Maintz in a wreath; *rev.* "II albus—1691—A.D." in a wreath. It would prove curious indeed if the albus and blancus were the same sort of coin.

NEPHRITE.

ROYAL ARMS IN CHURCHES (4th S. xii. 287, 354).—E. M., Oxford, asked a question respecting the origin of these, in 1852, "N. & Q.," 1st S. v. 359. Many answers were returned, and may be seen in vol. vi. One of these was of value as helping to determine, not the reason of their origin, but of their frequent use. It was stated, p. 249, as an extract from the parish register of Warrington:—

"1660, July 30. Whereas it is generally enjoined by the Great Council of England, that in all churches thorow out the Kingdom of England his Maiestie's armes shalbe sett up." [Here follows the question of a church "laye," or rate].

This seems to point to an order in council for their general use after the king's return. Various other suggestions were offered, and the custom of placing the royal arms in painted windows was mentioned as a probable origin of the modern practice. Mr. E. H. W. DUNKIN makes an interesting contribution to what is known on this subject by the licence of Abp. Abbot which he has communicated. All that I have found out definitely since the query and answers in vols. v. and vi. is merely this, that Bp. Hacket, in his *Articles of Inquiry* for the diocese of Lichfield in 1662, has: "And are the king's arms set up?" *Second Rep. of Royal Comm. on Ritual*, App. p. 608, 1868. This would very well agree with the notice in 1660.

ED. MARSHALL.

Sandford St. Martin, Oxford.

P.S. Since writing the above I have met with an early, if not the earliest, notice of the royal arms being set up in churches.

Henry VIII died at the end of January, 1547. And early in February

"They that were weary of the popish superstitions, observing that Abp. Crammer had so great a share of the young king's affection, and that the Protector and he were in the same interests, began to call for a further reformation of religion, and some were so full of zeal for it, that they would not wait on the slow motions of the state. So the curate and churchwardens of St. Martin's, in Ironmonger-lane, in London, took down the images and pictures of the Saints, and the crucifix, out of their church, and painted many texts of Scripture on the walls; some of them 'according to a perverse translation,' as the complaint has it; and in the place where the crucifix was, they set up the KING'S ARMS with

some texts of Scripture about it; upon this the Bishop and Lord Mayor of London complained to the council. And the curate and churchwardens, being cited to appear, answered for themselves. . . . In conclusion, they said, what they had done was with a good intention, and if they had in anything done amiss, they asked pardon and submitted themselves."—Bp. Burnet, *Hist. of the Reform.*, Part II. Book I., vol. ii. p. 13, Lond., ed. Nares, n.d.

A discussion as to the punishment which was to be assigned followed.

King Edward VI.'s "Injunctions" do not mention the royal arms. Neither does Sparrow's *Collection*, p. 1-13, Lond., 1684, nor the "Order of Council for the removing of Images," on February 21, nor Burnet's "Collection of Records," *Hist. of Reform.*, vol. iv. p. 270. There is no notice of them in Abp. Crammer's "Articles of Visitation," in 1548, Sparrow u. s. pp. 25-33.

"A TOAD UNDER A HARROW" (4th S. xii. 126, 339).—The following passage from *Rob Roy* seems to point to an explanation of this saying different from those suggested by T. Q. C. and Mr. Tew:—

"To the commands of Mr. Jarvie, therefore, Andrew was compelled to submit, only muttering between his teeth, 'Ower mony maisters, ower mony maisters, as the paddock said to the harrow, when every tooth gae her a tig.'"

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"CUTCHACUTOHOO" (4th S. xii. 105, 355).—The note by E. L. S. clearly shows that this word is a corruption of *catch you, catch you!* used as in a child's game, the *catch* having at first the emphasis (so that *you* sinks into a mere obscure sound, just as we often hear from a nurse, when running after a child who toddles off laughing, she cries "*cutch!* *cutch!* *cutch!*" and the *you* having at last the emphasis, as the child turns round and seizes a particular person; thus, in Glossic, using (') for the stress mark, *kuch'u kucheu*." A. J. E.

MARGUERITE (4th S. xii. 284, 364).—The French *Marguerite par excellence* is, I believe, our common daisy, although the "*Moon Daisy*" (*Oxysanthemum leucanthemum*) is also so-called, and the China-aster is known as *Reine Marguerite*, *Reine* referring, I think, not to "the sister of Francis I.," but to its greater size. Chaucer expressly refers the name to the daisy:—

"The daisie, a flower white and rede,
And in Frenche called *La Bel Margarete*."

In Italian it is *Margheritina*, or *Margherita*; in Spanish *Margarita*, and in German *Margarethan Blume*. Herb Margaret was an old English name for it. The other *Marguerites* have been so called merely from their resemblance to the daisy; just as we have transferred the name daisy to other plants with similar flowers. Children sometimes call flowers in general "*dickie-daisies*."

JAMES BRITTON.

British Museum.

ST. CUTHBERT (4th S. xii. 274, 311, 376.) Let me protest against the general tone that pervades the article on this subject, which appears under the initials D. P., at p. 376. If it be really true that the place of St. Cuthbert's burial is still undiscovered, and that this secret rests with a chosen few of that Benedictine order which is rightly called "illustrious," by all means let us know the fact, and have it discussed, if need be. But it is intolerable that the calm and impartial pages of "N. & Q." should be disturbed, and the religious animus of many of its readers aroused by statements, of which the *arrivé pensee* must be evident to all men. statements, for instance, that the Benedictines "built and paid for Durham monastic Cathedral"; or that "St. Cuthbert waits his day." It is proper to add that I know nothing of D. P., nor of MR. FERREY, nor MR. FERREY's informant. By way of evidence as to this, I add my name. D. P., I observe, always exercises the undoubted right of suppressing his,

ARTHUR J. MUNBY.

Inner Temple.

"PARTIAL" (4th S. xii. 365, 398.)—S. T. P. will perhaps pardon me if I say that his query is a case of "Petitio principii." I know what is meant by a "partial eclipse" just as I know what a man means, who dividing his subject into several heads, commences, "Firstly," notwithstanding the absence of any such word from the English dictionaries to which I have access. Perfectly true that the word "partial" is frequently, as in the instance given by S. T. P., used to signify "in part," yet I contend that it is wrongly so used, and it would be well confined to designate the opposite to "impartial."

HIC ET UBIQUE.

"BLOODY" (4th S. xii. 324, 395.)—In the west of Ireland "Blood an' Ouns!" is a common oath, or exclamation, of surprise or vexation, of course a corruption of "Blood and wounds," the mediæval oath, sometimes further altered into "Blur an' agers," just as the common oath or exclamation of the Dublin gamin, "By the holy Farmer," or briefly, "By the Holy," is a corruption of another mediæval oath, "By the holy Father" (the Pope).

The bitterest curse in the west of Ireland (in the vernacular), only used on occasions of concentrated rage and passion, was (I write phonetically) "Dherreg Noirah Huth"—"Red (bloody) destruction to you." I well remember the shudder with which this was always heard, not merely by the victim, but even by the surrounding spectators, when some enraged man or woman summed up a discourse, delivered with flashing eyes and all the impassioned gesticulation of Celtic eloquence.

CYWRM.

WEDDING CUSTOM: WHEAT (4th S. xii. 327, 396.)—The ballad of the "Cid's Wedding" (Lock-

hart's *Spanish Ballads*) mentions this custom. The ballad was probably the composition of the sixteenth century:—

"Then comes the bride Ximena, the King he holds her hand,
And the queen, and, all in fur and pall, the nobles of the land.
All down the street the ears of wheat are round Ximena flying,
But the King lifts off her bosom sweet whatever there is lying."

W. H. PATTERSON.

Belfast.

Miscellaneous.

NOTES ON BOOKS, ETC.

An Account of the Surname Edgar; and particularly of the Family of Wedderburn in Berwickshire. By J. H. Lawrence Archer (Capt. H. P.). (Hotten.)

Nor altogether trusting family traditions, Capt. Archer has gone to ancient records, pedigrees, and other documents, affording evidence of the descent of the various branches of the Edgars. He has neglected no clue wherever that clue offered itself, and his handsome volume bears ample testimony to his earnestness, one might almost say enthusiasm, and ability. The work is a model for all labourers in the same quarry.

The Cambridge Paragraph Bible of the Authorized English Version. With the Text revised by a Collection of its Early and other Principal Editions; the use of the Italic Type made uniform, the Marginal References remodelled, and a Critical Introduction prefixed. By the Rev. F. H. Scrivener, M.A. LL.D. Edited for the Syndics of the University Press. (Cambridge Warehouse.)

THE above title-page is so explanatory of this most praiseworthy edition of the Bible that it leaves little more to be said than to congratulate the learned editor on his work, and to wish him the success which he has merited by his earnest and enormous labour. The critical introduction is a masterpiece in its way, and as modest as it is masterly. It includes a history of various editions of the Bible, and is, from first to last, full of interest. We have here *The Book and Its History* in the most useful form for reader and student.

Kalendars of Gwynedd; or, Chronological Lists of Lords-Lieutenant, Custodes Rotulorum, Sheriffs, and Knights of the Shire for the Counties of Anglesea, Caernarvon, and Merioneth, and of the Members for the Boroughs of Caernarvon and Beaumaris. To which are added Lists of the Lords President of Wales, and the Constables of the Castles of Beaumaris, Caernarvon, Conway and Harlech. Compiled by Edward Breese, F.S.A. With Notes by Wm. Watkin Ed. Wynne, of Peniarth, F.S.A. (Hotten.)

WITH Mr. Breese's patient zeal, the Museum records, the State Papers, the willing aid of the officials in the S. P. Office, the assistance of Mr. W. Watkin Wynne, and the further help derived from this gentleman's renowned collection, a new volume is given to the elucidation of the history of Wales, which is of the first importance, especially to those interested in the men of Wales and the story of themselves and of their land. This quarto volume reflects the highest credit on all parties concerned in it.

By degrees, we shall get at the original writer of the sentiment expressed in Mr. Disraeli's phrase in *Lothair*—"You know who the Critics are." The men who have failed in Literature and Art!—Clarence Cook, in the *Athenæum*, says that "Balzac had already written, in 1840, in *La Cousine Bette*, 'Enfin il passa critique, comme tous les impuissants qui mentent à leurs débuts.'" In a subsequent number, Thos. Bayne quotes Dryden's dedicatory preface to the 3rd vol. of his *Miscellany Poems* (1693):—"Ill writers are usually the sharpest censors, for they (as the best poet and the best patron said).—

When in the full perfection of decay
Turn vinegar and come again to play.

Thus the corruption of a poet is the generation of a critic. This is as far back as research has yet reached. A missing link between may, however, be supplied. Pope wrote his *Essay on Criticism*, 1706-1709, and published it 1711. In this are the well known lines:—

"Some have at first for Wits, then Poets past,
Turn'd Critics next, and prov'd plain fools at last."

DEATH OF J. YOUNG AKERMAN, ESQ., F.S.A.—The *Times* obituary of last week announces the death of one who, though he has for some time been compelled by failing health to reside away from London—"the world forgetting, by the world forgot"—has, in his time, done so much good honest work, both as numismatist and antiquary, that he ought not to be permitted to pass from among us without some fitting recognition of his labours. John Yonge Akerman, F.S.A., died at Abingdon on the 18th inst., in his sixty-fifth year. Mr. Akerman, who was a native of Wiltshire, was for some years Secretary of the Greenwich Railway, and found his relaxation from official duties in the study of ancient coins, the results of which were seen in several volumes such as *The Numismatical Manual*, *Ancient Coins of Cities and Princes*, *Numismatic Illustrations of the New Testament*, &c., while his *Remains of Pagan Saxondom*, his most useful *Archæological Index*, his *Wiltshire Glossary*, and many similar works, supply evidence of his merits as an archaeologist. On the death of Mr. Carliale, Mr. Akerman was elected Secretary of the Society of Antiquaries, an appointment which he was compelled by illness to give up many years since.

THE *Phormio* of Terence will be performed by the Queen Scholars of Westminster School on Tuesday and Thursday the 16th and 18th of December.

Notices to Correspondents.

J. F. C.—In *Foss's Judges of England*, vol. ix. p. 110, is the following:—"In the Court of Exchequer there are two barristers, called the post-man and the tub-man; the offices being of great antiquity, but of their origin I have not been able to trace any account. They are so named from the places they occupy in the court; the post-man having his 'post' in a seat on the left extremity of the first row of the outer bar (the right of the bench), and the tub-man being seated in a box or 'tub,' on the right extremity. They are always members of the outer bar, and are nominated by the Lord Chief Baron by word of mouth in open court but have no rank or privilege beyond its precincts. In the court itself, they have precedence before all other barristers. Her Majesty's attorney-general not excepted—the post-man in all common law business, and the tub-man in all equity and revenue business. When the Chancellor of the Exchequer, who, in default of a lord treasurer, is the senior judge of the equity side of the court, takes his oath and his seat on appointment, he always calls upon the tub-man to make a motion. Even in the

present day, the appointments are considered of some degree of importance, and they have been held by several of our judges."

H. FIERWICK.—An edition of the Jesuits' Memorial for the Destruction of the Church of England appeared in 1824. Edward Gee was M.A. of St John's College, Cambridge, and incorporated at Oxford in 1683. He was rector of St. Benedict's Church, Paul's Wharf, and Chaplain in Ordinary to William III. and Mary. Wood, in the *Ath Ox.*, says, "he hath written and published several books, mostly against Popery, which came out in the reign of King James II." Can any correspondent furnish further particulars? Wood also mentions Edward Gee "Chaplain in ordinary to His Majesty," who died in 1818, and Edward Gee (son, as he supposes, of the former), Rector of Eccleston and Chaplain to Dr. Parr, Bishop of Man, who died in 1860.

G. J.—"Dining with Duke Humphrey" and enjoying a "Barmecide's Feast" equally meant going dinnerless. For the latter, see the Arabian Nights. The Beauchamp tomb in old St. Paul's, erroneously called Duke Humphrey's (the "good" Duke was entombed at St. Alban's), was near the walk to which men resorted, while others dined. The Exchange was said to be the trying place of the supperless—

"Though little coin thy purseless pockets line,
Yet with great company thou'rt taken up;
For often with Duke Humphrey thou dost dine,
And often with Sir Thomas Gresham sup."
Hayman (1628).

CHARLES ROGERS:—

"Bitter tears and sobs of anguish,
Unavailing though they be.
Oh! the brave—the brave and noble—
That have died in vain for me!"

are the concluding lines of Charles Edward at Versailles, by the late Prof. Aytoun.

"As beneath the tartan plaid!"
forms one line of this poem.

PHILO COL.—Twenty years ago, that is, in October, 1853, it was shown, in *The Gentleman's Magazine*, that Coleridge was indebted for the subject of his *Ancient Mariner*, in part, at least, to Paulinus, Bishop of Nola (fourth century), who, in a letter to Macarius, Vice-Prefect of Rome, tells a story respecting the salvation of a ship, which bears a close resemblance to Coleridge's narrative.

FLORENCE.—Hurdus qualifies the hyacinth thus:—

"The melancholy Hyacinth that weeps
All night, and never lifts an eye all day."

FRED MANT.—The history of the supposed letter of Lentulus has been already ably discussed in "N. & Q.," vide 2nd S. iv. 67, 109.

P. P.—The author of *Headlong Hall* was, according to the *British Museum Catalogue*, T. L. Peacock.

J. TINKLER can procure the work, and probably learn the author's name, by ordering it of any bookseller.

J. A. D.—See a *Handy Book of Landlord and Tenant*.

NOTICE.

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We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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2. "A PRINCESS OF THULE." By William Black. Author of "The Strange Adventures of a Phœnix." Concluded.
3. "THE RELIGION OF GOETHE." By A. Schwartz.
4. "MIRAGE," and "AFTER THE CHINESE." By G. A. Simcox.
5. "LINCOLNSHIRE SCENERY and CHARACTER as ILLUSTRATED BY MR. TENNYSON." By a Lincolnshire Revere.
6. "CRIME, CRIMINALS, PUNISHMENT." By Lord de Mauley.
7. "MY TIME, and WHAT I'VE DONE WITH IT." By F. C. Burnand. Chapters XXX.-XXXI.
8. "CHARITY ELECTIONEERING." By Sir Charles Trevelyan.
9. "SPANISH LIFE and CHARACTER DURING the SUMMER of 1871." Part II.

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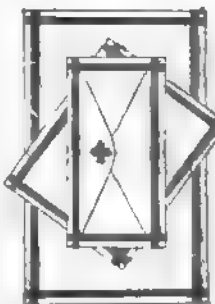
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LONDON, SATURDAY, DECEMBER 6, 1873.

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Notes.

THE DATE OF GREENE'S "MENAPHON."

It is scarcely necessary to lay much stress upon the importance of dates to a literary historian. Without exact statements as to the time when any production of the author with whom we are engaged was written or published, we continually run the risk of falling into an error in distinguishing the principal phases of the development of his genius. The remark made by Guizot about the historical character may be fully applied also to the literary character. Like the historical, the literary character is not always in unison with itself; it has its various moments of development, of which each one brings to the surface this or that prominent feature. These moments of development of literary character are reflected in its contemporaneous productions, and therefore dates, fixing the time of the appearance of this or that literary production, offer indispensable assistance to the literary historian, giving him a firm stand-point and trustworthy criterion for the verification of his conclusions. What I say is, I hope, sufficient to explain why I attach such importance to the time of the appearance of Greene's *Menaphon*. Hitherto we have been accustomed to repeat after Haslewood, that the first edition of Greene's *Menaphon* appeared in 1587; but who has ever seen that edition, or where

does any mention of it occur? Such questions as these we scarcely venture to put. It is useless to look for any mention of this edition in Ames, Herbert, Beloe, Malone's Catalogue, or Registers of the Stationers' Company. Mr. J. P. Collier, after labouring more than half a century in the field of Elizabethan literature, has never had the good fortune to see it. The latest bibliographer, W. C. Hazlitt, although he does not doubt that Greene's *Menaphon* appeared in print in 1587, still confesses that of this edition he can procure no account (*Handbook to Popular, Poetical, and Dramatic Literature*, p. 238). Having learnt from Mr. Cooper's excellent work (*Athenæ Cantabr.*, vol. ii. p. 301), that the firm belief in the existence of this edition is founded upon the fact that there is a mention of it in Greene's *Euphues, his Censure to Philautus*, published in 1587. I have carefully examined this edition, now in the British Museum, but, to my astonishment, I did not find in it any mention of *Menaphon*; on the contrary, in the 1589 edition of *Menaphon* there really is a mention of *Euphues, his Censure to Philautus*, from which it is evident that *Menaphon*, according to the design of its author, was intended to represent the answer of Camillas to *Euphues on his Censure to Philautus*:—

"... but resting upon your favours, I have thus farre adventured to let you see Camillas Alarum to Euphues, who thought it necessarie not to let Euphues Censure to Philautus passe without requital." (To the Gentlemen Readers.)

Thus, it is evident that the belief in an edition of *Menaphon* prior to 1589 is founded upon a mere misunderstanding, and we cannot avoid wondering that it should have maintained its ground so long. But nevertheless, of the absence of any evidence as to an edition of *Menaphon* in 1587, there is internal evidence, throwing a doubt upon the possibility of its appearance at the time specified. Every one who has undertaken to read Greene's prose works in chronological order, has probably remarked that his latest productions are much less full of conceits and euphuisms than the first, which were written under the powerful influence of John Lilly's celebrated romance. Hallam (*Literature of Europe*, fourth edition, vol. ii. p. 218 b), while severely blaming the style of Greene's *Pandosto* (1588) for these faults, does justice to his pamphlet *Never too Late* (1590), designating it as "unaffected and pathetic." But Greene did not at once arrive at that simplicity—so far as simplicity was possible for him; in his other works, written in the interval between *Pandosto* and *Never too Late*, specially in *Menaphon*, there are already indications of a desire to write more simply, to avoid unnecessary comparison, playing upon words, &c.; and I myself have no doubt at all, that it is precisely on account of this striving after simplicity—an insufficiently resolute one, if the truth must be told—that Thomas Nash,

who was not very partial to Lilly and his affectations, bestowed on his friend deserved praise (in his "Adress to the Gentlemen students of both Universities," prefixed to Greene's *Menaphon*):—

"To leave these (i.e. authors) to the mercie of their mother tongue, I come (sweet friend) to thy arcadian *Menaphon*, whose attire, though not so statelie, yet comelie, dooth entitle thee above all other to that *temperatam dicendi modus*, which Tullie in his *Orator* termeath true eloquence."

It is remarkable, that in *Menaphon* Greene himself begins to indulge in pleasantries about the style of his model. When the heroine of the romance, Samela, replies to the compliments of her suitor, Melicertus, in the style of Lilly's *Euphues*, the author adds, on his own account, the following remarks:—

"Samela made this reply because she heard him so superfine, as if Ephebus had learned him to refine his mother's tongue; wherefore thought he had done it of an *inkhorn* desire to be eloquent and Melicertus thinking that Samela had learned with Lucilla to *anatomize* wit and speak none but *similes*, imagined she smoothed her talke to be thought like Sapho, Phaos paramour."

I will not at present undertake to decide under what influence this striving after simplicity of style was developed in Greene—in all probability Nash contributed to this result more than any one else—a striving which characterizes a new tendency in his literary career, but the very fact of its existence speaks for itself. In this manner our doubts about the publication of Greene's *Menaphon* in 1587 are confirmed by the internal history of his genius. But besides this, there is another circumstance which has a marked importance with respect to this question. Nash, in his above-mentioned "Adress," mentions his *Anatomie of Absurditie*, which appeared in 1589, as a *forthcoming* book, but he would scarcely have used such an expression about a book which was only to appear two years later.

"It may be my *Anatomie of Absurditie* may acquaint you ere long with my skill in surgery, wherein the diseases of art more merrily discovered may make our maimed poets put together their blanks unto the building of an hospital."

All this internal and external evidence leads me to think that the 1589 edition of Greene's *Menaphon*, of which there still exists an entry in the registers of the Stationers' Company (published by Mr. Collier in "N. & Q." 2nd S. xii. 302), was the *first* edition. I take the special pleasure in remarking, that doubt was first thrown upon the existence of the 1587 edition of *Menaphon* by Mr. J. P. Collier in a note to the above-mentioned entry, but, unfortunately, he appears afterwards to have altered his opinion; at least, in his *Bibliogr. Account of Early Engl. Liter.* (vol. i. p. vi.), he again stands up for the 1587 edition of *Menaphon*, although on this occasion he adds, that he never saw any edition of *Menaphon* earlier than 1589. I shall be very grateful if my remarks call forth a conclusive reply from some of the erudite correspondents of "N. & Q.,"

such as may supply me with precise information about the 1587 edition of *Menaphon*, and so may compel me to withdraw from the literary heresy into which I have involuntarily fallen while studying the works of the unfortunate Robert Greene.

NICHOLAS STOROJENKO.

JOTTINGS IN BY-WAYS.

I. DRAYTON AND SIR PHILIP SIDNEY.

N. B[axter], in his Sir P. Sidney's *Ourania*, printed in 1606, and finished and probably composed after the accession of James, writes thus (sig. L. v. 4):—

"O noble Drayton, well didst thou rehearse
Our damages in dryrie sable verse."

and in the margin, "Drayton upon the death of S. P. S." Referring to this, Mr. J. P. Collier, in his *Bibliogr. Account* (i. p. 59) says, "and what is more remarkable [he] gives us the information that Drayton had written a poem on the death of Sidney. It has, we apprehend, been lost with various other similar elegies, and must have preceded anything by Drayton that has come down to us." Afterwards (p. 225 ?) "it can hardly be Eclogue 4 of the 1593 edition." But even on first view, why should it be any other than this eclogue, or, its transformed form, Eclogue 6 of the later edition, each being from beginning to end a lament "upon the death of Sir P. Sidney." The Countess of Pembroke's lament is a pastoral lay; Ludovic Bryskett mourned him in two poems, one an eclogue; and A. W.'s chief piece on his death is an eclogue also. Like these, Drayton doubtless chose this form as best befitting a lament for the author of the *Arcadia*; and in memory of Walsingham, without other excuse than perhaps fashion, and that he was Sidney's father-in-law, Watson wrote his eclogue of Melibæus.

But besides this, Baxter appears to have written with word-remembrances of the eclogue floating in his ears. Immediately after the lines quoted he calls Sidney by Drayton's eclogue name, "Elfin," when the Countess, recovering from her swoon at sight of the ghostly appearance—

"Behelde the Elfin of Arcadia
And cride dear brother do not temporise."

And while Drayton's introductory verses are full of dreary lament on the part of Wynken, who can do nothing but moan, the first verse of the elegiac song opens thus:—

"Melpomone put on thy mourning gaberdine,
And set thy song unto the doleful base,
And with thy sable veil shadow thy face:
With weeping verse
Attend his hearse."

And in the second is—

"And in his dreary fatal obsequy,"

sounds which appear to recur in Baxter's "rehearsing in dreary sable verse." When, therefore, we

have an eclogue lamenting Sidney, and when we have set in this eclogue two different elegies in the 1593 edition, and the undated later one respectively, and when we find in one of them these word-remiscences to boot, it seems unnecessary to invent a further poem, for which there is not only no evidence, but no ground of conjecture. All that is needed is to give the eclogue an earlier date than has hitherto been assigned to it. The laments in Spenser's collection were doubtless written soon after Sidney's death, but they did not appear in print till 1591:

BRINSLEY NICHOLSON.

NINTH EXTRACT FROM MY OLD MS. NOTE-BOOK.

[TIME HENRY VIII.]

Prophecies No. 5.

THE BEST CAST.

"Allwayes the vj. is the best cast of the dyce/
When y^e ace beryth up y^e vj. then shall england be
a payradice/
When vj. & iiij. sett all of one syde/
then y^e worde of vj. shalbe spred full wyde/
When iij. & ij. holld nott all one assent/
then shall there be anewe kyng/ & a newe parla-
mentt."

This, I think, refers to Charles I. So long as he lived in accord with his parliament all went "merry as a marriage bell"; but as soon as he fell to loggerheads with the House of Commons, both the litigants were set aside.

I explain thus: vj. "the best cast of the dyce," is the crown; iiij. the clergy; iij. the peers or lords; ij. the commons; "ace" the people.

By substitution we read (omitting the first line, which is of the nature of an axiom):—

When the people support the crown, England is a paradise;
When the crown and clergy are at one,
the word of the king is universally respected;
But when the lords and commons are at variance,
the king and commons will both be set aside.

This can hardly be called a prophecy. It is more apophthegmatic than prophetic. The apophthegms are disguised under symbols, and have found verification in history; so far forth, therefore, they are predictions, they predict what will happen if certain conditions concur, but this is not prophecy proper. Prophecy has no concern with effect and cause, principles and their results; it is simply the foretelling of a future event, and that is all.

The fulfilment of an apophthegm may have occurred over and over again in times past, and ought to be repeated as often as the conditions of the apophthegm are repeated; but prophecy, being arbitrary and special, has only one fulfilment, unless, indeed, like many Scripture prophecies, the first fulfilment is the type of a future antitype.

Our seer says "When y^e ace beryth up y^e vj. then shall england be a payradice"; in other words, so long as the people support the crown, all shall go smoothly and well in England. This is

an apophthegm applicable to all times; and experience confirms its truth.

The seer goes on to say: "When vj. & iiij. sett all of one syde/ then y^e worde of vj. shalbe spred full wyde," which we have rendered thus: "When the crown and clergy are at one, the word of the king shall be universally respected." This is another political aphorism which history has confirmed. Not to go back beyond the Conquest, it is quite certain that the troubles of Henry II. were due to his quarrel with Becket. The same may be said of John. If the pope and clergy had not sided with the barons, John might have ridden out the storm. Henry VIII. renounced the pope, but the clergy of our land were already leavened with the leaven of Luther, so that this was no exception. The next great instance was in the reign of Charles I., when the bias of the king was towards Rome, while that of the nation was puritanical. Here then was a great religious gap, and the "word of the king" was but as sounding brass and a tinkling cymbal. In the reign of James II. it was the same, and James had but a name to reign. His kingly power was a rope of sand. These illustrations, which might be multiplied, suffice to justify the apophthegm; that, so long as the king and clergy are of one mind, the power of the king will be respected, but when the king sets himself in antagonism to his clergy, it is not the clergy who will suffer but the king.

The last apophthegm is this: "When iij. & ij. holld nott all one assent/ then shall there be anewe kyng & a newe parlamentt," that is, when the two houses of legislature are at variance, the king and commons will both be set aside. This certainly was the case with Charles I. and his parliament. The lords and commons were "cat and dog," the king fell, and the parliament was most cavalierly dismissed by Cromwell.

So, again, in the reign of his son James; the commons were Protestant and the lords Catholic. There was no accord between them, and the consequence was that both king and commons fell a sacrifice. When William was to be invited over, a parliament had to be improvised for the nonce. The lords convened those who had been returned to any parliament in the reign of Charles II., to which they added the corporation of London, and this olio was dubbed "the House of Commons," a course merely to give colourable colour to a foregone conclusion.

Apophthegms and prophecies are not to be strained beyond "the compass of their wit," but are to be liberally construed. "Cæsar intreats, not to consider in what case thou stand'st, further than he is Cæsar." So allowed, and so interpreted, there is truth in our oracle; "Apollo be my judge."

E. COBHAM BREWER.

Lavant, Chichester.

THE DURATION OF CRIMINAL TRIALS.—It may be of interest just now to draw attention to the length of criminal trials in modern times, and the consequent necessity for adjournments on the ground of actual physical necessity. In ancient times trials never lasted beyond a day. Mr. Burke said trial by jury was unfit for cases which did not lie within the compass of a day; and it was not until modern times that they lasted longer. In the case of Lord George Gordon, in 1781, Lord Mansfield sat from eight in the morning until five next morning; and as he and the jury were *able* to sit, he felt himself bound in law to do so. But when trials came to last several days it was physically impossible. In the case of Elizabeth Canning, tried for perjury, and which excited immense interest, the trial lasted fifteen days. In the State trials for treason in 1794, Thelwall's lasted four days, Horne Tooke's six, and Hardy's nine days. Of course in such cases it was physically impossible to sit on without intermission, and accordingly Lord Kenyon and the judges resolved that they had power to adjourn, but only, as Lord Kenyon stated, on the ground of actual *physical necessity*. This was laid down in 1796, and in 1819 Lord Tenterden applied the same rule to trials for misdemeanour. Until the Tichborne case no one had ever conceived that there was power to adjourn a criminal trial for any other cause; and a long train of learned judges—Gurney, Cresswell, Wightman, Willes, and Watson—held that it was inadmissible to adjourn for purposes of evidence, though it might be admissible to suspend the trial for a short time for the attendance of witnesses in consequence of some unavoidable accident. Even in civil cases adjournment is only allowed by a statute passed in 1854, and that statute does not apply to criminal cases. The adjournments in the Tichborne case for purposes of evidence are, therefore, unprecedented in our law, especially the *first* adjournment, which was not for the *attendance* of witnesses, but for the discovery of new evidence.

W. F. F.

THE "QUARTERLY REVIEW" AND "TIMES" ON HOLLAND HOUSE.—The *Saturday Review* (November 15) has very significantly commented on the improbability of a story told in the *Quarterly* of the last Lady Holland making Brunel, the Great Western engineer, oblige her on one occasion by "slackening the pace of the express train to less than twenty miles an hour in spite of the protestations of the passengers." If this were true (which seems impossible) the story conveys a grave reflection on the character of Brunel.

But if the imperious lady could compel Brunel, can it be pretended that she could govern the lightning's course? The *Quarterly Review* says, "she had a superstitious dread of lightning; and there is a story of her dressing up her maid in her

own clothes to attract the bolt intended for herself." This story would represent Lady Holland as cruelly selfish, if it could be supposed possible that her superstition extended to endowing lightning with volition. The writer, indeed, must be superstitious who repeats a story about lightning aiming a bolt at Lady Holland. "The bolt *intended* for herself"!

The writer does not seem very well informed about Holland House. He tells a story about "a venerable tree in the grounds," to which Rogers addressed verses, to which Lord Wensleydale appended a distich. This tree is not in Holland House grounds, but in Ampthill Park, long tenanted by Lord Wensleydale, and now inhabited by his widow.

It is not difficult to detect the same pen in the articles on Holland House in the *Quarterly* and in the *Times*. Is there no one surviving so far interested in Lady Holland's reputation and able to contradict the material point of a revolting story told by the *Times* as a piece of gossip, that the lady "caused the Burial Service to be performed by a beneficed clergyman (who, we hope, was not privy to the secret) over the body of a kid, having just given out that the funeral was that of a daughter by her first husband, whom his family had threatened to take from her?"

TRUTH.

THE INSIGNIA OF THE KNIGHTS OF THE GARTER IN S. GEORGE'S CHAPEL, WINDSOR.—The *Times* of October 24th contains the customary paragraph, informing us that on the preceding day "Garter" King-at-Arms attended in the Chapel Royal, at Windsor, for the purpose of placing the banner, helmet, sword, and stall-plate on and over the stall henceforth to be occupied by a newly-created knight of the most noble Order of the Garter.

I wish to inquire if at the same time Garter proceeded to rectify the very curious and anomalous appearance which has for many years back been presented by a large number, perhaps by the majority, of the crests which are placed upon the helms of the "Knights-subjects." No one who has the smallest knowledge of Heraldry—who has ever examined a collection of armorial mediæval seals, or turned over the pages of illuminated MSS.—requires to be told that the beasts and birds borne as crests on the helms of the knights of old, were so placed as to look forward in the direction in which the bearer was going, and facing the foe. But on the helms of the knights of the noblest order of European chivalry, the beasts are, or at least were recently, placed "broadside on," in a manner suggestive of nothing but turning tail and running away!

I submit that the stag of bold Buccleuch, the blue lion of the Bruces, the wolf of the Gowers, the black bull of Ashley, the lion of Richmond, and many another noble cognisance, have received

but scurvy treatment at the hands of our highest heraldic authorities; and this is the less defensible because a very cursory examination of the ancient stall plates which remain would show them how crests were borne of old, and how they ought still to be represented.

Above the stalls of the Chevaliers de la Toison d'Or, in the Burgundian Chapel at Dijon, the crests of the knights were so placed, on either side, as always to look towards the high altar; but then the helmets were *contournés* also. When I was last in the chapel of St. George at Windsor, the animals which figured as the crests of the knights who occupy the stalls upon the north side, turned their *tails* towards the altar in a manner which some might, perhaps, consider truly Protestant, but which I am sure was not in accordance with the customs of the knights of old. It is not too much to say that no foreign herald or antiquarian could enter St. George's Chapel without finding in such an arrangement a source of wonder, if not of amusement.

In thus directing attention to a manifest impropriety, I only hope that its speedy correction (if this has not already been effected) may save the present learned and courteous members of the College of Arms, who may be responsible for it, from the danger of incurring a sneering reproach, which I believe to be generally inapplicable to them, but which was once directed with some justice against their predecessors,—“You silly people! you don't understand your own silly business!”

JOHN WOODWARD.

St. Mary's Parsonage, Montrose.

LIFE AFTER DECAPITATION.—Every one is familiar with the dismal stories which French imagination has conjured up on this subject; how Madame Roland's face blushed when held up by the executioner after she was guillotined, and so forth. The guillotine has afforded a very tempting medium for these fancies or fictions. It would be curious to ascertain how far similar notions were current when ruder methods of decollation were in practice.

Sir Henry Vane, according to Pepys (who went to see him executed, but to his great disappointment, was obstructed by the crowd, and only spoke from hearsay), “in all things appeared the most resolute man that ever died in that way.” The following is the account of his demeanour given in his *Tryall*, published shortly after the event, and cited in Wood's *Athenæ Oxonienses*, whence I borrow it:—

“It was observed by many, especially those of his own persuasion, that no sign of inward fear appeared by any trembling or shaking of his hands, or any other parts of his body, as he lay all along on the scaffold. And an ancient traveller then present, and curious to observe all the demeanour of persons in such public executions, did narrowly eye his countenance to the last breath, and

his head immediately after the separation; whereby he observed that his countenance did not in the least change. And whereas the heads of all he had seen before did some way or other move after severing, which argued some reluctance, and unwillingness to that parting blow, the head of this sufferer lay perfectly still, on which he said to this purpose, that his death was by the free consent and act of his mind,” &c.

JEAN LE TROUVEUR.

LOUIS XVIII. AND LA CHARTE.—In seeking for something very different, I have just met with the following note in Valery's *Voyages en Italie*:—

“Le roi Louis XVIII. était à Vérone, lorsqu'il apprit la mort de Louis XVII, et publia le manifeste par lequel il déclarait ne vouloir et ne pouvoir rien changer à l'ancienne constitution de la France, engagement téméraire dont la charte fut depuis une noble et juste contradiction.”

Will history again repeat itself?

RALPH N. JAMES.

Ashford, Kent.

PILLAR POSTS IN PARIS TWO CENTURIES AGO.—

“Il y eut encore un malheur plus signalé: c'est que la réponse qu'elle y fit fut perdue; d'autant que, comme elle n'avoit point de Laquais, elle se contenta de mettre sa lettre dans de certaines boîtes qui estoient lors nouvellement attachées à tous les coins des rues, pour faire tenir des lettres de Paris à Paris; sur lesquelles le Ciel versa de si malheureuses influences, que jamais aucune lettre ne fut rendue à son adresse, et à l'ouverture des boîtes, on trouva pour toutes choses des souris que des malicieux y avoient mises.”—*Le Roman Bourgeois, ouvrage comique*, à Paris, chez Claude Barbin, 1666, p. 531.

I think that our London boys, however *malicieux*, have not yet arrived at anything so *spirituel*.

S. H. HARLOWE.

St. John's Wood.

BRIAR-ROOT PIPES.—In an article in the *Standard* of the 28th October last, partly on tobacco and pipes, the writer makes a statement as to the derivation of the above name. It certainly deserves preservation in the columns of “N. & Q.”:—

“The manufacture of briar-root pipes, as they are called, does not call for much attention; but it may interest some of our readers to know that the name ‘briar’ is a corruption of the French ‘bruyère,’ which signifies a ‘heath.’ The wood used has no more connection with rose ‘briars’ than ‘dog-roses’ have with the canine animal whose name they bear. Real French ‘briar-root’ pipes are made of the roots of a kind of heath, which is used for the purpose because it is almost the only wood which does not char when subjected to fire. It is practically incombustible.”

R. & M.

CHARITY IMPROVED WITH THE USE OF SILKS AND RIBBONS IN CRIEFF, PERTSHIRE.—In the *Statistical Account of Scotland*, 1793, the clergyman of this parish says:—

“About the year 1780, female servants, and others of that rank, first began to wear ribbons. Conscious of attracting superior notice, superior charity was also displayed; and the result must have proved very considerable had it continued to keep pace with the vast improvement

in the dress of both sexes, during the short intervening period. For instead of the grave and solid productions of the country, the gay cloths, silks, muslins, and printed cottons of England adorn on Sundays almost every individual."

SETH WAIT.

PARALLEL PASSAGES : I.—

"'Twas when young Eustace wore his heart in's breeches."

B. & F.'s *Elder Brother*, V

"The soul of this man is his clothes."

All's Well that Ends Well, I. v. 42.

—"All his reverend wit

Lies in his wardrobe."

Webster's *Whit Devil*, II. i.

"Cloten.—Thou villain base,
Know'st me not by my clothes ?

"Guiderius.—No, nor thy tailor, rascal.

Who is thy grandfather ? he made those clothes

Which, as it seems, make thee."

Cymbeline, IV. ii. 81.

"Kent.—You cowardly rascal, nature disclaims in thee :
a tailor made thee.

"Cornwall.—Thou art a strange fellow : a tailor make a
man ?

"Kent.—Ay, a tailor, sir : a stone-cutter or a painter
could not have made him so ill, though he had been but
two hours at the trade." *King Lear*, II. ii. 50.

—"Get me some French tailor

To new-create you."

Massinger's *Renegado*, III. i.

"As if thou e'er wert angry
But with thy tailor ! and yet that poor shred
Can bring more to the making up of a man,
Than can be hoped from thee : thou art his creature ;
And did he not, each morning, new create thee,
Thou 'dst stink, and be forgotten."

Massinger's *Fatal Dowry*, III. i.

"Paulo.—They are handsome men ?

"Merchant.—Yes, if they would thank their maker,
And seek no further ; but they have new creators,
God-tailor and god-mercier."

Massinger's *Very Woman*, III. ii.

—"What a fine man

Hath your tailor made you !"

Massinger's *City Madam*, I. ii.

"Thy clothes are all the soul thou hast."

B. & F.'s *Honest Man's Fortune*, V. iii.

—"whose judgments are

Mere fathers of their garments."

All's Well that Ends Well, I. ii. 61.

"Sister ! look ye,
How by a new creation of my tailor's,
I've shook off old mortality."

Ford's *Fancies Chaste and Noble*, I. iii.

"'Tis not the robe or garment I affect ;
For who would marry with a suit of clothes ?"

Heywood's *Royal King and Loyal Subject*, II. ii.

II.—

—"a poor sequester'd stag
That from the hunter's aim had ta'en a hurt."

As You Like It, II. i. 33.

"I live and languish in my lyfe
As doth the wounded Deare."

Apilus and Virginia : Dodsley's V., Ps. XII. 358.

"I was a stricken deer, that left the herd
Long since : with many an arrow infix'd
My panting side was charged, when I withdrew,
To seek a tranquil death in distant shades."

Cowper's *Task*, B. III.

"A herd-abandoned deer, struck by the hunter's dart."

Shelley's *Adonais*, xxxiii.

JOHN ADDIS.

THE AMPTHILL OAKS, CO. BEDFORD.—In the notices of ancient oak-trees which have appeared in "N. & Q." at different times, I do not see any mention made of the above, situated in Ampthill Park, which, I should imagine, must be some of the most ancient in England, and some of them very beautiful specimens in their foliage ; there is one which has a curious inscription attached to it, as follows :—

"Yardley Oak, 1791.

"I was a bauble once ; a cup and ball
Which babes might play with, and the thievish jay
Seeking for food, with ease might have purloin'd
The auburn nut that held me, swallowing down
My yet close-folded latitude of boughs,
And all my embryo vastness, at a gulp,
But fate my growth decreed."

which may be deemed worthy a corner in "N. & Q." The inscription is in a kind of Gothic letter, painted on metal nailed to the tree. What Yardley Oak means I do not know, but should be glad to do so.
D. C. E.

5, The Crescent Bedford.

"QUOD PETIS HIC EST."—The following poetic illustration of this proverb by a famous Head-Master of Merchant Taylors' School—the Rev. Mr. Bishop—may be deemed worthy of a nook in "N. & Q." :—

"No plate had John and Joan to hoard,
Plain folk in humble plight ;
One only tankard crown'd their board,
And that was fill'd each night.

Along whose inner bottom sketch'd,
In pride of chubby grace,
Some rude engraver's hand had etch'd
A baby Angel's face.

John swallowed first a mod'rate sup ;
But Joan was not like John ;
For when her lips once touch'd the cup,
She swill'd till all was gone.

John often urg'd her to drink fair,
But she ne'er chang'd a jot ;
She loved to see the Angel there,
And therefore drain'd the pot.

When John found all remonstrance vain,
Another card he played ;
And, where the angel stood so plain,
He got a devil pourtray'd.

Joan saw the horns, Joan saw the tail,
Yet Joan as stoutly quaff'd ;
And ever when she seiz'd her ale,
She clear'd it at a draught.

John star'd, with wonder petrify'd,
His hairs rose on his pate ;
And, 'Why dost guzzle now,' he cry'd,
'At this enormous rate ?'

'O John,' said she, 'am I to blame ?
I can't in conscience stop ;
For sure 'twould be a burning shame
To leave the devil a drop !'

JOHN was evidently a believer in the Jesuitical doctrine of Antonius de Escobar, that—

'He who takes pleasure in acts bad in their nature—and committed by him, for a good end, out of ignorance, or in a state of drunkenness, when dreaming, or from want of reflection—after he is awake, and has regained his full consciousness, does not sin * * * For the end alone gives acts their proper character, and according as the end is good or bad our actions also become good or bad.' *Theologia Moralis*.

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

AUTHORS AND QUOTATIONS WANTED.—Before the dedication on Raphael Morghani's celebrated print of the Aurora, engraved from the fresco in the Palazzo Rospigliosi by Guido Reni, occur the following lines.

"Quadrjagus invectus Equis Sol aureus exit
Cui septem variis circumstant vestibus Horae
Lucifer antevolet. Rapidi fuge Lampada Solis
Aurora umbrarum victrix ne victa recedas."

Whence are they taken? G. W.

"For those that think, and do but think they know,
Are far more obstinate than those that do,
And more averse than if they had ne'er been taught
A wrong way to a right one to be brought,
Take boldness upon credit before hand,
And grow too positive to understand,
Believe themselves as knowing and as famous
As if their wits had got them a mandamus,
Or Bill of store to take out a degree
With all the credit to it custom free,
And look as big for what they bought at Court
As if they had done their exercises for 't."

W. A.

Royal Institution.

"Is it for thee his thrilling numbers float,
Loves of his own and raptures swell the note?"

W. B.

Bebington.

"So though the Chemist his great secret miss,
For neither it in art or nature is,
Yet dings well worth his wit he gains,
And doth his charge and labour pay,
With good unsought experiments by the way."

T.

"Common souls pay with what they do; nobler souls
with that which they are."

REGINALD W. CORLASS.

"And when the embers drop away,
And when the funeral fires arise,
We'll journey to a home of rest,
Our ancient gods, our ancient skies."

CYRIL.

NEWCASTLE, DUCHESS OF, 1665.—In Mr. J. R. Smith's *Catalogue of Engraved Portraits*, No. 5, there is a print thus described:

"NEWCASTLE—a small portrait of Charles I. in armour, crowned with laurel, surrounded with clouds, underneath a circular building, with a lady, whose length (supposed to be the Duchess of Newcastle), and at the bottom these lines

'What sacrifice can expiate past crimes

Are left to Jove, our King must bless the times,'—rare."

I have always imagined that this Restoration print was engraved for *The Princess Cloria, or the Royal Romance*, and have consequently taken the portrait of the lady as intended to represent the Princess Mary, the widow of the Prince of Orange. I should be glad to know if I am in error, and whether there is any ground for supposing it to be a portrait of the first Duchess of Newcastle.

EDWARD SOLLY.

COLONEL WILLIAM MOORE, born in Dorsetshire, was an officer in the service of Cromwell, who gave him a grant of the lands of Salestown, co. Meath, Ireland, about 1635. The first of his family that settled in Ireland, he was sent with his regiment to Jamaica early in 1657, and succeeded Admiral Venables as governor of the island. After his return, he settled at Salestown, and was succeeded by his son Oliver. In the early part of this century the property passed by sale from the family, which is now represented by Lieut.-Col. W. J. B. MacLeod Moore, late Capt. 69th Regt., of Laprairie, province of Quebec, Canada. The arms borne by Col. William Moore and his descendants are argent, on a fess sable, three mullets pierced or, between three moor cocks, proper. Crest, a moor cock, proper. Can any reader of "N. & Q." give any information of the early life and family of Col. William Moore, the Cromwellian officer?

G. C. L.

Canada.

HENRY HOARE'S CHARITY. Philip Lord Wharton, who died in 1694, bequeathed certain estates in Yorkshire, the proceeds of which were to be expended in the furnishing of Bibles or Catechisms to all who stood in need of them, provided they could repeat certain Psalms from the Book of Common Prayer. I know, of my own knowledge, that this charity is largely made use of by the clergy of the Church of England, and that its benefits correspond with the increased and increasing value of the estates. In my collection of *Armorial Book-Plates* is one bearing the arms of Hoare; and below them an inscription to the effect that by his last will and testament he had vested two thousand pounds in trustees, to apply the yearly interest thereof to purchasing, dispersing, and giving away Bibles, Common Prayer Books, &c. Is Henry Hoare's charity doing equal good with that of Lord Wharton?

M. D.

[In 1852 a question on this subject was raised by Dr. SPARROW SIMPSON in the columns of "N. & Q." and in our 1st S. v. 229 M. D. will find, not only the inscription

he has referred to, but also some particulars relating to Henry Hoare.]

SIR WILLIAM BROWNLOW.—Banks (*Extinct Baronage*, vol. iii. p. 173) and the *Stemmata Chicheleana*, No. 332, state that the first Baronet married Margaret Brydges; whereas Burke (*Extinct Baronetries*) and Turnor (*History of Grantham*, p. 101) state that he married Elizabeth Duncombe. Which is correct? A. M.

POPULAR SAYINGS.—“A bee in the bonnet,” “He is off his cake”—that a person is flighty, or well nigh beside himself. I ask for the origin of these well-known expressions, with remarks on their applicability. EDMUND TEW, M.A.

[The earliest mention of this proverb which we have been able to discover is in Heywood's *Dialogue concerning Two Manner of Marriages*, first printed in 1546:—

“Their hartes full heavy, their heads be full of bees.”

It occurs in *Ralph Royster Doyster*, circa 1560:—

“Whoso hath such bees as your master in his head

Had neede to have his spirites with musicke to be fed;”

and in *Damon and Pythias*, printed 1571:—

“But, Wyll, my maister hath bees in his head.”

It may interest some of our correspondents to learn that an annotated reprint of the first-named work is shortly to appear under the editorship of Mr. Julian Sharman.]

ANONYMOUS WORKS.—Who is the author of the following?—

“The third part of The Practical Christian. Consisting of Meditations and Psalms, illustrated with Notes or Paraphrases relating to the Hours of Prayer,” &c. Sixth edition, enlarged. “Psalm cxix. 164—‘Seven times a day do I praise Thee, because of Thy righteous judgments.’ London, 1713.”

“An Essay toward the Proof of a Separate State of Souls between Death and the Resurrection. Together with Discourses on the World to Come” (about A.D. 1800).

C. P. E.

OLIVER CROMWELL'S LOCK.—An aunt of Daines Barrington was in possession of a very singular lock, said to have come from Cromwell's chambers at Whitehall, and to have been made expressly for him in Scotland. It was shown to the Princess Amelia, and in her presence endeavoured to be picked by two eminent locksmiths, but without success. Is anything known of its present whereabouts? SPERIEND.

“OIL OF BRICK.”—I have some ancient recipes, and among others a very good one for the cure of sores, scalds, burns, &c., in the ingredients of which appears “Oil of Brick” (*sic*), not to be found in any of the old Pharmacopœias that I have seen. Half a century ago my grandfather used to get an old country druggist to “make it up,” but I have never been able to find a chemist who could tell me its modern name. Some of the other recipes (as far as I remember, for at present they are mislaid) have also very peculiar names. Can

any of your learned correspondents oblige me with the present name of this oil? H. T.

ST. RICHARD.—I possess a small wooden cross, with a smaller one of bone attached to it, and which is said to be made of a piece of St. Richard's bone that was taken from his tomb at the time that Chichester spire fell. Can any correspondent there inform me if the saint's remains were exposed at that time, and if my relic is likely to be genuine? The friend who presented it to me brought it from Chichester. F. N. L. Buenos Ayres.

CHURCH LANE, CHELSEA.—Is the house still standing in that strange old street, now fast loosing, like all else in town and suburbs, its characteristic appearance, in which Dr. Atterbury lived? Dean Swift, in 1711, lived in the house opposite to him. Does that house exist? C. A. W.

Mayfair, W.

“HUTE.”—This word occurs in Husband's *Coll. of Orders, Ordinances, and Declarations*, fol. 1646, p. 261. It seems to signify a lighter. We are told that in 1643 a certain Royalist vessel, called the “Patricke,” “took a Scottish Barke, and a Dover Barke, and a pram, or hute, and a catch.” Mention is also made in the same document of an “apsome barke.” I shall be glad of a reference to other instances of the use of this word.

EDWARD PEACOCK.

CHARLES PORA.—Where can I find any particulars of the writer who published—

“A Sovereign Balsom to cure the Languishing Diseases of this Corrupt Age. By C. Pora, a Well-wisher to all Persons. *Permissu Superiorum*, 1678.”?

The book is dedicated to his “noble patron,” Sir Miles Stapleton, of Carleton, Yorkshire, and appears to be rare, as it is not mentioned by Watt or Lowndes, nor can I find it in the Bodleian Catalogues. C. ELLIOT BROWNE.

MACON FAMILY.—I should be glad to know the arms, crest, and motto of this family. Their ancestor emigrated from England as Secretary to Lord Berkley, about 1680, then Governor of the colony of Virginia. The following further particulars may assist: the Macon family of Virginia descended from Gideon Macon and settled in New Kent Cr., near Richmond, and descended in a line from William. This family is the eldest branch of the Macons of Virginia. A brother of Gideon settled in North Carolina. RICHARD HEMMING.

2, Tiverton Grove, Ardwick, Manchester.

“Chronographiæ Sacræ Vtriusque Testamenti Historias continentis. Libri V. Auctore M. Jacobo Zückwolfo Hailbrunnensis Ecclesiæ ministro Poëta Coronato, &c. Francofurti, apud Viduam Isaac. Wecheli sumtibus Petri Fischeri, M.D.VIC.”

Any information regarding this book and its author will much oblige, as I am ignorant of the history of both. Although some of the numerous engravings are ill printed, they are executed, as a whole, in a singularly free and vigorous style.

A.

"A KING WHO BUYS AND SELLS."—In what *Jeffrey* called the "glorious ode," inserted in the 3rd canto of *Don Juan*, are the lines,—

"Trust not for freedom to the Franks—
They have a king who buys and sells."

Had these lines been written fifteen years later, it might have been supposed that they alluded to *Louis Philippe*. But to whom is the allusion, or to what, not being to him? As the complete edition of Lord Byron's *Works* (1866) does not contain any explanatory note, I venture upon the present query. Attribute it, if you please, to my ignorance.

W. M. T.

MEDULLA HISTORIÆ ANGLICANÆ. London, printed for Tibel Swalle, &c., 1679.—Wanted, the name of the author or compiler. Prefixed is a preface of twenty-eight pages with the initial T. N. at the foot.

GEORGE LLOYD.

Bedlington.

ARMS OF SLUYS.—I ask for an accurate heraldic description in words of the arms, crest, &c., of the town of Sluys.

HENRY W. HENFREY.

TITUS FAMILY. Robert Titus, aged 35, supposed of Hertfordshire, emigrated to New England in April, 1635, with his wife Hannah, aged 31, and two children, John, aged 8, and Edmund, aged 5. Wanted, a clue to his parentage and ancestry in England. What relationship, if any, did he bear to Col. Silas Titus, of Bushey, Herts, temp. Charles I and II., who had two brothers, John and Stephen?

J. J. LATTING.

64, Madison Avenue, New York, U.S.A.

ST. HELENA: FRANCIS DUNCAN, M.D.—

"A description of the Island of St. Helena; containing observations on its singular structure and formation; and an account of its climate, natural history, and inhabitants. 8vo. London, 1805."

As no author's name is given to the above book in either Watt or Bohn's edition of Lowndes, I think the following note which is in MS. in the copy belonging to the Radcliffe Library, Oxford, may interest some of your readers:—

"This publication is the work of no ordinary writer. The author is one of my earliest and dearest friends, and it was in some measure owing to my recommendation, that he favoured the public with his description of St. Helena.—W. Mavor."

And on the title-page, in the same handwriting, is written "By Francis Duncan, M.D."

Is anything more known of this Dr. Francis Duncan? I see, according to Watt, he is the author of one other book. Was he any relation

to the Duncans who were keepers of the Ashmolean Museum?
Oxford.

J. B. B.

JOHN RENNIE.—Who painted a portrait of this eminent engineer, seated by plan on a table, with Waterloo Bridge in the background?

GEORGE ELLIS.

St. John's Wood.

THOMAS BEST, 1795.—Wanted, any particulars of Thomas Best, "Minister of the Chapel at Cradley, near Stourbridge," and author of—

"Evangelical Benevolence, recommended in a Sermon, preached at Worcester, on the 25th of March, 1795." Birm. 8vo."

and—

"A True State of the Case, or, a Vindication of the Dissenters from the Misrepresentations of the Rev. Robert Foley, M.A. 'His' Defence of the Church of England. Lond., 1795. 8vo."

He is included in *Biog. Dict. of Living Authors*, anno 1814.

C. W. SUTTON.

63, Egerton Street, Hulme.

CAPT. HODGSON, COLEY, NEAR HALIFAX (1640–1680).—The *Memoirs of Capt. Hodgson* were published in Edinburgh, in 1806, by Constable & Co., with an advertisement prefixed purporting to be by Ritson, in which it is stated that the memoirs were written by Hodgson himself, in a sort of pocket-book that had afterwards belonged to his son-in-law William Kitchin. Anxious to ascertain the whereabouts of this MS., and also to obtain information respecting William Kitchin, I shall feel obliged for any communication on either subject.

T. T. E.

Bradford.

THE POMEGRANATE.—This fruit was portrayed as a common ornament in the East. Was this on account of the beauty of its form, or was there a symbolical meaning attached to it; if the latter, what was its nature?

F. S.

Churchdown.

MASSINGER.—What "old poet" (to whom Langbaine ascribes the lines) mentions Massinger—

"Whose easy Pegasus will ramble o'er

Some threescore miles of Fancy in an Hour?"

The author was evidently writing in Massinger's lifetime.

JABBE.

Athenæum Club.

"THE GREAT MARQUIS OF MONTROSE'S SONG."

—There is a song thus styled. It begins—

"My own and only love, I pray

That little world of thee

Be governed by no other way

Than purest Monarchy."

Is there any evidence to prove that the Marquis really wrote it? The song is so well known that it is needless to quote more.

J. H. B.

THE CRUSADES.—In what work can I find the fullest and most trustworthy account of the Crusaders of the time of Richard I., and especially of the Knights Templar? W. W.

GOVERNOR MOORE OF JAMAICA.—In a history of Jamaica, published in 3 vols. quarto, 1774 (author not known*), mention is made of a Col. William Moore, who, having embarked with his regiment from Carrickfergus, on the 14th October, 1666, for Jamaica, was driven back by stress of weather, but ultimately reached Jamaica, and was Governor there for some time. A high eulogium is passed upon him for his judicious government and good qualities as a soldier, &c. Where can I find a record of his services amongst the officers of the Parliamentary Army, as also particulars of his family history, &c.? W. M^L. MOORE.
Laprairie, Quebec.

Replies.

EPISCOPAL TITLES.

(4th S. xii. 64, 90, 121, 162.)

The question at issue is (1) Whether Bishops had the title of "Lord" before Parliament existed, and would have it if the Constitution were to be altered, and they were to be removed from the Upper House? and (2) Whether the Bishops of non-established Churches, i.e. the Irish, Scotch, and Colonial prelates have this title by right or by courtesy only? MR. BLENKINSOPP asserts the right very shortly and clearly by his statement that bishops "belong to the Church's nobility," whilst the opponents of the right appear erroneously to imagine that no title can be valid which does not emanate from the Crown. It is undoubtedly an axiom of law that the Crown is the fountain of honour, but of honour connected with the State alone. The sovereign can make men dukes or earls, the Church alone can make them bishops; and the power which confers the office confers also the title which appertains to the office. The sovereign can add dignity to the incumbents of episcopal sees by summoning them to Parliament, but cannot give or take away the dignity which they derive from the Church by virtue of the spiritual lordship which is bestowed upon them. The origin of the titles of the Church's nobility may be lost in the haze of distance, but no one will dispute that the custom of eighteen hundred years is sufficient to prove the right to such titles. As in the case of the temporal nobility, the form of the titles has varied in different countries and different ages, but those which are in use amongst ourselves in the present day are consonant with modern style, and as much mark the honour which the Church gives to her bishops as those which

were customary in early times, of which Bingham thus writes (Book II. chap. ix. 6):—

"It was usual in men's addresses to bishops, or in speaking of them, to mention their names with some additional titles of respect, such as *theophilus* and *dyonysius*, most dear to God, and most holy fathers; which titles occur frequently in the emperor's rescripts in the Civil Law, and were of such common use in those times, that Socrates, when he comes to the sixth book of his History, which treats of his own times, thinks himself obliged to make some apology for not giving the bishops, that were then living, the titles, which I the rather note, because of the vanity of some, who reckon the title *Most Holy Father* the Pope's sole prerogative; and to correct the malice of others who will not allow a protestant bishop to receive that title, without the suspicion and imputation of popery. As if S. Austin and S. Jerome had been to blame, because the one wrote and the other received epistles always thus inscribed,—*Domino vere sancto et beatissimo Pape Augustino.*"

See also section 4 of same book and chapter:—

"When men spoke to them (the bishops) they commonly prefaced their discourse with some title of honour, such as that of *precor coronam*, and *per coronam vestram*, which we may English, *your honour and dignity*, literally, *your crown.*"

These various titles of honour put into modern language are our formal style, "The Rt. Rev. Father in God the Lord Bishop of So-and-so," and our ordinary preface, "Your Lordship."

MR. TAY replies to my question, and asks another, of which I cannot see the relevancy, but which I readily answer. Had I lived at the period of the Revolution, I must, according to my own argument, have given the title of Majesty to James II., but whether by right or only by courtesy must have depended upon my view of William, as a usurper or as a monarch to whom I owed allegiance. The Chevalier and Prince Charles Edward were never sovereigns *de facto* (as the late Emperor was). Whether I should or should not have given them the title of Majesty must, therefore, have depended upon whether I held them to be kings *de jure*, or only pretenders—a question quite beside the present discussion. H. P. D.

D. P., in reply to HERMENTAUBE, asserts that the bishops in "both Americas," among other places named, "are all known by the titles of my lord, your grace," &c. There is such a vein of pleasantry pervading his communication, that I hardly know whether or not he intends this remark to be taken seriously; but if he does, it is a most erroneous one, so far as it applies to the United States. Such titles are never assumed here, nor are American bishops ever so addressed by Americans. Europeans, who have never resided here, would I presume, by courtesy, address them by the titles applied in their respective countries to similar dignitaries; but nothing that I can conceive of would excite greater ridicule than such an assumption by our bishops of any persuasion, be an Catholic, Pro-

[* This work of sterling merit is by Edward Long.]

testant Episcopal, Methodist Episcopal, Moravian, or Mormon. JACQUES GASTON DE BERNEVAL, Philadelphia.

I take the following from Blackstone's *Commentaries* :—

"The bishops still sit in the House of Lords in right of succession to certain ancient baronies annexed or supposed to be annexed to their episcopal lands."

THOMAS A. BELLEW.

Liverpool.

With reference to the bishops of Sodor and Man, I was informed, by a distinguished member of the House of Lords (on the evening when, standing near the bishops' bench, I heard Bishop Magee's magnificent speech in defence of the Irish Church), that the Bishop of Sodor and Man certainly had a seat but no vote in that House.

FREDERICK GEORGE LEE, D.C.L.

On this interesting question Hallam's opinion would, I am sure, be worth having. In his *Constitutional History* (p. 166, note 1, Murray's reprint) is the following :—

"The puritans objected to the title of lord bishops. Sampson wrote a peerish letter to Grindal on this, and received a very good answer.—*Strype's Parker*, append., 178. Parker, in a letter to Cecil, defends it on the best ground; that the bishops hold their lands by barony, and, therefore, the giving them the title of lords was no irregularity, and nothing more than a consequence of the tenure. *Collier*, 544. *This will not cover our modern colonial bishops, on whom the same title has, without any good reason, been conferred.*"

G. LAURENCE GOMER.

SERFDOM IN SCOTLAND (4th S. xii. 207, 271).—"Bondi," according to Sir John Skene (vocal *Bondagium*), seem to have been persons who attached themselves to the service of a landowner, by giving their "band and obligation." They differed from neyfs or nativi, who were bound to the land (adscripti glebe) as being born on it, in this respect, that they willingly made themselves "servi," but once bound, they seem to have been incapable of recovering liberty except by flight. The term "bondager" is still used in Northumberland, within sight of the Cheviots and the Scottish border, to denote a woman farm servant.

The word "homines" in early charters does not, as a rule, mean serfs, but the men, i.e. vassals or allies of the domini or barons mentioned in these documents. A few instances out of many may be given. A grant by "David de Lysurs dominus de Gouerton" to the Cistercians of Newbottle of a portion of his petary, which the granter states that he "in propria persona" had marked off to Abbot Constantine and his monks, with the assistance of Nicholas, the Chaplain of Kerington (Carrington), Gregory, the Chaplain of Leaward (Lasswade), and William, his (the granter's) brother "and others my men." (*Reg. de Newbottle*, p. 27.) The "homines" of the

Lord of Gourton are clearly of the same rank as his brother, and certainly not serfs. In the Charters of Dunfermline (besides numerous other deeds) a charter of Seier de Quinci to the monks of that Abbey of the land of Beeth (p. 90) is addressed "Omnibus amicis suis et hominibus." And in the same century (the twelfth) the Abbot and Convent of Dunfermline declared that a list of eight men, almost all with Celtic names, with the brothers and sisters of one of them, and all their progeny, are their "liberi homines de Twedal" (Tweeddale).—*Dunferm. Chart.* p. 192. The generic use of the word "homo" is here very apparent. And as a writer in the *Saturday Review* (Sept. 6) points out, the "homo" of *Domesday*, while opposed to the "hlaford" or "dominus," is quite above the rank of *nativus* or *serf*.

In asking for the last notices of serfdom in Scotland, Dr. RAMAGE doubtless does not forget the colliers and salters of East Lothian, who were actual slaves till 1775, when they were freed by a British statute. Those who harboured them, if they deserted their service, were liable in a penalty of 100*l.* Scots, unless they restored them within twenty-four hours. In illustration of this a curious protest is extant, dated 10th of March, 1675, by George, Earl of Wintoun, against William Bailly of Lambington, seeking damages against the latter for detaining three "coalheivers and coalberers" from the Earl, regularly attested by a notary public. The original was probably among the Eglington papers, and was printed in 1829 among a collection of fugitive pieces called *Nuga Scotica*, privately got up by several Edinburgh advocates.

For much valuable information in a small compass on the early land tenure of Scotland, different classes of tenants, and tribe communities, I would refer Dr. RAMAGE to the notes and appendix to the second volume of Fordun's *Chronicle of Scotland* (Edinburgh, 1872), edited by W. F. Skene, LL.D., probably the highest living authority on the subject. ANGLIO-SCOTICA.

"Homo" does not necessarily imply that he who was such to another was his serf. "Homo.—Generatim qui alterius dominio quavis ratione subjectus est, seu sit servilis conditionis, seu ingenuus."—*Maigne d'Arnis, Lex. Man. Med. et Inf. Latinitatis*, s. v. ED. MARSHALL.

Dr. RAMAGE does not refer to the very recent serfdom of our present masters the coal-miners, who along with all those who were employed at salt-works were very slaves of the soil even to the latter quarter of the last century, 1775, they being bought and sold along with the property upon which coal-mines and salt-works existed.

Lord Cockburn's *Memorials of his Time* inform us that so recently as 1790 there were still in Scotland. Twenty-five years before that must have been thousands of them, for this

the condition of all our colliers and salters. They were literally slaves. They could not be killed or directly tortured, but they belonged, like the serfs of an older time, to their respective works, with which they were sold as part of the gearing. The last link of this chain of serfdom in Scotland was only broken in 1799 by the 39 Geo. III., chap. 56, which enacted that from and after its date "All the colliers in Scotland who were bound colliers at the passing of the 15 Geo. III., chap. 28, *shall be free from their servitude.*" This annihilated the relic without the least excitement; the taste for improving the lower orders had not then begun to dawn on the public.

It is stated in the *Life of Hugh Miller*, by Brown, 1858, p. 71, that—

"So late as 1842, when Parliament issued a Commission to enquire into the results of female labour in the coal-pits of Scotland, there was a collier still living who had never been twenty miles from Edinburgh, who could state to the Commissioner that his father, grandfather, and himself were slaves, and that he had wrought for years in a pit in the neighbourhood of Musselburgh, where the majority of the miners were also serfs."

The biographer adds, p. 72:—

"The colliers carried in their faces the too certain index at once of their social and intellectual condition, being mostly of that type to which a very strong resemblance is found in the prints of savage tribes. The effect of the emancipation of these poor creatures has been that in less than a quarter of a century this type of face has disappeared in Scotland."

How curious it is in these times, when the man has become the master, to read the following old Scotch statute law entitled (in Balfour's *Practicks*, p. 532, 1754), "The Masterless Man":—

"Gif ony man is fund within the King's land havand na proper lord or master, he sall have the space of xv dayis to get him a master, and gif he, within the said time findis na lord nor master he sall give ane un law of viii. ky to the King's Justice, and mairover the King's Justice sall put his persoun in presoun and keep him to the King's behove till he get ane lord and master."

Just fancy eight cows levied from a man, and he not his own master. My conscience! without ever having the price of one cow, we can now sing—

"The coward slave, we pass him by,
We dare be poor for a' that."

JAMES KERR.

Edinburgh.

THE VIOLET, THE NAPOLEONIC FLOWER (4th S. xi. 134.)—Let me record, in confirmation of the extract from Wheeler's *Noted Names of Fiction*, the following school-boy reminiscence *à propos* of "Papa la Violette." Being somewhat of a favourite with M. G—d, a French teacher, under whom I studied in 1837–8, he was often pleased to amuse me by descriptions of the days of the First Empire, and with military and campaigning anecdotes, he having been an officer in one of the Hussar regiments raised by the Great Napoleon. Amongst other matters (when commenting upon the strong

feeling existing in the French army at the date when the news reached Paris of the Emperor's escape from Elba, and of his landing in France, and while all mention of his name and title was forbidden by the Bourbon authorities), M. G—d trolled out, and eventually taught me, the following doggerel, which he stated was sung frantically, among themselves, by the troops in garrison in the capital, until the arrival of the Emperor at Paris:—

"Pendant que Louis Dixhuit à gogo,*
Mangeait, buvait, faisait dodo,†
Un beau jour, le Papa
Quitte son île, et le viola!

Chorus. Chantons le père de la violette,
Au bruit de sons,‡ et de canons!

Quand à la cour on sait cela,
Le Comte d'Artois monte son dada,§
Mais pour barrer le Papa,
Il faut un autre luron|| que ça.
Chantons," &c.

The rest of the verses, if any, I have forgotten, but the quaint tune still jingles in my head. It is to be observed that in this military partisan song, Napoleon is alluded to both as "Papa" and as "Le père de la violette." That that flower was freely interpreted to be the emblem of the Bonaparte dynasty, seems clear from many a source. I quote one, Byron's poem, *Napoleon's Farewell to France*, where these fine lines occur:—

"Farewell to thee, France; but when liberty rallies
Once more in thy regions, remember me then.
The violet grows in the depths of thy valleys,
Though wither'd, thy tears will unfold it again.
Yet, yet I may baffle the hosts that surround us,
And yet may thy heart leap awake to my voice.
There are links which must break in the chain that has
bound us,
Then turn thee and call on the chief of thy choice!"
CRESCENT.

Wimbledon.

MILTON'S BISHOP MOUNTAIN (4th S. xii. 247.)—The passage in Milton's *Reformation* where he refers to old Bishop Mountain might possibly mean George Mountain or Montayne, who was successively chaplain to the Earl of Essex, Gresham, Professor of Divinity, 1606; Dean of Westminster, 1610; Bishop of Lincoln, 1617; Bishop of London, 1621; Bishop of Durham, 1628; and who died Archbishop of York in 1628. This prelate was all his life looking out for preferments, of which there are two noted instances; his presentation of plate to Queen's College, in anticipation of being chosen master in 1614, of which, to his great disgust, he was disappointed; and his common saying, when Bishop of London, that in his person the old proverb of "Lincoln was, London is, and York will be," would be verified, which came to pass, though he was only Archbishop a few months.

* Plentifully, in clover.

† Slept.

‡ Drum-beats, rolls of the drum.

§ Horse.

|| Stronger.

As Bishop Mountain had only been dead about twelve years when Milton wrote, and his name and character must then still have been very familiar, it would seem more probable that Milton meant to indicate him rather than any living bishop. The words do not necessarily refer to any one alive in 1640, and may fairly be read as "let [such as] old Bishop Mountain answer this" [or say how they would like it].

It may further be remarked that the gold medal given to Dr Hall in 1619 was not peculiar to him; for, at the close of the Synod of Dort, one appears to have been presented to each of the six British divines together with 200*l*. to defray the expenses of their journey home. Dr. Hall had already returned to England on account of ill health, and had been replaced by Dr. Goad.

EDWARD SOLLY.

Surely Milton's Bishop Mountain is Bishop Mountain or Montaigne, of whom Heylin says (*Life of Laud*, 171, that

"His Majesty, in the June foregoing, had acquainted Laud with his intent of nominating him to the See of London in the place of Mountain, whom he looked on as a man unactive, and addicted to voluptuousness, and one that lived too close to well to disturb himself in the concerns of the Church."

This would suit very well with the "canary-sucking and swine-eating prelate," and Milton, who, as a Londoner, have a clear recollection of his tastes.

SAMUEL R. GARDINER.

In the passage Mr. Stevenson quotes *Mountain* is not a misreading. The person meant is Dr. George Mountain, Montaigne, or Mountaigne, of Queen's College, Cambridge, and successively Lecturer in Gresham College, Master of the Savoy, Dean of Westminster, Bishop of Lichfield, Bishop of London, Bishop of Durham, Bishop of Ely, and Archbishop of York. He was born at Cawood in Yorkshire. A pedigree of the family may be seen in Pagden's *Visitations of Yorkshire*, 1866 (Society's Society, p. 362). A notice of him occurs in Wood's *10th edition*, under the life of Tobie Matheu. Ent. 1721. L. 731.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

POSITION OF THE LADY CHAPEL (4th S. xii. 102, 274, 332, 393).—The necessary restrictions to brevity in "N. & Q." must excuse any seeming coarseness of expression. The Carthusians, Premonstratensians, Cistercians, and Friars, had no separate Lady Chapel. In order to avoid repetition of what I have said in *Sacred Archaeology*, I will simply state the conditions, constructive or ritual, prompted the erection of detached Lady Chapels, as at Bury and Osney, or of Lady Choirs under a flush roof with the Presbytery, whilst others were content with a large aisle, or even a prominent altar. At Bristol (unlike Rochester and Waltham) there were

older and later chapels; at Canterbury, Becket's crown was the principal feature; at Durham, there was a translation from east to west; at Glastonbury, a tradition, like that of pre-Norman times in the first minster of Canterbury, prevailed; at Gloucester, an ingenious device, unknown at Ely, York, or Lincoln, permitted an eastern chapel, and retained a superb east window. At Peterborough, an old boundary forbade its erection on what I venture to call its normal position in a church of the first class, as it appeared, for instance, in six English secular cathedrals, St. David's, Llandaff, St. Patrick's, Dublin, Amiens, Evreux, Rouen, the Benedictine Minsters of Winchester, Rochester, Norwich, Gloucester, Chester, Malvern, St. Alban's, Romsey, Tewkesbury, Tynemouth, Westminster, St. Martin's, Dover, Reading, Sherborne, St. Augustine's, Canterbury, Dunfermline, *Austin Canons*, Christchurch, Hanta, St. Mary Overie, St. Bartholomew, Smithfield, Jedburgh, *Clugniac* churches, Castle Acre, Lewes; a collegiate church, St. Mary Ottery; and a parish church, St. Mary, Redcliffe, and so on. At Carlisle the nave formed St. Mary's Church, and at Canterbury the grand undercroft.

MACKENZIE E. C. WALCOTT.

P.S. The *retro-chorus* was the ritual name of the Benedictine Lady Chapel occupied by the infirm monks, when their brethren were in choir. It was never acknowledged as an English term by any archaeologist. *Latus ponti chorus* (a rare choir-aisle) occurs in *Monast. Anglic.*, 2nd edit. p. 995. The procession, i.e. a choir in movement compassed the church; but William of Wyrcestre (p. 242) mentions "*spacium vel rita processionum à retro altaris*."

Abbot Thomas de Marleberg of Evesham made the lectern *retro-chorum*, which was done, we are told, for the first time in the minster, and the lections were read at St. Walsin's tomb, above which a lamp burned continually. At Gloucester a stone lectern remains in the north choir aisle, probably for reading out the acts of Edward II.

Feretory or interclose, where there was a shrine, denoted the space between the high altar and east end; sometimes it is called the "Saint's chapel."

In the Meaux Chronicle we have the term "Eastern end of the church." Will not this suffice? It is good English, and the meaning is unmistakable. Roslyn, like Glasgow and Edinburgh, had eastern altar-spaces in the aisle rearward of the choir.

"PAYNTER STAYNER" (4th S. xii. 354).—It would be desirable to be informed by some contributor to "N. & Q." somewhat more fully of the duties of the "Paynter stayner,"—described in the licence of the Archbishop of Canterbury, of 24th October, 1631, as an "art, trade, or mysterie,"—than what are to be discovered from that licence. Some information is required also regarding the

etymology of at least the latter part of this compound name; and whether, in mediæval times, such craftsmen were requisite and usual employees of the cathedrals, abbacies, and greater religious houses of England and Scotland.

It may be mentioned that, in the end of the fifteenth and beginning of the next century, an "Andrea Ros, alias Payntour," is recognized as an *attache* of the Abbey of Paisley, Renfrewshire. He had become a feuar and burgess of Paisley, a burgh of barony holding of the Abbot of Paisley, by 1490, and in a charter of Abbot Robert Schaw, dated 5th February, 1503, he is called "predilecto familiari scutari (scutario?) nostro Andree Ros, alias Payntour." May it be thus inferred that Ros acted in the capacities of both a *scutarius* and a Payntour? Was the latter an office different from the "Paynter stayner"?—or, *e contrario*, may payntour be another form of *penter* (penter, pentour), a constructor of pent-houses, porches, booths, sheds, &c., of wood? (*Vide* "Painter-stationer," Bailey; and "Painter-stainer," *Imp. Dict.*)

L. L.

RICHARD VERSTEGAN (4th S. xii. 409) was grandson of Theodore Rowland Verstegan who, on account of the intestine wars in Guelderland, settled in England about the end of Henry VII.'s reign, where he married and soon after died, leaving a son nine months old. This son, the father of Richard, was apprenticed to a cooper, and so thrived in his business that he was enabled to give his son, the subject of this reply, a liberal education and to send him to Oxford. Richard, however, quitted the University without a degree, to avoid oaths, being a Roman Catholic, and left England to settle at Antwerp, where he wrote. He was living in 1625. Mr. WHITAKER cannot do better than consult Wood's *Ath. Ox.* for further particulars. Z.

Most biographical dictionaries contain a notice of Master Richard Verstegan. Additional particulars of his personal history and works may be found in Wood's *Athenæ Oxon.*; Brydges's *Censura Literaria*, ii. 95, 165; *Reliquiæ Hearnianæ*, p. 297; Ellis's *Letters of Literary Men*, p. 107; Heber's *Catalogue*, i. 5986; "N. & Q.," 1st S. iii. 85, 426; 2nd S. vii. 45; viii. 4; Cotton. MS. Julius C. iii. 47, 119, and E. x. 319; Harl. MS. 5910, Part IV. p. 9; Addit. MS. 24,490, pp. 515, 516.

JAMES YEOWELL.

Charter House.

SHERIDAN'S PLAGIARISMS (4th S. xii. 424).—On cutting the pages of the last number of "N. & Q.," I was not a little astonished to find, under the above heading, the copy of a letter I had written to Moore upwards of forty-seven years ago, respecting the adaptation by Sheridan of a passage from Sidney's *Arcadia*. The matter in itself is of but little importance, and if I refer to it now, it is

simply on account of the singular way in which it has tumbled into notice. Your correspondent W. T. M. little thought, in all probability, that the subaltern of 1846, whose letter he made the subject of an article in "N. & Q.," was still in the land of the living, and able to return him thanks in its pages, for the courteous way in which his long-forgotten letter has been mentioned.

Moore, I think it right to add, thanked me in very cordial terms for the fact I had communicated; but his reply, which I greatly treasured, some unscrupulous person has seen fit to appropriate.

T. C. SMITH, Lieut.-Gen.

Union Club.

THE DUKE OF YORK AND MRS. MARY ANNE CLARKE (4th S. xi. 484).—I had occasion some years ago to make inquiry as to the antecedents of this extraordinary woman, and came to the conclusion that her maiden name was Thompson, and that she was a connexion of the celebrated music-sellers of that name, for several generations in St. Paul's Churchyard. Will you kindly ask your correspondent, ENQUIRER, if he has good authority for stating her name was McLure; and, if so, how he reconciles this with Mrs. Clarke's own statements in her book called the *Rival Princess*, second edition, 1810, 2 vols., published by C. Chapple, London? In vol. i. p. 157, and vol. ii. p. 156, she refers to a Capt. Thompson as her "brother," and in several other places she speaks of him as her relation, and evidently takes much interest in him.

S. H. R.

CLEOPATRA (4th S. xii. 368).—Lucan says, speaking of Cleopatra,—

"Candida Siderio perlucens pectora filo."

Pharsal., lib. x. 141.

Martial, also:—

"Condita sic puro numerantur lilia vitro:

Sic prohibet tenuis gemma latere rosa."

Epigr. iv. 23-5.

In which passages the "candida pectora" and the "condita lilia" evidently intimate whiteness, and if these poets are to be taken as authorities, lead to the conclusion that such was the nature of her complexion. If of "gemma," also, we are to understand the *pearl*, as it very often means *κατ' ἐξοχήν* (*vide* *Mart. Epigram.*, viii. 28, 14), we have, in the space of two lines, a twofold allusion to what seems to have been the impression at that time. I find no data from which to speak as to the colour of the hair, but I suppose, as is usually the case, it would be assimilated to that of the complexion.

EDMUND TRW, M.A.

A SILVER OFFERTORY (4th S. xii. 405).—At Over, Cambridgeshire, if one should say to a poor person, "Give a penny if you can't give more," the answer often was, "O, we don't give coppers here: they do at Swavesey (the next parish), but no one

does here." And certainly, during twenty years' counting the offertory money, I have remarkably seldom seen coppers; though sometimes (for which, I suppose, an antiquary would execrate me), I have given them myself with an idea of trying to set the fashion, and so increase the sum given. However, at extraordinary collections they were given freely. That does look as if the custom had something to do with the Holy Communion; but still I think that, without being so far fetched as Cuthbert Bede, a love of appearances is the only reason for the custom; and a desire to give something for an extraordinary purpose may very well be thought to overpower it at times, though it remains where the money is only to be devoted to the usual ends.

CHARLES F. S. WARREN, M.A.

Ellerslie, Bexhill, Hastings.

IZAAR WALTON (4th S. xii. 382.)—

"Were enough in truth to puzzle old Nick.
Not to name Sir Harris Nicolas."

These lines are from Hood's *Miss Kilmansegg and her Precious Leg*, and not from Barham's *Ingoldsby Legends*, as stated by MR. GIBBS.

JOHN L. RUTLEY.

THE "EDINBURGH REVIEW" AND LORD MACAULAY (4th S. xi. 463.)—P. C. gives a list of articles in the *Edinburgh Review*, and asks is he right in thinking they were written by Lord Macaulay. Here are a few references as to some of the articles in the list:—

1825. August. "New University of London." P. C. is right in his conjecture as to both this article and that for Feb. 1826, being by the same hand, although they are not Macaulay's, but Brougham's. (See Poole's *Index to Periodical Literature*, ed. 1853, pp. 2 and 493.)

1826. June. "Hamilton's Method of Teaching Languages" is by Sydney Smith, and will be found reprinted in his *Collected Works*, 1 vol. ed., p. 445.

1827. June. "The Anti-Jacobin Review." This article has been attributed to Macaulay. (See *Fraser*, vol. i., p. 584; *Blackwood*, vol. xxii., p. 406; and "N. & Q.," 2nd S. ix. 324.)

1833. Jan. "Greek Banquets." This article was written by Sir D. K. Sandford. (See any obituary notice of that gentleman.)

1842. July. "Ignatius Loyola." This was by Sir James Stephen, and will be found reprinted in his *Essays on Ecclesiastical Biography*, 2nd ed., vol. i., p. 154.

J. B.

Melbourne, Australia.

"HOW DO YOU DO?" (4th S. xii. 148.)—The modern Greeks use precisely the same phrase in *πὼς πράσσεις*;

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

THE UNITED BRETHREN (4th S. xii. 368.)—The work F. N. L. should consult on this subject is *Epist. de Ordinatione et Successione Episcopali*. in

Unitate Fratrum Bohem. Conservata, in Christ. Matt. Pfaffii Institutione Juris Eccl. The best authenticated account is that they got their orders from the Greek Church—

"In the 9th century, when, by the instrumentality of Methodius and Syrilus, two Greek Monks, the Kings of Moravia and Bulgaria being converted to the faith, were, together with their subjects, united in Communion with the Greek Church, Methodius being their first Bishop."—See Mosheim, vol. ii. 278-280, 8mo., and Robertson's *History of the Christian Church*, vol. ii. 385-390, 12mo. 1868.

EDMUND TEW, M.A.

"PRAYER MOVES THE ARM" (4th S. xii. 309.)—Author, "James Montgomery on Prayer"; will be found in Lord Selborne's collection.

FREDERICK MANT.

"LOCKERBIE LICK" (4th S. xii. 405.)—The story of the disastrous battle of Dryfe Sands, "the bloodiest, of an internecine kind, ever fought on the Border fells," is narrated more fully in Mr. McDowall's recently published second edition of *The History of Dumfries* (chap. xxv.). The perusal of this work may gratify not a few of your readers at home and abroad.

J. MANUEL.

Newcastle-upon-Tyne.

"HELLIONS" (4th S. xii. 386.)—I recollect having heard this word some years ago—and I believe it is still used by the lower orders—in the Isle of Ely, in the sense indicated by H. W. Beecher—an inhabitant of Hell, a Devil.

GYRVL.

NEWALL OF LANCASHIRE (4th S. xii. 388.)—This pedigree was deduced from original family evidences, in unbroken succession, from the time of Hen. VI., and recorded in the College of Arms in the year 1844. The writer of the article referred to was R(ouge) D(ragon), the late T. W. King, Esq., F.S.A., afterwards York Herald.

F. R. R.

"FROM GREENLAND'S ICY MOUNTAINS" (4th S. xii. 326.)—Dr. Blaikie, in the *Sunday Magazine* for October, p. 123, gives a similar account of the origin of this hymn, but states it "was sung first in the Cathedral of St. Asaph."

JNO. A. FOWLER.

H. PRICE, THE POET (4th S. xii. 369.)—He died at Poole on 30th January, 1750, while in the service of the Customs.

E. H. COLEMAN.

THE DOUBLE GENITIVE (4th S. xii. 202, 230, 249, 298.)—"N. & Q." will probably wish to communicate to readers the following passages from Shakespeare, in addition to the example given before from *Othello*:—

"This secrecy of thine shall be a tailor."

Merry Wives, III. 3, 35.

"Come, I will fasten on this sleeve of thine."

Comedy of Errors, II. 2, 175.

- "This hand of mine
Is yet a maiden and an innocent hand."
K. John, IV. 2, 251.
- "If e'er those eyes of yours
Behold another day break in the east."
K. John, V. 4, 31.
- "O God, O God ! that e'er this tongue of mine."
Rich. II., III. 3, 133.
- "Hath sorrow struck
So many blows upon this face of mine."
Rich. II., IV. 1, 278.
- "If any rebel or vain spirit of mine"
2 Henry IV. 5, 171.
- "This enaen here of mine was turning back."
Julius Caesar, V. 3, 3.
- "This hand of yours requires
A sequester from liberty."
Othello, III. 4, 39.
- CHARLES THIRIOLD.

Cambridge.

FERINGHEE AND THE VARANGIANS (4th S. xii. 224, 293.)—DR. CHARNOCK is quite right in saying that *Feringhee* is our *Frank*. Richardson gives *Farang(ān)* or *Frang(ān)** as meaning "a Frank, an Italian or European," and *Frangi* (better *Franghee* or *Fāranghee*), which is the corresponding adjective, as meaning "French, Italian, an European Christian." I doubt, however, whether the Persians commonly pronounce *Franghee* without a vowel between the *F* and the *r*. See third note (†). Many nations have a difficulty in pronouncing two consecutive consonants when beginning a word; and they get over the difficulty by inserting a short vowel between the two consonants, or putting it before them, by either of which expedients† the two consonants are separated in pronunciation and diverted into different syllables. This difficulty is felt, for example, by the Arabs, in whose language we never find such combinations as *bl*, *br*, *fl*, *fr*, &c., and, I believe, the same difficulty is experienced by the Persians. In biblical Hebrew, *bl*, *br*, *pl*, and *pr*, are tolerably common; § but in later times there seems to have been some difficulty in enunciating these double letters, and in the Talmud the Gr. *πλάτων* (Plato) becomes *aflaton* (see Buxtorf's *Lex.*). In Sanskrit, again, the initial double consonants are common; and, I believe, they also

* *ān* is merely a termination.

† A third expedient—dropping one of the two consonants—is mentioned farther on.

‡ I see that Catafago, in his *Arab. Dict.*, gives *frank* and *franski* as the pronunciation of the Arabic words for *franc* (the coin) and *Frenchman*. But do the uneducated Arabs pronounce the *fr*, or do they put a vowel between them? I have no doubt, that among the educated, some, at least, do pronounce the *fr*, but, as the sound does not occur in pure Arabic, they would have to learn it as one learns the sounds of a foreign language, and, therefore, not many of them would probably pronounce it.

§ This is the general opinion, but my own opinion is that the *Sh'va* which comes between these double letters represents a short vowel sound of about the value of the French short *e* (as in *petit*), which I consider further on.

occur in Bengali (though, upon this latter point, I am not quite sure), yet I have it upon the authority of an eminent Sanskrit scholar, who spent several years in Calcutta, that *Smith Street*, in that city, is, by the natives, commonly pronounced *Ismith istreet*!

The New Zealanders (I mean the natives) also feel a similar difficulty. A relation of mine, of the name of *Brewster*, found his name changed into *the*, to my mind, much more euphonious *Pisrood*. The *Br* became *Per*, and the *s* of the *st* they dropped altogether.

In some languages, the difficulty seems to have been felt in the case of some double (or treble) consonants only. Thus, in former times, the French, Spaniards, and Portuguese must have found some difficulty in pronouncing *s* when immediately followed by one or two other consonants, else why did they add an *e* before it? Compare the Lat. *stannum* (*stagnum*), and *scribere* with the Fr. *étain*, *écrire* (formerly *estain* and *escrire*), the Span. *estaino*, *escribir*, and the Port. *estanho*, *escrever*.* In England, too, there are many people, and those not all uneducated, who cannot say *shrimp*, but pronounce it *erimp*; and in Warwickshire, I have frequently heard a *leash* of partridges, hares, or pheasants, called a *leam*. Here, the difficulty is got over in the same way as the New Zealanders got over the difficulty of the *st*, viz., by dropping,† and not by adding a letter. See second note (†).

In Hungarian, again, there are a good many words beginning with *fr*, and among them *francie* (a Frenchman), *frank* (a franc), and other words derived from the root which has given rise to this note, yet, curiously enough, the Christian name *Frank* is *Ferenc* (pronounced *Ferentz*, with the accent on the first syllable), a short *e* having been inserted.‡

In modern French, the tendency is to reverse the process and to make double consonants where there are none, by leaving out or scarcely pronouncing the short *e* when it separates two consonants at the beginning of a word. Thus, *petit* and *peloton* are pronounced *p'tit* and *p'loton*, and from this last comes our *platoon*, in which the *e* has disappeared altogether. But, if the two consonants are not very readily combinable, the *e* is

* This added *e* is found in Provençal also. In Portuguese, the forms without the *e* seem also to be used.

† Cf. *psalm* (*ps=st*). I see that Webster gives *psalm* to every word beginning with *ps*, but I think that many people in England pronounce the *p* more or less in every word, excepting in *psalm* (and its compounds), *psalm* and *psalttery*. Cf., also, *schism* (*sch=sh*) and *schism* (*sch=sh, s, or sk*). Webster says the *sch* in this word is usually pronounced *sk* in England, but I generally hear it pronounced either *sh* or, less commonly, *s*.

‡ In Hungarian, however, there are no words beginning with *bl* and not many with *fl*, *pl*, and *pr*, so that the double consonants do not seem to be very much used.

not so much slurred over. I was at Sedan last year, and I found it was pronounced very much more like *Sedan* (more exactly, perhaps, with the *sed*, as in our *sediment*) than *S'dan*.*

In conclusion, and to revert to the subject with which I started, is it impossible, or, indeed, so very improbable, that the word *Varangian* is also a corruption of *Frank*, of which it certainly much resembles the Persian form, *farangūn*, given above? The *Varangians* were Northmen who invaded Russia in the ninth century, and it seems that the name of *Varangians* was first given to them by the Russians, whom they had conquered.† They were not, indeed, *Franks*, but in race and in language they were akin to them; and when I consider that Eastern nations gave all Europeans the common name of *Franks*, I can see no difficulty whatever in supposing that the Russians also would, at a time when the Franks were so very famous, be likely to give their conquerors the same name of *Franks*, even though they did not really belong to that people. If this is so, Mr. Mounsey is correct in supposing that *Feringhees* and *Varangian* are connected, though *Feringhees* would not be derived from *Varangian*, as he supposes, but be an independent corruption of the same word *Frank*.

F. CHANCE.

Sydenham Hill.

BRIGA (4th S. xii. 147, 212, 391).—At the last reference W. B. traces a large number of English words from *briga*, which he says is from the root *earth*. Has he really secured the right root? Surely all the words which he mentions, and many more, are rather to be referred to the Latin *terra*. Thus *plough* and *breeches*, which he instances, are obviously not from *earth*, but from *terra*, as a little reflection will show. From *terra* would come *terrare*, to *tear* the earth (our English *tear*), and by the well-known interchange of *p* with *t* (cf. Gk. *tessares* with *Æol. pisurus*) we get a dialectal form *perrare*, also to till the earth, whence *perratum* or *pratun*, a meadow, Eng. *prairie*. By the usual shifting of *r* (as in *bird*, from Old Eng. *brīd*) we get *preare*; and, by the common change of *r* into *l*, *pleare*, a word adopted by the Anglo-Saxons as *pleogan*, to till; and hence our *plough*. From the same root, *pleogan*, come *play* and *ply*, and the adjective *pliant*. So, too, with *breeks* (*braces*). The com-

pound word *terri-brace*, breeches to protect from the earth or soil, is the obvious origin of our supposed nautical word *tarry-breeks*, or, by loss of the first part of the word, *breeks*. The liability of these to *tear* (the connexion of which word with *terra* has been already shown) gives the verb to *break*, as also the substantive *brick*, literally *broken* pieces of earth. Just as we find *bacca* written for *vacca*, in old Latin, we may suppose *breeks* to become *brecks*, whence the Southern-English *crock*, our standard English *frock*. By loss of *f*, comes the German *Rock*, also meaning coat, the garment which covers the *ridge*, or back, since in Old English *rugge* often occurs with the sense of *back*. *Rock* is clearly the same as *rug* or *rag*, also used for covering the body. All these, it will be observed, are obviously from the Latin *terra*. Then, again, the earth was regarded as an object of mystery or wonder, whence our *terror*; as, also, *terrier*, lit. the scarer, the dog who *terrifies* or scares the sheep. The English *drag* is known to be cognate with Lat. *trahere*; but this is a shortened form of *ter-trahere*, lit. to drag or draw along the ground; so that from the same root, *terra*, come also such words as *drag* or *draw*, *trail*, and, by loss of *t*, *rail* (*rails* are still laid along the earth); and by loss of *r*, *ail* or *ale* (made from the produce of the earth); by loss of *a*, *ill* (from the effects produced by *ale*), and so on. It is especially curious to see how W. B., not remembering the Latin *terra*, has failed to solve the word *Albion*. Granting that *Albion* is, as he says, from *arb*, heights, he must allow that *arb* or *arp* is merely a metathesis of the *pra* in *pratun*, the connexion of which with *terra* has been shown above. This is verified by observing the Latin *arbor*, lit. the fruit of the earth, just as our *tree* (Old Eng. *tre*) is short for *terre*, the old spelling of *terre*, the genitive case of *terra*. I have thus shown that *tree*, *Albion*, *ill*, *ale*, *drag*, &c., are all from the Latin *terra*, and I am prepared to derive from this prolific root, not merely all the words which W. B. mentions, but every word in our language; so that, instead of referring all our words to a few roots, I would refer them all to one root, and that root is the Latin *terra*, and not the Armenian *ard*. If W. B. is serious, I am sure that my derivations are quite as convincing. But, alas, that English etymology should ever, in these days, be trailed through the dirt after such a fashion. WALTER W. SKELAT.

* The French never write *Sedan* with an accent; but on the German railway ticket I obtained at Thionville there was *Sedan*. I have also met with a French lady who thought there was an accent, and therefore pronounced as if there were one; and this pronunciation is also testified to by the French riddle about Napoleon III., to which the answer is "Parcequ'il a perdu ses dents" (Sedan). Yet, in *sedan chair*, which is said to have had its origin in this town, we put the accent on the second syllable, and the *s* is in consequence very little heard.

† See Gibbon's *Decline and Fall*, &c. (by Milman), 2nd ed., Murray, 1846, v. 306.

PREFACE JOHN: ARMS OF THE SEE OF CHICHESTER (4th S. xii. 238, 294).—Without going so far as to say that MR. WALCOTT's description of the arms of the See of Chichester is incorrect, I can venture to say that from four engravings of these arms, now before me, of different periods, it differs from *some* at least in two particulars, from all in one. In the plate of Episcopal Arms facing the title-page of Bishop Sparrow's *Injunctions*

(1684) those of Chichester are a male person, in a loose, long robe, girded round the waist, seated on a kind of altar-tomb, having in his left hand a royal globe, across his mouth a sword, hilt rightward, and his right hand as if in the act of giving the benediction. On the head appears to be the *nimbus*. In Peter Heylin's *Peetrage*, the only difference is a sort of covering on the head, not much unlike a biretta, with the sides elongated over the ears. He describes the arms as,—“Az. a Prester John, sitting on a tombstone, in his left hand a mound, his right hand extended, Or, with a linen Mitre on his head, and in his mouth a sword, all proper.”

In the *Biographical Peetrage* (1809) the same, with the exception of the “*nimbus*” or “*glory*,” quite distinct.

The only variation in Debrett (1823) is an ordinary mitre on the head, with the sword apparently under the chin. Differing, then, as they do in some particulars, it will be seen that these four representations perfectly coincide in *one*—the globe or mound in the left hand; and so *all* in this, differing from MR. WALCOTT, who describes the left hand as holding the “Book of Life,” &c.

I must take leave to say that MR. WALCOTT's view is quite new to me, and that I am at a loss to understand on what authority he grounds it. As a *priest-king*, which Prester John is related to have been, the representation is in perfect character. As indicative of the *priest* we have the mitre, and the attitude of benediction; of the *king*, the royal insignia of the sword and mound. The latter, also, would show that Prester John, with his subjects, had embraced the Christian Faith.

EDMUND TZW, M.A.

Patching Rectory, Arundel.

MAWBEY FAMILY (4th S. xi. 485; xii. 119).—My note (p. 119) has been of some use. I am informed that the Lincolnshire and Rutlandshire families are found to be one. May I now ask: 1. Why were the arms granted to Joseph Mawbey of Kensington, Surrey, in 1757 (Berry's *Enc. Her.*)? 2. Were those arms ever augmented? 3. Did the first baronet live at Kensington, and the second baronet at Botley, Surrey? 4. Can MR. BRISCOE, of the Free Library, Nottingham, trace the families of Lincolnshire and Surrey (4th S. i. 581)? P.

It appears that both the baronets were members of Parliament for Southwark. The first, in November, 1768, interesting himself for *Walkes*; and in June, 1780, for Lord George Gordon (Knight's *History of England*). And as Sir Joseph Mawbey, in 1780, was politically associated with Sir James Lowther, who, I believe, eventually became Viscount Lowther and Earl of Lonsdale; and as my uncle Joseph Mawby and the old Lord Lonsdale were acquainted, not merely as connected with the Cottesmore Hunt, but in

acts of friendship, there seems to be further presumptive evidence of the identity of the Surrey and Lincolnshire families—and corroboratively so, as “church and state” happened to be my uncle Joseph Mawby's political belief—and armorial agreement is discovered between the families of Lincolnshire and Surrey. J. BEALE.

BONDMEN IN ENGLAND (4th S. xi. 297, 367, 404; xii. 36).—MR. FURNIVALL has proved that there were bondmen on royal manors up to a late date; and the Survey of Glastonbury Abbey, which he has examined, proves them to have also existed on monastic lands in considerable numbers at the time of the dissolution. May not this raise the question how far monastic lands had come to be in fact royal manors! Latimer, in his first sermon before Edward VI., has this:—

“I was once offended with the king's horses, and therefore took occasion to speak in the presence of the king's majesty that dead is, when abbies stood. Abbies were ordained for the comfort of the poor; wherefore, I said, it was not decent that the king's horses should be kept in them, as many were at that time: the living of poor men thereby diminished and taken away. But afterwards a certain nobleman said to me, ‘What hast thou to do with the king's horses?’ I answered and said, ‘I speak my conscience, as God's word directed me!’”

I have read somewhere (but have lost the reference) that one of the kings lived much in monasteries to save the expense of keeping court. I should be much obliged to any reader who would ascertain this.

If the monasteries were generally liable to royal services, the Acts of Parliament which handed them over to the king at the dissolution would be the less singular.

Sir W. Scott, in the last note to *Redgauntlet*, says that the last bondmen in England were the colliers and salters, who were liberated by 15 George III., c. 28; and that they were by no means grateful to their liberators.

R. W. DIXON.

INTERMENTS UNDER PILLARS OF CHURCHES (4th S. xii. 149, 274, 311).—What I have stated relative to the interment of a bishop or archbishop under a pillar of York Minster, was related to me by the late Rev. William Taylor, F.R.S., who was present when the grave was opened. This gentleman, during the latter part of his life, resided at Worcester, where he was well known and highly respected, and at his death, which took place in September, 1870, had attained the age of eighty-one.

Mr. Taylor, at the time referred to, was a minor canon at York, and held three livings; he was an active member of the committee for the restoration of the Minster after the fire, and it is possible that the circumstance relating to the investigation of the foundation of the pillar, and the finding of the coffin, was known only to himself and a few others.

acting members of the committee who might be present. It would appear that the place of interment in the foundation of the pillar had been properly prepared by the builder with the intention of receiving a body, and the cavity would not be of sufficient size to impair the stability of the pillar itself. Is it not possible that this resting-place was constructed for the future use of the bishop or archbishop living at the time the foundation-stone of the Minster was laid, or at all events for the first dignitary who might die after the construction of the edifice?

J. R. P.

Barbours, Worcester.

CROYLOOKS (4th S. xii. 168, 219, 293, 378).—Neither *creilhog* nor *creilgyn* appeared in the first edition of the *Welsh and English Dictionary* of Thomas Richards, of Coychurch, published in 1753, the said edition being open before the undersigned at this moment, and further it was consulted ere the communication at p. 293 was forwarded. That the word may appear in recent editions of that work after the publication of Pugh's *Dictionary* is probable enough. *Valeat quantum*. R. & M.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT (4th S. xii. 321, 348, 371, 389, 416).—W. A. B. C., in his reply (p. 349) to W. F. F., quotes Cardinal Pole, as saying "Populus regem creat." I should be glad to learn in which of the Cardinal's writings these words are to be found.

May I be permitted to bring forward two more witnesses on the same side? In the Prologue to his *Vision concerning Piers the Plowman*, William Langland (writing A.D. 1377, reg. Rich. II.), says (ll. 112, 113, B text):—

"þanne come þere a kyng knyȝthod hym ladde
Myȝt of þe Comunes made hym to regne."

In his *Vindication of the Proceedings of the late Parliament of England, An. Dom. 1689, &c.*, John Lord Somers writes:—

"The Popish subjects are generally so oppressed by their absolute sovereigns, that through an excessive flattery, and fear of blows, they seem to worship their kings as gods, allowing them an illimited power, which no man of sense can admit of in a being of a limited nature, or at least allowing them to be the fathers and absolute masters of their people, though the kings generally came out of the people's loins, as being at first made by them, and not the people out of theirs."—*Somers's Tracts*, i. Coll., vol. ii., p. 341, § 16.

H. B. PURTON.

Weobley.

"A LIGHT HEART AND A THIN PAIR OF BREECHES" (4th S. xi. *passim*; xii. 18, 94, 158).—Frequently mistakes are made, by others than Mr. McDONALD, owing to forgetfulness of the fact that Allan Ramsay's *Tea Table Miscellany* was published at intervals, in four separate volumes. The earliest edition I possess is the fifth, "Printed for and Sold by Allan Ramsay, at

his shop the East-end of the Luckenbooths; Mr. Longman in London . . . 1730. Price, handsomely bound, 2 sh." These two neat little volumes were evidently intended for the waistcoat pocket; even for ours they might serve, but those of our ancestors were capacious. Earlier editions are very rare. None such are in the British Museum. As far as I can yet ascertain, the dates of publication were as follows: vol. i. in 1724; vol. ii. in 1727; vol. iii. in 1737; and vol. iv. between 1737 and 1740, not earlier than the former year, inasmuch as Charles Highmore's song (generally attributed to Robert Dodale) of "How happy a state does the Miller possess!" appears in the fourth volume. Now this song belongs to Dodale's dramatic tale, *The King and the Miller of Mansfield*, of which I have the first edition, printed at Tully's Head, 1737. The song of "The Sailor's Rant," with its burden of "A Light Heart," &c., appears in the same vol. iv. of T. T. M. Thus the date of 1731 (at latest for "Perseus and Andromeda," fifth edition), is not invalidated by A. Ramsay dating his Dedication 1724, as that date applies to the first volume only. We need an exact record of the T. T. M. editions. J. W. R.

Melsh.

TENNYSON'S NATURAL HISTORY (4th S. xii. 5, 55, 138, 177).—It is curious how often people rush to a wrong point altogether when once they take up their pens. I asserted that the laureate was wrong in making "the sparrow speared by the shrike." Forthwith AWOL-SCOTTs tells a story of a shrike killing a willow-wren, which is beside the mark; and Mr. BLENKINSOPP quotes from Morris's *Birds* that the shrike will kill rats, and mice, and birds, much its superior in size, adding triumphantly "The Post-Laureate is then quite right." I still assert he is quite wrong. No instance of a sparrow (which is a cunning pugnacious bird very unlikely to suffer itself to be impaled by a shrike), succumbing to the butcher bird has yet been cited to me. But as I am quite as jealous of the laureate's fame as Mr. BLENKINSOPP can be, I hasten to point out to that gentleman a saving clause. The laureate may use the word "sparrow" generically for "any small bird," and then he is indisputably correct. PELAGIUS.

Miscellaneous.

NOTES ON BOOKS, ETC.

S. Gregorii Magni Regulae Pastoralis Liber. S. Gregory on the Pastoral Charge: the Benedictine Text, with an English Translation. By the Rev. H. H. Bramley. (Parker & Co.)

As the rev. translator remarks, "Almost a thousand years ago, King Alfred the Great turned the Pastoral, or Shepherd's Book, as he called it, of the great Pope Gregory into English, with the intention of sending a copy to every bishopric in his kingdom." How Alfred

did the work is pleasantly told. By Mr. Bramley's scholarship and zeal, this "charge," the application of which is not confined to the pastors, may find a welcome in every home. Of the writers who lived before the rise of our present controversies, there is none more worthy of being acknowledged than the author of this pastoral charge, as he manifests his spirit and quality in this "golden little book."

The Masterpieces of Sir Robert Strange. A Selection of Twenty of his most Important Engravings, reproduced in Permanent Photography. With a Memoir of Sir Robert Strange, including Portions of his Autobiography. By Francis Woodward. (Bentley & Son.)

COLLECTORS of engravings from the Old Masters are well acquainted with the famous fifty executed by the once Jacobite soldier whom George III. knighted for his artistic ability. A selection from them is here published in a superb volume. Such a volume, seasonable now, as the most attractive of gift-books, has a permanent value for its artistic quality. Guido, Carlo Dolce, Salvator Rosa, Murillo, Vandyke, are among the masters who are represented by Strange's engraving; and this noble work, once so costly, is now rendered accessible, by the modesty of its price, to all who love the refined and beautiful in historical engraving.

Notings for Early History of the Levinge Family. By Sir Richard G. A. Levinge, Bart. Part I. (Printed for Private Circulation.)

THERE is, perhaps, scarcely a family in the three kingdoms who can assert a nobler descent than that of Levinge. Beginning, in ordinary accounts, with churchmen, in the person of the Archbishop who crowned Canute, it includes other church dignitaries, with soldiers, scholars, and lawyers of the highest eminence. Saxon in the early times, its chief is now resident in Ireland, but the Levinges, under various forms of spelling, have spread over the land. Sir Richard, however, goes farther back than the compilers of baronetages, and produces a Lebwin or Livin, who was contemporary with St. Augustine, and who was a Christian missionary in Ireland, and, perhaps, an Irishman. Sir Richard interprets the name as meaning Love gain, one who should win love. The labour and research displayed in this book reflect the greatest credit on its distinguished compiler.

GREAT TREASURE TROVE. "A case of long standing has just been decided by the Tribunal of the Seine. In 1867, as some repairs were going on at the Lycée Henri IV., behind the Pantheon, a workman discovered a large number of Roman coins in a sewer. The law awards, in such cases, one half of the value to the finder, and the other half to the proprietor of the ground, in this instance the city. The contractor in whose employ the workman was stepped in, claiming his share, but he has now been non-suited, and the Municipality have paid the finder the sum of 18,252 francs for his half of the treasure, which is now deposited at the Musée Carnavalet. This establishment, founded by the city in the old hotel of Madame de Sevigné has thus come into possession of a ready-made collection of upwards of 500 gold medals, all of the size which numismatic antiquaries call the *aureus*, answering to our 20 franc piece, but of a value one third higher. They form a series pertaining to the history of Lutetia from the reign of Claudius to that of Septimius Severus, with very few interruptions it comprises all the emperors and empresses of that period viz., within the years 41 and 193 of our era. They are all in perfect preservation, those nearest the time at which the collection was buried look as if they had just come from the mint, such as those of

Commodus, Pertinax, and especially Septimius Severus. The most brilliant period of the monetary art, that of the Antonines, is amply represented; the two Faustinas are frequently repeated. There are more than 50 Vespasians, of Titus there are fewer, but there is one with the exergue: *Drusus Titus* on the obverse, and the *solis curulus* on the reverse, with the thunderbolt, which is extremely valuable. There is a Julia Domna, mother of Caracalla, an Elus Caesar, two or three Plotinas, which are extremely rare, an *aureus* of Antoninus Pius, with the exergue. *Concordia aeterna* on the reverse, &c. This treasure must have been hid about the year 193; there evidently were at that time collectors of old medals, as there are now." *Standard*, Nov. 12, 1873.

MR. B. MONTGOMERY RANKINE has been appointed Secretary and Librarian to the Archaeological Institute. A meeting of the Institute was held last night, and we hope to give a *résumé* of its proceedings next week.

Messrs. H. S. King & Co. have in the press an historical and descriptive account of Persia, by our well-known correspondent, Mr. John Piggot, Jr., which will be published before Christmas.

BOOKS AND ODD VOLUMES.

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent about to the persons by whom they are required, whose names and addresses are given for that purpose.

SERMONS. By the Rev. Edward Andrews, LL.D., of Becclesford Chapel, Walsworth.

LECTURES ON THE HOLY TRINITY. By the same Author. Published by Ebenezer Palmer, 1A, Paternoster Row, London.

Wanted by Mrs. G. M. Patmore, 61, Avenue Road, N.W.

PROBLEMS IN HUMAN NATURE. By the Author of "The Affirmation of Life," "Morning Clouds," &c.

Wanted by Miss H. Wedgwood, 31, Queen Anne Street, W.

GEORGE CURRY'S ETCHINGS. Early impressions of his Etchings of Landscape and Old Mills, published between 1813 and 1819.

Wanted by George R. Jones, Henbury, Macclesfield.

Notices to Correspondents.

ST. CL.—*Elie de Beaumont, the generous defender of the unfortunate family of Calas, was in England in 1764, when the University of Oxford conferred on him the degree of D.C.L.*

DORSETSHIRE HARVEST HOME.—Next week.

H. S. S.—North of Ireland Provincialisms. In our next number.

AMERICAN WORTHIES (4th S. xii. 436).—*Alexander Hamilton's death occurred in 1804, not 1807.*

R. J. H.—We have never received the query about Royal Presentation Plates. When forwarded it will only be necessary to insert it with your initials appended.

FITZGERALDS.—The quotation is from the *Ajex* of Sophocles, 1036-1039.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, DECEMBER 14, 1873.

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Notes.

CHRISTMAS DAY WITH THE GIPSIES.

A welcome addition to our literature has been made in a very interesting volume lately published by Trubner & Co., entitled *The English Gipsies and their Language*. The author, Mr. Charles Leland (Hans Breitmann) has dwelt in the tents of the dusky people, learnt their language, and has become familiar with their ways, manners, opinions, legends, and language. In one of his best chapters, Mr. Leland tells us that the Christian Cross is named by continental Gipsies *Trushul*, after the trident of Siva. The English Gipsies call the Cross "Trin bongo drum" the three cross roads, as representing simply a sort of direction-post on an ordinary road, but they do not associate it with "The Way of Life." Mr. Leland had a conversation on the subject with a Gipsy, which he reports as follows:

"We had spoken of *Patteran*, or of crosses by the way-side, and this naturally enough led to speaking of Him who died on the Cross, and of wandering, and I must confess that it was with great interest I learned that the Gipsies, from a very singular and Rommany point of view, respect and even pay Him, in common with the peasantry in some parts of England, a peculiar honour. For this reason I bade the Gipsy carefully repeat his words, and wrote them down accurately. I give them in the original, with a translation. Let me first state that my

informant was not quite clear in his mind as to whether the *Boro Divvus*, or Great Day, was Christmas or New Year's, nor was he certain on which Christ was born. But he knew very well that when it came the Gypsies took great pains to burn an ashwood fire. Translation.—'Yes many a time I've had to go two or three miles of a Great Day (Christmas) early in the morning to get ashwood for the fire. That was when I was a small boy, for my father always would do it. And we do it because people say our Saviour, the small God, was born on the Great Day in the field, out in the country, like we Romanis, and He was brought up by an ash fire.' Here a sudden sensation of doubt or astonishment at my ignorance seemed to occur to my informant, for he said, 'Why, you can see that in the Scriptures!' To which I answered, 'But the Gypsies have Scripture stories different from those of the Gorgios (Gentiles) and different ideas about religion. Go on with your story. Why do you burn ash-wood?' 'The ivy and holly, and pine tree never told a word where our Saviour was hiding himself; and so they keep alive all the winter and look green all the year. But the ash, like the oak (lit. strong tree) told of him (lit. a cross against him) where He was hiding, so they have to remain dead through the winter. And so we Gypsies always burn an ash fire every Great Day. For the Saviour was born in the open field like a Gypsy, and rode on an ass like one, and went round the land a begging His bread like a Rom. And he was always a poor wretched man like us till He was destroyed by the Gentiles. And He rode on an ass? Yes, once He asked the mule if He might ride her, but she told Him no. So because the mule would not carry Him, she was cursed never to be a mother or have children. So she never had any, nor any cross either. Then He asked the ass to carry Him, and she said yes; so He put a cross upon her back, and to this day the ass has a cross and bears young, but the mule has none. So the asses belong to (are peculiar to) the Gypsies."

On the subject of Christmas with the dusky people, a correspondent sends us the following:—

GENUINE CHRISTMAS CAROLS,

As taken from the Mouth of a Wandering Gipsy Girl in Berkshire.

Now Christmas is a drawing nigh at hand,
Pray serve the Lord, and be at his command;
And for a portion, God he shall provide,
And give a blessing to our souls beside.
Down in these gardens where flowers grow by manks,

And in this wicked world have we not long to stay;
Down of your knees, and pray both night and day.
Down of your knees, and leave your pride, I pray.
Little children they do learn to curse and swear
Before they can say one word of the Lord's Prayer.
How proud and lofty do some people go,
Dressing themselves like puppets at a show:
They patch and paint, and all with idle stuff,
As if God had not made them fine enough.
Remember, man, that you art made of clay,
And in this wicked world have not long to stay:
This wicked world that God he does not like,
He oftentimes shakes his rod before he strike.

Tune—"My Peggy is a young thing."

Oh! Joseph was an old man,
And an old man was he,
And he married Mary
From the land of Galilee.
Oft after he married her,
How warm he were abroad,

Then Mary and Joseph
Walk'd down to the garden school,
Then Mary spied a cherry,
As red as any blood—
Brother Joseph, pluck the cherry
For I am with child—
Let him pluck the cherry, Mary,
As is father to the child.
Then our blessed Saviour spoke
From his mother's womb,—
Mary shall have cherries,
And Joseph shall have none.
From the high bough, the cherry tree
Bow'd down to Mary's knee,—
Then, Mary, pluck't the cherry,
By one, two, and three.
They went a little further,
And heard a great din,
God bless our sweet Saviour,
Our heaven's love in.
Our Saviour was not rocked
In silver or in gold,
But in a wooden cradle,
Like other babes all.
Our Saviour was not christen'd
In white wine, or in red,
But in some spring water,
Like other babes all.

T.

WEATHER FOLK-LORE AT CHRISTMAS-TIDE.

From the Edinburgh and London publishing houses of Blackwood & Sons there has lately been issued a notable volume of *Weather Folk-Lore*, by the Rev. C. Swainson, Vicar of High Hurst Wood. The first part of this amusing volume deals with "the superstitious side of weather-lore," the second part contains sayings relating to the heavenly bodies, atmospheric influences, and prognostics drawn from the habits of animals, birds, insects, &c. In the Preface to this book, Mr. Swainson remarks that "certain days have been in various countries considered as ominous of the ensuing weather. The popular sayings attached to them are of great antiquity, and, therefore, the alteration of the Calendar has affected them in a material degree." The first sample below refers to Christmas-day on a Thursday. In the Harleian MSS., 2252, fol. 154, there is a curious early poem, in which the quality of the seasons is foretold as depending on the day of the week on which Christmas falls. The Rev. C. Swainson gives it entire in his *Weather Folk-Lore*. The following extract is apt for the Thursday, Christmas-day of the present year:—

"Yf Crystmas day on Thursday be,
A wynde wynter see shalle yee,
Of wyndes and weders all weked,
And harde tempestes stronge and thycke.
The somer shalbe good and drye,
Cornys and bestes shall multiplie,
That yere ys good londes to tyllthe,
And kynges and prynces shall dye by skylle :
What chylde that day borne bee,
Hee shalle have happe ryghte well to the,
Of dedes hee shalbe goode and stabyll,
Of speche and tonge wyse and reasonabyll :

Who so that day ony thefts abowte,
Hee shalbe shente wyth-owtyn dowte :
And yf sekene on the that day betyde,
Hyt shall sone fro the glyde."

The subjoined seasonable extracts speak for themselves:—

"Christmas and Epiphany.—

Da Nadal,
Un fredò coral,
De la vecchia,
Un fredò che se erepa—*Venice* :
i.e. At Christmas the cold is heart-piercing ; at Epiphany-tide it is perishing.

The Bergamese say,

A nadal
El fred fa mal,
A la Ecia
L'è 'n fred che se crepa.

Christmas and Candlemas.—

Entre Noël et la Chandeleur.
Il vaut mieux voir un loup aux champs
Qu'un carton (knave) laboureur.—*Nord*.

A windy Christmas and a calm Candlemas are signs of a good year.

Christmas and Carnival.

Nadal nebius—Carnesal arius :
i.e. A cloudy Christmas—a fine Carnival.

Christmas and Easter.

In weather-lore Christmas and Easter are almost inseparably connected. Thus,

A warm Christmas—a cold Easter.
A green Christmas—a white Easter.

Sua, eguberris sump'urrequi ;
Pascoe, aldias adarrequi—*Basque* :

i.e. We must make up our fires at Christmas with logs, and at Easter with branches.

Grüne Weihnacht—weisse Ostern.

Weihnacht im Klee,
Ostern im Schnee.

Chresdag an der Dühr,
Ostern om et Für.

A Noël au baleon,
A Pâques au tison.

A Noël les mouchérons,
A Pâques les glaçons.

General Proverbs respecting Christmas.

Fina a Nadal ne fred ne fam :

De Nadal in la,
Fred e fam i se ne va :

i.e. Up to Christmas, neither cold nor hunger ; after Christmas, cold, hunger, and snow.

Up to Christmas, it is 'Kraljowitech Marko !' i.e. song and dance.

After Christmas, it is 'Alas, my mother !' i.e. weeping and sorrow.—*Herzegovina*.

Après grant joie vient grant ire (colère),
Et après Noël vent bise."

The above quotations from Mr. Swainson's work will afford, it is hoped, a fair idea of its quality.

* *

CARD-PLAYING AT CAMBRIDGE, A.D. 1539.

Mr. James Bass Mullinger, of St. John's College, Cambridge, is the accomplished author of a recently published work, *The University of Cambridge*,

from the Earliest Times to the Royal Injunction of 1535." It is a volume of upwards of 600 pages, in every one of which there is proof of rare ability most happily and successfully applied. The following extract, referring to Cambridge at Christmas time, 1529, is a sample of Mr. Mullinger's style:—

"With Stafford dead, Bilney discredited, and Barnes in prison, the Cambridge reformers might have lacked a leader, had not Latimer at this juncture began to assume that prominent part whereby he became not only the foremost man of the party in the University but the Apostle of the Reformation in England. His *Sermons on the Card*, two celebrated discourses at St. Edward's Church in December, 1529, are a notable illustration of the freedom of simile and quaintness of fancy that characterizes the pulpit oratory of his age. Delivered, moreover, on the Sunday before Christmas, they had a special relevancy to the approaching season. It was customary in those days for almost every household to indulge in card-playing at Christmas time. Even the austere Fisher, while strictly prohibiting such recreation at all other times of the year, conceded permission to the Fellows of Christ's and St. John's thus to divert themselves at this season of general rejoicing. By having recourse to a series of similes, drawn from the rules of primero and trump, Latimer accordingly illustrated his subject in a manner that for some weeks after caused his pithy sentences to be recalled at well nigh every social gathering; and his Card Sermons became the talk of both town and University. It need hardly be added that his similes were skilfully converted to enforce the new doctrines he had embraced, more especially he dwelt with particular emphasis on the far greater obligation imposed on Christians to perform works of charity and mercy, than to go on pilgrimages or make costly offerings to the Church. The novelty of his method of treatment made it a complete success, and it was felt throughout the University that his shafts had told with more than ordinary effect. Among those who regarded his preaching with especial disfavour was Buckenham, the Prior of the Dominican foundation at Cambridge, who resolved on an endeavour to answer him in like vein. As Latimer had drawn his illustrations from cards, the Prior took his from dice; and as the burden of the former's discourses had been the authority of Scripture, and an implied assumption of the people's right to study the Bible for themselves, so the latter proceeded to instruct his audience how to throw cinque and quatre, to the confusion of Lutheran doctrines, the quatre being taken to denote the 'four doctors' of the Church, the cinque five passages in the New Testament, selected by the preacher for the occasion."

WEST'S TOY-THEATRE PRINTS.

I can testify to the correctness of part of Mr. Husk's note (p. 316) in reference to Bedford House and the column in Covent Garden. I have the Christmas pantomime tricks to which he refers. I recollect, too, from his description that I had, amongst my collections of West's scenes and characters, something similar, and upon searching I find what Mr. Husk describes, including the inscription, except that it is a greengrocer's shop that is transformed into a representation of the column. The plate is entitled, "West's New Pantomime Tricks, No. 42. London, published June 13, 1826, by

W. West, at his Theatrical Print Warehouse, 57, Wych Street, opposite Olympic Theatre, Strand." On the same sheet is a large plum-pudding, which changes into a hobgoblin.

For years I have collected West's prints published for the toy theatre. They were once highly popular, and among other men, now celebrated, who would not be ashamed to own that they amused many evenings of their boyhood, may be mentioned Mr. John Everett Millais, whose father also took great interest in painting, or helping his son to paint, the scenes or characters. Another name long familiar in a higher walk of histrionic art than West's prints aspired to, is that of Mr. John Oxenford, who was a fond devotee and thorough appreciator of "poor Willy West."

From some of the original drawings I have it is evident that the artists went to the theatres and there made sketches of the scenery and costumes; so that West's prints are copied from the plays as they were got up at the time, and I suppose West published scenes and characters of every play and pantomime of the time which attained any degree of popularity.

The scenes in *Ali Baba, Blue Beard, The Elephant of Siam, Ivanhoe, Korastikan, Hyder Ali*, are extraordinarily pretty and effective. *The Miller and his Men* I have in almost every size. In *Casco Bay* the characters and scenes are very good; on one or two scenes there was such a run that they are or were very scarce, now I suppose they are not to be had at all. All the nautical dramas are well got up, such as *Black Eyed Susan, The Red Rover, The Pilot*, and others.

West's prints, for execution and accuracy of drawing and general get-up, carried the palm over all others, such as Layton, Marks, Spencer, Quick, Hebbert, Green, Jameson, and Hodgson, though some of the latter's largest scenes, sold at three-pence each, are well done. Some of them are signed "G. C.," which I believe stands for George Childs (about whom I know nothing), and not George Cruikshank, though some of West's are executed by him (see Mr. Geo. W. Reid's *Catalogue* of that extraordinary artist's works).

However, with popularity came the imitations and plagiarists, and that destructive pest, cheapness. Sheets as large as those sold for a penny and two-pence could be had for a halfpenny, or even less, and, at least to boys, they appeared the same. Amongst those who destroyed the business, and did a good trade, Skelt of the Minories, I should say, was the foremost, though there were others, too numerous to mention, whose plates, instead of being well executed on copper, were carelessly drawn on wood.

I do not write from personal recollection, but from opinions formed from looking at the different productions of the publishers of theatricals, and am therefore open to correction. The

has to me great interest, and I should much like to know whether any of your correspondents have taken the same interest in it that I have, and made collections. Mine includes specimens from the beginning of this century to the present time. But the great time for toy theatricals was when West flourished, I should say from about 1815 to 1835, though he kept his shop in Wych Street, where he moved from 13, Exeter Street, open for upwards of twenty years after, until in fact he died (?). When that was I do not know, nor have I been able to find it recorded in the *Gentleman's Magazine*.

Mr. John Oxenford, in an article in the *Era Almanac* for 1870, p. 67, gave an interesting description of the toy theatre, mentioning West's prints with commendation. He says.

"Poor Willy West" he has long been gathered to his fathers, and his plates have long been broken up. A complete collection of his engravings would be an invaluable addition to our knowledge of the aspect of the stage towards the beginning of this century, and more particularly of the condition of pantomime in its most palmy days."

Now I have collected, with great trouble, if not a complete, a nearly complete, set of West's theatrical prints—small, large, and medium characters, scenes, and pantomime tricks, and they are indeed of the greatest interest.

I have always been puzzled to know whether West drew and engraved himself. From his putting "West fecit" on some; I imagine he did.

Grimaldi figures constantly in all the pantomimes. So do all the celebrated actors of the time, as Edmund Kean, Yates, O'Smith, the Keeleys, Blanchard, T. P. Cooke, Young, Kemble, Miss Ellen Tree, Wallack, Miss Kelly, Liston. One of the tricks is a box, with Mr. Quiz, Haymarket, written on it, which changes into Liston as Paul Pry. Oxberry, Emery, Widdicomb, Astley, and numerous others, whose names, as I am quoting from memory, I do not remember.

I should much like to know who West was. I have heard he married a well known actress (?), and that by his will he directed his plates to be broken up (?). When and where did he die? Who were the artists who worked for him? I have heard that he presented a toy theatre, most perfectly finished, with full stock of accessories, to the royal children, which event was duly chronicled in the newspapers, but what I have heard is all hearsay.

RALPH THOMAS.

New Barnet, Herts.

THE ROYAL BEAUTIFYING FLUID OF 1737.

The following fulsome and crafty advertisement, worthy of *The Country Journal* or *The Craftsman*, in which I find it, will no doubt be interesting to the readers of "N. & Q." at this season of the year:—

"The Royal Beautifying Fluid."

"So exceedingly valued by the Ladies of Quality, and all who have used it, for its transcendent excellency in beautifying the face, neck, and hands to the most exquisite perfection possible, to be had only at Mr. Radford's Toyshop at the Rose and Crown against St. Clement's Church-Yard in the Strand. It gives an inexpressible fine Aire to the features of the Face on the Spot, and surprisingly handsomeness to the Neck and Hands, which it immediately makes exceeding smooth, fine and delicately white. Nothing in the World can sooner or more certainly take away all disagreeable Redness, Spots, Pimples, Heats, Roughness, Morpew, Worms in the Face, Marks of the Small-pox, Sunburn, or any other discolouring, nor remove all Wrinkles so perfectly; for it quickly makes the Skin become so incomparably fine, clear, plump, soft, and beautifully fair as to cause Admiration in the Beholders. It really gives a most engaging resplendent Brightness to the whole Countenance, and causes sparkling Life, Spirit, and Juvenile Bloom to reign in every Feature, and yet is nothing of Paint, but far exceeds it, by its bringing the Skin, whether of the Face, Neck, or Hands, and tho' brown, red, or rough, to a natural youthful Fairness, Smoothness, and most charming Delicacy, which Paint only faintly imitates; neither is this Royal Beautifier prepared from the least Particle of Mercury, or anything Metaline, but is perfectly Harmless, and may be given inwardly to Children. It has also a Pleasant Scent, will not soil the finest Lawn, and is very agreeable to use. But these its admirable Properties, by which it vastly exceeds anything whatever for the like purpose, have occasioned many to imitate it under various other Names, beware therefore, of such Impositions; the true Royal Beautifying Fluid, that has given such universal Satisfaction to so many Ladies of Distinction, being only to be had at Mr. Radford's Toyshop, above mentioned, at 3s. 6d. a Bottle, with Directions given with it, large and full."

From other specialties of Mr. Radford's trade, as I find them elsewhere advertised in the same paper, as also from the trade of other advertisers using the same denomination, I gather that toy-dealing in those days was to a great extent a simulated business; Scipio without and Catiline within.

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton.

BRETON PECULIAR CUSTOMS AND MANNERS.

I. COCKS IN ADVENT. II. MISLETON BEGGARS. III. WOMEN WORKERS. IV. A MARRIAGE FAIR. V. PROPS WIVES AND MAIDENS. VI. WOMEN'S RIGHTS REPUDIATED.

The following paragraphs are taken from a work of some repute in Brittany, though little known beyond the precincts of that ancient principality. It is Ogee's *Dictionnaire Historique et Géographique de la Province de Bretagne*. Nouvelle édition, revue et augmentée par MM. Marteville, P. Varin, &c. (Rennes, 1843). I quote from vol. i. pp. 189, 372; vol. ii. pp. 43, 91, 486, 905. *Verb. Endeven*, Montauban, Isle-aux-Moines, Taule, Roscoff, Nantes.—

I. *The Cock Festival in Advent*. "The festival (*pardon*) of Saint Eldut takes place on the first Sunday in Advent; and it is known by the name of the "Pardon des Coqs." Each family that day brings a cock in honour of St. Eldut. The finest one of all those that have been thus

offered is confided to a hardy peasant who bears it up to the top of the granite steeple, and places it on the weathercock. After resting there for a short time the cock flies off, and all the peasants hasten to catch it; as it is supposed that the person who first catches it will have all sorts of good luck, happiness, and prosperity, during the rest of the year. The four-fifths of the cocks thus offered belong to the Church, and the remaining fifth to the Rector of the parish. I have heard of one rector whose fifth share in one year amounted to 142 cocks."

II. *Mistletoe Beggars in Montauban.* "Au premier de l'an les enfants pauvres vont, comme en beaucoup de localités bretonnes, se présenter à la porte des personnes aisées, en criant *au gyané, au gyané, au gyané*. Ici ils sont armés d'une longue broche en bois sur laquelle ils enfilent les morceaux de lard, ou de vache salée dont on leur fait aumône."

III. *Women Wooers.* "A l'Isle-aux-Moines comme à l'Isle d'Arz l'usage permet aux jeunes filles qui veulent se marier de demander en mariage les jeunes gens qu'elles désirent épouser."*

IV. *The Marriage Fair.* "In the course of the year there are six fairs at Taule. That of spring is famous throughout the country under the name of the "Foire des mariages." Upon that day the "Penneres" of all the adjoining cantons come in their best dresses and finest costumes, and seat themselves upon the parapets of the bridge. The young bachelors, accompanied by their kinsfolk, then come and pass through the double line of smiling and decorated (*parées*) young girls, whose garments of brilliant colours contrast with the verdant hues of the pleasant "coulée" of Penhoat. When one of those maidens has affected the heart of a youth, he advances towards her, presents her his hand, and helps her to descend from the parapet. The relations come together; negotiations are opened; and, if all agree in opinion, they strike hands in proof of the completion of the arrangement. This species of engagement is rarely without a definitive and satisfactory result. Unhappily, however, it for the most part happens, that before coming to Penge these young persons are accurately informed as to the dowry (*dot*), and the Bridge is merely the witness of an arrangement that had been made previously between the parties. In former times—it is said—it was far otherwise."

V. *Pious Wives and Maidens.* "The only singularity of manners that Roscoff presents is thus described by Cambray: 'The women, after Mass, sweep out the chapel "de la Sainte Union," and blow the dust towards that side of the coast, by which their lovers and husbands should come to them: and they do this for the purpose of obtaining a favourable wind for the objects of their affection.'"

VI. *Women's Political Rights Repudiated.* "The Council of Nantes, in the year of Our Lord, 655, forbade women to appear in those places in which public affairs were under discussion, upon the ground that they disturbed such assemblies by their immodesty, their restlessness, their cries, and their constant babbling." !!!

WM. B. MAC CABE.

Surrey House, Booterstown, co. Dublin.

THE BAZEILLES CATS.

As Christmas is a time when stories are told, perhaps you may think "The Bazeilles Cats" admissible into "N. & Q."—

If it be true that there is but one step from the

* A similar custom, it is said, prevails at the island of Rugen, in the Baltic. See Ogee, vol. ii. p. 374.

sublime to the ridiculous, it is no less so that the transition from the serious to the laughable is often rapid. After the battle of Sedan, the British National Society's Ambulance at Bazeilles occupied a large French château near that place. As the whole house, and even the granaries, were full of wounded men, or sick, suffering from typhus fever, the kitchen was the only place in which the surgeons, the ladies who acted as nurses, and the staff generally, could sit down to take a hasty meal, when they had time to do it.

Now kitchens are various, and the one of which I speak would have made a stout English cock shudder into thinness in a week. To say that it was large, lofty, lonesome, would be doing it a gross injustice. It was huge, hideous, and haunted by legions of —, but of that more anon. The floor was stone. A long table, like an overgrown chopping-block, supported upon posts sunk into the floor, was in the centre. The walls and the woodwork of the floor above were black with smoke and dirt. The windows went right up to the joists which formed the roof. The panes of glass were small, but carefully protected by iron bars on the outside. Below the windows was a long range of stoves. The faggots, which blazed in the vast chimney at one end, failed to remove the mouldy smell that hung about the other, where there were two doors, one of which opened into the hall, the other at the foot of the staircase. Two wainscot presses filled one side and the lower end of the kitchen. On the other side were the windows. The walls, above the presses, and every vacant space, were covered with copper stewpans and moulds of strange and marvellous shapes that spoke of the efforts of some former Vatel, but they had evidently not been moved for years, as the cobwebs hung thick about them. The fire-place, above which were the spits, and a door leading into a sort of servants' hall—then used as a larder—filled the upper end of the kitchen.

In this desolate tomb of gastronomic art I was seated alone at about two o'clock in the morning. The wind and rain beat in sudden squalls against the windows. The wounded slept under the benign influence of morphia. The lady nurses, worn out with fatigue, were all asleep in their rooms. The men, watching the patients that were delirious, were dozing near their charges, who, for the moment, were silent. Even the rats and mice had fled from the building. The clock was gone, and the death-watch alone ticked slowly at intervals in the timber far above my head.

Dr. Frank and the assistant surgeons had not yet returned from Balan, two miles distant, where they had gone to pay their nightly visit to a large number of wounded and sick under their charge; and as it was necessary to keep the outer doors locked after dark, I sat half asleep, near the fire, awaiting my friends the medical men.

I had just looked at my watch, and finding it was near two, said aloud, almost unconsciously, "They'll be here soon," when, as if in reply to my observation, smash went a pane of glass in the adjoining room, accompanied by a combination of broken crockery and unearthly sounds, for which, at the moment, I was quite unable to account. As marauders were said to be about the neighbourhood, my first thought was that they were breaking into the château, and taking up the candle, I made a step or two towards the staircase to call assistance. A moment's reflection told me, however, that I should disturb those to whom sleep was life. I therefore walked to the door near the fire and opened it, hoping that, finding themselves discovered, the marauders would bolt. And bolt they did. If there had been a smash before, it was as nothing to that which ensued. A score of cats rushed at the same moment to escape through the broken window. Away flew the crockery right and left, and out went some more panes, amid such a phiz as might have woken the dead. The cats represented the six hundred houses of Bazillea. They were the tommys and tabbys who—when burnt out of house and home—had fled into the fields; but, true to France, had disdained to seek an asylum in Belgium, and had mustered their strength to devour the German invader's beef. In despite of the scare they gave me, I must nevertheless do them the justice to say that although they had made a most vigorous assault upon half a bullock, provided for soup by a requisition, they had respected the stores of the National Society. How it came that the brave ladies, who were sleeping, did not awake and scream fire, is, however, a thing I have never been able to comprehend. Perhaps, as a reward for their good deeds, sounder slumber than is usually given to mortals was awarded them.

Ashford, Kent.

RALPH N. JAMES.

CHRISTMAS AT WOODSTOCK, A.D. 1359.—There seems to have been rough play in the Christmas revels at Woodstock, when Richard II. kept the festive season there.—

"While the Christmas Carnivals continued at Court, John Hastings, Earl of Pembroke, a hopeful young nobleman, learning to joust, which was an exercise much used at those times, with one John St. John, received an unlucky blow, and died of the bruise. He was much lamented, because he was a generous and affable person."

The above is quoted by Mr. Marshall (*Early History of the Manor of Woodstock*) from *Comptons History of England*, London, 1706, by "Buck."

A CHRISTMAS CUSTOM OF HEREFORDSHIRE.—The *Derby and Chesterfield Reporter*, of Jan. 7, 1830, notices the following ceremonial, as one of the few remnants of ancient times, still observed pretty

generally in Herefordshire. I do not recollect having met with a description of this strange medley of ceremonies elsewhere, and think, therefore, that it is worth preserving:—

"On the eve of old Christmas-day there are thirteem fires lighted in the corn fields of many of the farms, twelve of them in a circle and one round a pole, much longer and higher than the rest, in the centre. These fires are dignified with the names of the Virgin Mary and twelve Apostles, the lady being in the middle, and while they are burning the labourers retire into some shed or out house, where they can behold the brightness of the Apostolic flame. Into this shed they lead a cow, on whose horn a large plum-cake has been stuck, and having assembled round the animal, the oldest labourer takes a pail of cider, and addresses the following lines to the cow with great solemnity; after which, the verse is chaunted in chorus by all present:—

'Here's to thy pretty face and thy white horn,
God send thy master a good crop of corn,
Both wheat, rye, and barley, and all sorts of grain,
And next year, if we live, we'll drink to thee again.'

He then dashes the cider in the cow's face, when, by a violent toss of her head, she throws the plum-cake on the ground; and, if it falls forward, it is an omen that the next harvest will be good; if backward, that it will be unfavourable. This is the ceremony at the commencement of the rural feast, which is generally prolonged to the following morning."

J. CHARLES COX.

Hazelwood, Belper.

PLEASURES OF LIFE.—J. S. Mill's *Autobiography*, pp. 48, 49, "My father's character and opinions," is another contribution to Sir G. C. Lewis, on "Life would be tolerable but for its amusements," and Hume's similar appreciation of the miseries and pleasures of life. J. S. Mill says of his father:

"But he had (and this was the Cynic element) scarcely any belief in pleasure; at least in his later years, of which alone, on this point, I can speak confidently. He was not insensible to pleasures; but he deemed very few of them worth the price which, at least in the present state of society, must be paid for them. The greater number of miscarriages in life he considered to be attributable to the overvaluing of pleasures. . . . He thought human life a poor thing at best, after the freshness of youth and of unsatisfied curiosity had gone by."

"He never varied in rating intellectual enjoyments above all others, even in value as pleasures, independently of their ulterior benefits."

"The pleasures of the benevolent affections he placed high in the scale."

—as Solomon does in *Ecclesiastes*, when all the rest, even books, are vanity and vexation of spirit. According to Mill the aphorism of Lewis would be Cynical, and the greatest example of it would be Diogenes in his tub, who passed a life in it, most men would think most miserable, and lived, it is said, to a hundred to show the good effects of it. Gibbon, in his *Autobiography*, says the drawback to the time he had to pass in the country with his father and mother was in the parties of pleasure, the visits which were to be made and received, and the dinners to go out to and return, which withdrew him from his books; and I do not think he

mentions, or had any other, pleasures in his life, so that he might be adduced as thinking and saying the same as Sir G. C. Lewis and Hume.

W. J. BIRCH.

LABORIOUS TRIFLING.—I send you a curious anagram, which is written on a fly-leaf of the *History of the Jesuits*, now in the British Museum. I think it will be interesting to your Christmas readers. It has not, as far as I know, appeared in any public print. The copy I send was done at a private press for myself.

Στοιχον διακυδορομουεντας ενβικια dispositio qua aliquot myriades formarum diversarum representantur, dum versus prorsum, rursus: deorsum, sursum: per obliquum, uno, pluribusve gradibus, ascendendo, descendendo, variè deducitur: et vel integer, vel dimidiatus in se revocari semper potest. Est autem talis:

ATIVS EX ATE: VR ET TE BVEY AKEHVITA.

{ Ortus et interitus, Suis hinc se prodit Iberi.

{ Die mihi quo notus nomine porcy Iber.

Responsio.

Σνενη Svi tangi! à lolola ignavits: en svs. διαβολος.
Sequitur nunc ipse Cvbva. Attus, &c.

ATIVSEXATEVRETTERTERVETAXESVITA
TIVSEXATEVRETTERTERVETAXESVITA
IVSEXATEVRETTERTERVETAXESVITATI
VSEXATEVRETTERTERVETAXESVITATI
SEXATEVRETTERTERVETAXESVITATIV
EXATEVRETTERTERVETAXESVITATIVS
XATEVRETTERTERVETAXESVITATIVS
ATEVRETTERTERVETAXESVITATIVSEX
TEVRLTERTERVETAXESVITATIVSEX
EVRLTERTERVETAXESVITATIVSEX
VRETTERTERVETAXESVITATIVSEX
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J. C. J.

HOLLY FOLK-LORE.—I was told, in Rutlandshire, the other day, that it is very unlucky to bring holly into a house before Christmas eve.

CUTHBERT BEDK.

CHAUCER'S THIRTY-SIX FELLOW SQUIRES IN EDW. III.'S HOUSEHOLD IN THE FORTIETH YEAR OF THAT KING'S REIGN, A.D. 1366.—In the "Schedule of names of the Household for whom robes for Christmas were to be provided," not dated, but marked by the Record Office "140 Ric. II.," Record Office Wardrobe Accounts, 39/10, Chaucer's name occurs as seventeenth among those of thirty-seven Esquires:—

Esquires xxxvij.

Johan de Herlyng.
Walter Whicheors.
Thomas Cheyne.
Johan de Beuerle.
Johan de Romesey.
Walter Walshe.
Hugh Wake.
Roger Clebury.
Piers de Cornewaille.
Robert de Ferera.
Elmyng Leget.
Robert de Corby.
Collard Debrichescourt.
Thomas Hauteyn.
Hugh Cheyne.
Thomas Foxle.
GEFFREY CHAUCER. [17]
Geoffrey Stacie.
Simond de Bergh.

John Tichemermh.
Robert la Souche.
Eamon Rose.
Laurence Hauberk.
Griffith de la Chambre.
Johan de Thorpe.
Ranlyn Erchedekne.
Rauf de Knyeton.
Thomas Hertfordyngbury.
Hugh Strelley.
Hugh Lyngeyn.
Nicholas Prage.
Richard Torperle.
Richard Wirle.
Johan Northrugge.
Haodyn Narret.
Symond de Bolezham.
Johan Legge.

F. J. FURNIVALL.

BILLIARDS.—A picture by V. Pellegrin, now at the Suffolk Street Exhibition, entitled "The Game of Billiards in the Olden Time," represents the game in such a different aspect from what one sees in the present day, that I was interested to know where this painter, who is known for his historical pictures, obtained the information as to how billiards were played in former days. I find, on a reference to back volumes, that the origin of the game has been touched upon once or twice in "N. & Q." The following extract is from a newspaper, and refers to several popular authorities:—

"BILLIARDS.—The origin of billiards is uncertain. Some ascribe the invention to Henrique Desvigne, an artist who lived in the time of Charles IX. of France; but Bouillet gives England the credit of the invention. Strut considers that it is merely the game of paille-maille transferred from the ground to the table. Crawley was once told that the Chinese claimed possession of a game similar to billiards, but he says himself that it was probably invented by the Dutch, from whom the French, the Germans, and the Italians, soon learned it. Carendish does not commit himself to an opinion, but makes the cautious remark that the authorities seem to be agreed only on one point, viz., that nothing is known about billiards prior to the middle of the sixteenth century. As Spenser and Shakespeare both allude to the game, the one in *Mother Hubbard's Tale* and the other in *Antony and Cleopatra*, this is probably correct."

In the *Mémoires Complètes et Authentiques de Duc de Saint-Simon, sur le siècle de Louis XIV.* . . . par M. Charnel (Librairie, Hachette & Cie., 1872), Tome ii. p. 29, we read that Louis XIV. amused himself much with this game, particularly in the winter evenings, when he played with M. de Vendôme or M. le Grand, sometimes with Le Maréchal de Villeroy, and sometimes with the Duc de Grammont. The King heard so much of Chamillart's playing that he told M. le Grand to bring him, and to his skill at billiards Chamillart's great good fortune in the State has been attributed. Some wag wrote the following verses on him:—

"O-git le fameux Chamillart,
De son roi le protonotaire,

Qui fut un héros au Billard,
Et un aéro au ministère."

M. Pellegrin, no doubt, studied the subject before painting his picture, and could favour us with the authorities he consulted to enable him to depict so graphically the game in such a different form to that now played.

RALPH THOMAS.

TAVERN SIGNS.—"The Gas Tap" is the unsavoury name on a sign-board of a tavern at Hanley-on-Thames. A more refreshing one is "The Flowing Spring," near Sonning. At the east end of Worthing is a small beer-shop, rejoicing in the sign of "The Half Brick."

W. J. BERNHARD SMITH.

Temple.

AN OLD JOKE.—I have met with several modern stories which seem to be more or less founded upon the humour of the chemist jurymen in *Pickwick*. The following, from Powell's *Art of Thriving*, Lond., 1635, is an early version of the story:—

"At the beginning of the happy reigns of our late good Queen Elizabeth, divers commissioners of great place, being authorized to enquire of, and to displace all such of the clergy as would not conform to the reformed church, one amongst others was convented before them, who, being asked whether he would subscribe or no, denied it, and so consequently was adjudged to lose his benefice and to be deprived of his function, whereupon, in his impatience, he said:—

"That if they (the commissioners) held this course it would cost many a man's life. For which the commissioners called him backe againe, and charged him that he had spoke treasonable words, tending to the raising of a rebellion or tumult in the land, for which he should receive the reward of a traitor. And being asked whether he spoke those words or no, he acknowledged it, and tooke upon him the justification thereof; for, said he, ye have taken from me my living and profession of the ministrie. Schollership is all my portion, and I have no other meanes now left for my maintenance but to turn physician; and before I shal be absolute master of that mystery, God he knows how many men's lives it will cost, for few physicians use to try experiments upon their own bodies."

C. ELLIOT BROWNE.

ERRATA IN BIBLE AND PRAYER BOOK.—In 2d 8vo. edition, printed at Edinburgh, 1823, I find, at Acts xii. 4, "intending after Esther to bring him forth to the people." This curious misprint was caused by the Scotch habit of pronouncing Esther as Easter. At least, so I have heard it pronounced in Ulster.

Shortly after Her Majesty's accession, an edition was published of the Common Prayer Book, edited by the Rev. Mr. Stebbing, in which she is called "Our Queen and governess." S. T. P.

OPENING THE DOOR AT DEATH.—This is a peculiar Gloucestershire custom, which will bear telling at Christmas firesides. At an inquest held a few years ago in a village on the Cotswold Hills, the jury having been duly impanelled, were, in accordance with law, about to view the body.

It was that of a cottager who had died suddenly, and it was laid out in an upstairs bedroom. The day happened to be sultry, and the decomposition of the corpse so much advanced as to be offensive. The coroner, therefore, directed a policeman to go upstairs before the juryman ascended, and open the casement of the room where the body lay, in order to admit fresh air. He proceeded to do so; but the moment he put his hand upon the window-latch, a woman in charge of the defunct almost flew at him. "Man, what are you doing? are you mad?" "It was by order of the coroner," quoth he. She cared not for the whole lot! "What! would they let the poor man's soul go out of the window?" Then standing with her back against the casement, she defied them to the death. This account I had from the coroner himself. May I add, that this gross materialistic view of the soul's egress through the door is held in many parts of the county, and especially in the northern, or upper part. Sometimes the strange precaution, too, is adopted, when the sick man is in extremis, of drawing aside the curtains of the bed. This practice might be taken, at first thought, for the obvious and sensible purpose of admitting fresh air. Still, I am inclined to believe this is not the true reason; and on inquiry, I find that it is usual to open the curtains and the door at such times, that the soul of the person may pass forth. Hence the expressions, the "passing" soul, and the "passing" bell, allude to the spirit taking its flight. Now, it is not a little remarkable that a custom the very opposite to that I have narrated is still prevalent in some parts of Norway. It is an old custom there to open the window of the chamber of the newly-dead, under the idea that the spirit can then pass out more easily; and Henrik Arnold Wergeland's last literary work contains a beautiful allusion to it. It occurs in an "Ode to my Wallflower," written on his sick bed only about five weeks before his death. The lines referred to run thus:—

"But when they open the window far me,
My eyes' last look shall rest upon thee,
And I shall kiss thee as I pass by,
Before I fly."

The remaining stanzas of the poem are quaintly tender, and well worth perusal. There is a translation of Wergeland's verses, by S. R. P., to be found at p. 644 of the *Day of Rest*, a serial published by Messrs. King & Co., Cornhill. F. S.
Churchdown.

CREEPING THINGS IN IRELAND.—The *Heard*, in Irish, *aíre luickair*, which being literally translated means "the pig of the rushes," is said to possess curative powers under certain circumstances. When caught, the person who is anxious of having the curative power communicated to him takes the lizard, or *aíre luickair*, in his hand, *keels* the creature all over—head, feet, belly, legs, sides, tail;

and the tongue of the person who thus licks the *aire luichair* is said to possess the power, ever afterwards, of taking the sting and pain out of a burn.

The *dar-daol* is a reptile which is absolutely hated by the Irish people. They say that the very moment this reptile hears a person talk, it cocks the tail and listens attentively. They say also that it is meritorious to kill the reptile, and that the person who destroys it obtains an indulgence of forty days. They allege that this is the reptile that "spied" on our Saviour, and they tell the following story:—Our Saviour, when on his retreat from his pursuers, while passing on his way, told those who were sowing that if any one passed and inquired for Him, to say that He passed the day they were sowing the crop. It appears they sowed one day and reaped the next day. The *dar-daol* was on the ditch, and said a *naid*, a *naid* (yesterday, yesterday), thus intimating that the Saviour had passed the day before. The Lord took the wings off the *dar-daol*, which has been without wings from that day to this. The *dar-daol* is said to be the first creeping thing that enters the grave, when it cuts the tongue from the corpse.

The Caterpillar. The Irish always spit three times on the caterpillar when they see it creeping, in order that it may not come that night to the house, and sleep in the same bed with the person who has seen it. MAURICE LENIHAN, M.R.I.A.

DISTINCTION BETWEEN THE HOURS A.M. AND P.M.—The Midland Railway on the cover of its Time-table has this remark:—

"To facilitate reference to these Tables the times for the first half of the day, *i.e.*, from midnight until noon, are shown without the thin line between the hour and minute figures, the times for the second half of the day, *i.e.*, from noon until midnight, are distinguished by a thin line between the hour and minute figures."

On your recommendation, I think this might come into general use in letter-writing, and save much time. I would suggest that a dot might denote a.m., and a line p.m.—thus: 3.30 means a.m.; 3/30 means p.m. GEO. E. FRERE.

CHARMS AND ILL OMENS.—Some weeks ago I saw a piece of paper on the road. Curiosity induced me to examine it. It contained the following, written in pencil: "Jesus Christe that died upon the cross put my warts away." On inquiry I found this was given to a young girl who was very much troubled with warts upon her hands, by an old Irish servant, who has been upwards of sixty years with my family. He tells with evident pleasure how he has cured many persons similarly troubled, when other means have failed. His formula appears to have been this. He passed his hand over the warts, making the sign of \dagger , at the same time bidding them in God's name depart, and trouble her no more. He then gave her the paper alluded to, to be dropped by the road-side in God's name. As it wasted so would her warts. A short

time ago she told me they were going away. When spoken to on the matter, the old man said, earnestly, "The name of God shall not be invoked in vain when done prayerfully and in faith. Hence the power of the priests." He is a Catholic, trustworthy and respected.

The wife of one of my poor neighbours, who had suffered from ague for months, who had tried professional assistance and the nostrums recommended by her neighbours without being cured, induced her husband to take her to a woman in a neighbouring village, who could charm it away, it was said. After certain incantations as to which profound secrecy was to be observed, by her orders he gathered a handful of groundsel, and tied it on the bare bosom of his wife, where it was to remain, and as the herb withered the ague was to go away, as hers certainly did, much to the poor fellow's delight.

On the death of a friend in the summer, an old lady, a relative, who was on a visit of condolence to the widow, went quietly into the garden and counted the flowers on the *peonies*. On her return, after remarking that a dog was howling before the door but a short time before when she was there, and that it was generally accounted a sign of death, said she had counted the flowers on the *peonies* in the garden, and there was an odd number on each plant, which was a sure sign of a death in the house before the year was out. GRAY.

A STUBBORN FACT.—To unbelievers in apparitions I will leave the task of accounting for the one I am about to mention on the authority of Captain — himself, of whom I will only say that he is a man who has seen much service, and is not at all a person likely to become excited even under such circumstances as those I am about to relate. At the time of the Crimean war Captain — was quartered in England, and in his regiment was an officer whose brother was in the Crimea. One night Captain — returned to the barracks about twelve, from a party, and had just entered his room, when the other officer, who slept in the next room, called him to come to him. Captain — did so, carrying his candle alight into the room. His friend was in bed, and, pointing to the foot of it, he said, "Look! there's my brother!" "I can't see anything," replied Captain —, "you've been dreaming." "No! no! you must see him," said the officer, and after a minute or so, "There, now he's disappearing." Captain —, after remaining a short time in the room, and saying what he thought most likely to allay the other officer's excitement, returned to his own room. He had hardly done so when his brother officer again called to him, and Captain — went once more into his room, with the light in his hand. "There, now you must see him," said the former, pointing in the same direction as before. "I can't see anything," repeated Captain —. "Nonsense! you must

see him ; and there's a red mark on his forehead," replied the brother; and, after a short time, "There, now he's again disappearing." Having done all he could to remove the impression produced upon his friend's mind, Captain — returned to his room, and was not again disturbed ; but, as soon after as intelligence could arrive in England, the news came that the officer in the Crimea had been killed, as nearly as could be ascertained at the time his brother saw him in England, and by a ball which struck him on the forehead.

I will merely add that there cannot be the slightest doubt that this story is true.

RALPH N. JAMES.

Ashford, Kent.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

UNPUBLISHED POEMS BY BURNS.—At this approach to the cheerful singing season, I wish to make a query as to certain songs. In the Catalogue of Books, &c., sold by auction by Messrs. Sotheby, Wilkinson & Hodge, on Thursday, the 4th of December, and three following days, I find the following autograph poems of Burns mentioned:—

"1365 Burns (Robert) Autograph unpublished Song, 'Nine Inch will please.'

"1366 Burns (Robert) Holograph 'Cloaciniad,' in a letter to Robert Cleghorn, with Poet's autograph signature and seal.

"1367 Burns (Robert) Holograph Letter to Robert Cleghorn, signed R. B., containing 'a wicked scrawl,' entitled 'Act Sederunt of the Session, a Scots Ballad,' unpublished.

"1368 Burns (Robert) Autograph unpublished Song, entitled 'The Patriarch.'

"1369 Burns (Robert) Autograph unpublished Song, entitled 'The Fornicator.'

"1370 Burns (Robert) Holograph Song, with short autograph note to 'My dear Cleghorn,' signed Robt. Burns, Sanquhar, 12th Decr. 1792."

Is anything known of the history of these songs, or in whose possession they have hitherto been? I fear that they are of a kind that will not bear the light, and may be such as the poet's friends would prefer to see committed to the flames. "Cloaciniad" is of suspicious origin. Is anything known of Robert Cleghorn, who seems to have been a farmer in Ayrshire, from whom there is a letter (Currie's *Life of Burns*, vol. ii. p. 140) to Burns, dated Laughton Mills, 27th April, 1788? He suggests two additional verses to *The Cavalier's Lament*, which Burns added, beginning:—

"The deed that I dared, could it merit their malice."

Where is Laughton Mills? Perhaps Mr. M'Kie can give us some information on these points.

December, 1792, was the month when Burns was in a state of excitement as to his political

sentiments, believing that they had been brought under the notice of his political superiors. In a letter to Mrs. Dunlop, dated Dumfries, 6th Dec., 1792, he tells her that he means to proceed to Ayrshire next week, so that the letter to R. Cleghorn, dated Sanquhar, 12th Dec., 1792, shows that he had carried out this intention. It would be interesting to be made acquainted with his feelings at this precise period, of which this note and song might enable us to judge. The letter to Mrs. Dunlop is the only one in the month of December, 1792, and I hope that whoever has got possession of this song may be induced to give it to the world. There is one indeed to Mr. Graham of the same date, but the date is uncertain.

C. T. RAMAGE.

WINDHAM'S WHITE HORSE.—The following story, apt for Christmas-tide, is from an old magazine:—

"Sir William Windham, when a very young man, had been out one day at a stag hunt ; in returning from the sport, he found several of the servants at his father's gate, standing round a fortune-teller, who pretended, at least, to be deaf and dumb, and, for a small gratification, wrote on the bottom of a trencher, with a bit of chalk, answers to such questions as the men and maids put to him by the same method. As Sir William rode by, the conjuror made signs that he was inclinable to tell his fortune, as well as the rest ; and, in good humour, he would have complied, but not readily finding a question to ask, the conjuror took the trencher, and writing upon it, gave it back, with these words very legible, 'Beware of a White Horse.' Sir William smiled at the absurdity of the man, and thought no more of it for several years.

"But, in the year 1690, being on his travels in Italy, and accidentally at Venice, as he was passing one day through St. Mark's Place in his calash, he observed a more than ordinary crowd at one corner of it. He desired his driver to stop, and they found it was occasioned by a mountebank, who also pretended to tell fortunes ; conveying his several predictions to the people by means of a long, narrow tube of tin, which he lengthened or curtailed at pleasure, as occasion required.

"Among others, Sir William Windham held up a piece of money ; upon which the soothsayer immediately directed the tube to his carriage, and said to him very distinctly, in Italian, '*Signior Inglese, Cavete il Blanco Cavallo*,' which in English is, 'Mr. Englishman, Beware of a White Horse.' Sir William immediately recollected what had been before told him, and took it for granted that the British fortune-teller had made his way over to the Continent, where he had found his speech ; and was curious to know the truth of it. However, upon inquiry, he was assured that the present fellow had never been out of Italy ; nor did he understand any language but his mother tongue. Sir William was surprised, and mentioned so whimsical a circumstance to several people. But in a short time this also went out of his head, like the former prediction of the same kind.

"We need inform few of our readers of the share which Sir William Windham had in the transactions of Government during the last four years of Queen Anne ; in which a design to restore the son of James II. to that throne which his father had so justly forfeited, was undoubtedly concerted ; and on King George's arrival, punished, by forcing into banishment, or putting in prison, all the persons suspected to have entered into the combination

among the latter of these was Sir William Windham, who, in the year 1715, was committed prisoner to the Tower.

"Over the inner gate were the arms of Great Britain, in which there was now some alteration to be made, in consequence of the succession of the house of Brunswick; and just as Sir William's chariot was passing through to carry him to his prison, the painter was at work, adding the White Horse, the arms of the Elector of Hanover. It struck Sir William forcibly; he immediately recollected the two singular predictions, and mentioned them to the Lieutenant of the Tower, then in the chariot with him, and to almost every one who came to see him in his confinement; and, though not superstitious, he always spoke of it as a prophecy fully accomplished. But here he was mistaken (if there was anything prophetic in it), for many years after, being out a-hunting, he had the misfortune of being thrown from his saddle in leaping a ditch, by which accident he broke his neck. He rode upon a White Horse."

Can any reader of "N. & Q." tell me where this story was first told?
QUIVIS.

CONFESSION, ABSOLUTION, AND UNSHAKEN BELIEF IN CHRIST.—The following quotations are from a tract containing "Directions for a devout and decent behaviour in the Public Worship of God; more particularly in the use of the Common Prayer appointed by the Church of England"; printed for Rivingtons, and incorporated (in its fortieth edition) with the 1823 copy of the Prayer Book (stereotyped ed. nonpareil, 24mo.), issued by the Society for Promoting Christian Knowledge.

On the Prayer for *Remission* :—

"For if you miss the beginning of the service, you lose the opportunity of confessing your sins, and the comfort of hearing your pardon declared and pronounced to you thereupon."

On *Absolution* :—

"However, every particular person there present ought humbly and thankfully to apply it to himself, so far as to be fully persuaded in his own mind, that if his conscience tells him that after an unfeigned and unshaken belief in Christ he doth really and heartily repent, he will be discharged and absolved from all the sins he had before committed, as certainly as if God himself had declared it with his own mouth, since his minister has done it in his name, and by his power."

I suppress the question which arose in my mind on reading these declarations in a privileged, but, of course, obsolete edition of the Church of England Prayer Book, as being unsuited to the columns of "N. & Q.," observing only that they naturally related to the constitution and management at that time of the Christian Knowledge Society. Who was the author of the tract?
R. E.

Farnworth.

MR. HERBERT SPENCER AND THE POKER.—On page 4 of Mr. Herbert Spencer's *Principles of Sociology* is the following passage:—

"In almost every house servants and those who employ them alike believe that a poker leaned up in front of the bars, or across them, makes the fire burn; and you will be told very positively that experience proves the efficacy of the device—the experience being that the

poker has been repeatedly so placed, and the fire so repeatedly burned; and no comparisons having been made with cases in which the poker was absent and all other conditions as before."

And again, on page 6, I read:—

"Whoever even entertains the supposition that a poker put across the fire can make it burn proves himself to have neither a qualitative nor a quantitative idea of physical causation."

I am afraid that hitherto I have had "neither a qualitative nor a quantitative idea of physical causation," as I have had a firm belief in the effect of the poker on the burning up of the fire, and I regret to say I was ignorant enough to believe that there was some physical cause why it should do so. If it really is only a superstition, can any of your readers give the origin of it? or if there is any physical reason (such as affecting the draught) why it does cause a dull fire to burn up, I should be glad to learn it.
ELIAS JAMAY KEBBEL.

ROYAL PRESENTATION PLATE.—In Pepys's *Diary*, under date 1st of May, 1667, he records that he had seen, "at Sir Rob^t Viner's two or three great silver flagons, made with inscriptions, as gifts of the King to such and such persons of quality as did stay in Town the late great Plague for the keeping things in order in the Town."

I have an old silver tankard, which has been in my family for several generations, and which, from inscriptions upon it, seems to have been given by the King to Sir Edmund Berry Godfrey, who was murdered in 1678.

The inscriptions show, not only that a tankard was given in 1665 for services during the Plague, but that the recipient was further knighted by the King, in September, 1666, for his efforts to preserve order in the Great Fire.

The tankard is quite plain, weighs 38 ozs., and holds about two quarts.

The Hall-mark appears from the Trade Register to belong to the years 1675–6, i.e. at least eight years later than the notice by Pepys.

Are any of the original tankards referred to by Pepys known to be now in existence?

Is it probable that mine is one of them, or is it more probably a gift from Sir E. B. G. to some friend who has thus recorded the honours bestowed upon the donor?
R. JACOMB HOOD.

Lee Park, Blackheath.

LIGHTED CANDLES AT CHRISTMAS.—When I was a boy, the colliers at Llwynymaen, two miles from the town, were in the habit, during the evenings of Christmas week, of carrying from house to house in Oswestry boards covered with clay, in which were stuck lighted candles. What could have been the origin of the custom, and did it prevail elsewhere? Observe, this was done at Christmas—never at Candlemas—and only by colliers.
A. R.

Croeswylan Oswestry.

MARKS ON PORCELAIN.—We have no opportunity in America for the examination of large collections of pottery and porcelain, and it frequently happens that the books do not help the collector. Not a few Americans are beginning, as well as they can, to study the history of Ceramic Art and make collections. The field for collecting specimens is by no means barren, for large exportations were made from Europe to this country in the last and the early part of this century. As we have so few means for learning what we wish to know, I beg the privilege, through "N. & Q.," of seeking information.

1. Was it common for the director of the Sèvres factory to mark his approval on work, or does such a mark have any special significance with regard to the destination of the piece? I have several richly decorated plates of the period of the first empire, and of Louis XVIII., on which, besides the usual marks, I find, in a cursive and rapid handwriting, this mark, "Vu Alex B.," which is apparently the *visa* of Brongniart himself. It is under the glaze, and seems to indicate that the work of the artist had been submitted to him, and approved before baking.

2. On all the pieces of a portion of a breakfast service of white porcelain (decorated with gilding and a tasteful ornamentation in colour), I find a mark as follows:—the double *l* interlocked as on old Sèvres, surmounted by a crown; under the double *l* is a straight line with three dots or elevations, and under this the letters D. D. Besides this mark several of the pieces have, in another colour, the letters B. D., apparently the decorator's signature. Is this mark known? Are any pieces of Derby, by Duesbury, known to bear this or any mark resembling it, or is it, perhaps, a modern factory mark? W. N. Y.

New York.

REALIZING THE SIGNS OF THOUGHT.—I have always been accustomed to regard the figures 1, 2, 3, &c., mentally as mere conventional signs of number, with as little external existence as the signs *a*, *b*, *z*, &c., in algebra. Ten was ten to me and nothing more; but a short time ago I met several members of a family who agreed that in conceiving the idea of numbers, they mentally projected, as it were, those numbers on a space before them, and viewed them with the mind's eye as actually existing entities. It is difficult to explain myself, but one of these friends asserted that in thinking of ten, for instance, he seemed to see in every case a row of four counters (or objects), then a counter set at right angles to them, then another row of four exactly opposite the former one, and a single counter opposite the first one; another of the family declared she saw the counters on other objects in an oval, and so on. Is this mode of thinking, by representing ideas, as it were, visibly, a common

habit amongst us? Doubtless some metaphysician will explain. Or is it part of the essential differences between Realism and Nominalism, so that one section of mankind thinks invariably in this way, while the rest view numerals as mere conventionalities? Or, lastly, is it a mode of thought common to us all in youth, and not always in after life discarded? PELAGIUS.

MUSICAL ANALYSIS.—A correspondent of the *Athenæum*, H. J. G., says "our analysts seem to be unaware that the flat major sixth is as closely related to the key as the natural minor sixth." H. J. G. appears to be acquainted with the subject he is writing upon, but I cannot comprehend how a flat major sixth can be so close to the key as a minor sixth, although each of the intervals consists of eight semitones. He adds that if our analysts would learn the number of tones in a key and their answering relatives, we should hear no more of such difficulties. He also says that a transition from the dominant of A flat to G minor would be described by a musician as "the change from 5 to 7 minor." In what musical treatise can I find these terms and this theory explained?

H. J. G. tells the world that "Composers think with the sounds or intervals of the key expressed by figures, or by the movable *doh*." Will some skilled musician, such as Dr. Rimbault, kindly condescend to enlighten me? C. A. W.

Mayfair, W.

WAS BEN JONSON A WARWICKSHIRE MAN?—Gifford's rejection of Aubrey's statement, that Ben Jonson was a Warwickshire man, has always appeared to me too contemptuous and summary. Aubrey derived his information from Ralph Bathurst, afterwards Dean of Wells, a well-known wit who had no doubt known Jonson. Malone spent much time in searching for the register of his baptism in several Westminster churches, but without success. There is nothing in the *Conversations with Drummond* which negatives the supposition that his parents may have been settled in Warwickshire, and we may reasonably suppose that, talking to his host, he would give every prominence to his Scottish ancestry. Fuller includes Jonson among the worthies of Westminster, but confesses that "with all my industrious inquiry I cannot find him in his cradle." (*Worthies*, ed. 1840, vol. ii. p. 424.) I venture to ask any of your readers, familiar with Warwickshire registers, to keep a good look out for any Jonsons, or Johnsons, in the period between 1560 and 1574.

C. ELLIOT BROWNE.

WALKING-CANES.—I have a large pear-shaped top for a cane, the material being Dresden porcelain of the finest quality and decoration. I wish to be referred to some picture or engraving where a cane is depicted clearly, as mounted in porcelain; the

date would range between 1740-90. I have seen many representations of metal-mounted walking-canes, but none of porcelain-topped canes. I understand, from a practised authority, that the latter decorative mounts are rarely to be met with either in reality or representation. CRESCENT, Wimbledon.

BROWNING'S "LOST LEADER."—Mr. Browning, in this poem (whether justly or unjustly I do not pretend to say), is reproaching the Lost Leader, by whom he means Wordsworth, with faithlessness to his early liberal principles, and with deserting that noble army of intellectual freemen of whom Shakespeare, Milton, Burns, and Shelley were such burning and shining lights. I had, perhaps, better quote the concluding lines, italicizing those of which I desire an explanation.

"Life's night begins let him never come back to us !

There would be doubt, hesitation, and pain,

Forced praise on our part—the glimmer of twilight,

Never glad confident morning again !

Beat right on well, for we taught him—strike gallantly,

Menance our heart ere we master his own ;

Then let him receive the new knowledge and wait us,

Pardoned in Heaven, the first by the throne !"

This spirited little poem (barring the dubious justice or injustice to our great poet of Nature) may be said to contain what Mr. Carlyle, speaking of one of G. G. G.'s poems, in his address to the Edinburgh students, called "a kind of road-melody, or marching music of mankind." It seems to me more like a grand trumpet call to battle than anything else. The last two lines are dictated by a true spirit of Christian charity.

JONATHAN BOUCHIER.

VARIOUS QUERIES.—Will any American reader of "N. & Q." inform me who is the author of *Hannah, the Mother of Samuel, the Prophet and Judge of Israel, a Sacred Drama*, in five acts, 1839, Boston, U.S., 8vo. ? The book is inscribed to "Christian Mothers." Published by J. Munroe & Co., and printed by Freeman & Bolles, Boston, U.S.

What is the name of an American lady whose writings were published in a small volume, entitled *Remains of My Early Friend Sophia*, printed at Keene, New Hampshire, America, 1828 ? The authoress, who died in early life (Oct. ?) 1807, was the daughter of a clergyman in New England. A considerable portion of the volume is occupied with her poetic compositions.

In the fourth volume of the *South Devon Literary Museum*, there is a brief notice of a small volume, entitled *A Brief Sketch, descriptive of the Reception of the late Lord Clifford on his Return to Ugbrooke Park, after having taken his Seat in the House of Lords*, 1833, published by Featherstone, Exeter, and Hearder, Plymouth. Who is the author of this piece ? He is said to have been a poor shoemaker.

Who are the authors of two anonymous sacred

dramas, written apparently for performance by children of Sunday schools ? 1. *Paul, a Sacred Drama*, no date, published by J. Parrot, Leeds, 8vo. 2. *Absalom, a Sacred Drama*, in three parts, with prologue and epilogue ; also Three Poems attached, viz., 1. Hymn,—

"The Lord is our Shepherd,

We fear not the foe,

Though he comes in the stillness of night," &c.

2. "Watching unto Prayer" ; 3. "The Poor Man's Grave." *Absalom, a Sacred Drama*, and the three poems, are published by J. Cooke, Meadow Lane, Leeds, no date, 8vo. I am under the impression that these little dramas are only reprinted by the Leeds publishers named above. R. INGLIS.

MATTHEW PARIS.—It is stated in Parry's *Parliaments and Councils of England* that the Convention of prelates and magnates, described by Matthew Paris (anno 1252) as held at Westminster on St. Edward's Day, was held on the 5th January, 1253. This is totally inconsistent with Matthew Paris's history, in which (whatever lack of exact chronology there may be) there is at least a certain order observed. Besides which, the absence of the archbishops is pleaded as a reason for refusing a grant for the Crusades, which is quite consistent with St. Edward's Day being on 13th October, 1252, as we read further on (under same year, 1252), "In Octavis beati Martini applicuit in Anglia Arch. Cant. Bonifacius," and several other exact dates between St. Edward's and Christmas. I apprehend that ever since the year 1163 when St. Edward was translated by St. Thomas of Canterbury, in the presence of Henry II., the festival was kept on the 13th October, the day of the translation, instead of on that of his death. I read in *Acta Sanctorum*, January, Tom. i., under St. Edward—"In Sarisburiensi Breviario 5 Januar fit S. Edwardi commemoratio, 13 Oct. celebratur translatio festo duplici." Butler (in his *Lives of Saints*) says that in 1161 St. Edward's festival began to be kept on 5th January, but two years after, in 1163, a solemn translation of his body having taken place on the 13th October, his principal festival is now kept on that day. I should feel obliged by some of your readers informing me whether there can be any reasonable doubt as to the Parliament in question having been held on the 13th October, 1252.

THEODORE H. GALTON.

DONNINGTON CASTLE.—Mr. Godwin, F.S.A., who recently delivered a lecture upon the history of Donnington Castle, will no doubt be as much amused as I have been by the description of the pursuit and capture of the Earl of Forth (or Brentford) from Donnington Castle, by the wily Colonel Birch. Those who were interested by the lecture—which was delivered before the Society of Antiquaries—should read the brief narrative I allude

to, commencing at p. 16 of *Colonel Birch's Memoirs*, in the volume of the Camden Society's publications which has just appeared. The Colonel, who is a hero in his way, forms a marked contrast to the chivalrous John Boys. I think Colonel Birch's Quartermaster Roe has made a mistake in the date of the capture of the Earl of Forth. But I do not agree with the account that the true date is that of the night of the second battle of Newbury (Sunday, 27th Oct., 1644). On the contrary though I cannot prove it, for I have unfortunately lost some memoranda—I think the escape took place after the summons to surrender and the remarkable reply that "he (Sir J. John Boys) would by God's help defend the ground." According to Clarendon, this summons and reply were made on the 28th. Perhaps some one else has looked into this matter. The commentary and notes to *Birch's Memoirs* are most interesting. GEO. COLOMB, COL., F.S.A.

"KINGSFORTH."—In the lordship of Barton-upon-Humber is an estate called Kingsforth—the name being taken from the headland, or marfa, termed "Kingsforth Marfa," running through the property, which, in the unenclosed field, separated the north from the south field. I am not aware of the term "marfa" being used in any other similar case. The origin of the term "Kingsforth" is said to have arisen from the fact of King Henry VIII. having passed along that hard beaten track when leaving the Abbey of Thornton on his way to the Ermine Street travelling south, after having been sumptuously entertained by the abbot of that famous monastery in the year 1541. "The King went forth." S. G. R.

PERIODS PROHIBITED FOR MARRIAGE.—On going through the parish registers of the quaint old church of Horton, Dorsetshire, I found the following written on one of the pages (temp. 1629):—

"Conjugium Aduentus tollit Hillarius (?) relaxat,
"Rogamen retitit concedit Prima Potestas.

"1. From y^e Sunday moneth before Christmas tell y^e 7 day aft^r twelf day.

"2. From y^e Sunday fortnight before Shrowetyde tell y^e Sunday aft^r est^r weeks.

"3. From y^e rogatio Sunday tell 7 dayes aft^r whit Sunday and y^e 7 last days are included in y^e prohibition." J. S. UDAL.

Junior Athenæum Club.

THE LATIN VERSION OF BACON'S "ESSAYS."—Can you give me any information about the origin of the Latin version of Bacon's *Essays*? The English version I had always imagined to be Bacon's original, but I am surprised to find, in comparing the Latin with the English, some manifest points of disagreement, and, in some instances, what appear to be mistranslations of the Latin, such as would be made by one not possessing a first-rate acquaintance with the Latin idiom. I have not been able to obtain any light on this

subject from any literary or biographical cyclopaedias, and so apply to you in the hope that some of your correspondents may be possessed of the information. BELLES LETTRES.

NATIONAL AND PRIVATE FLAGS.—Will you inform me what is the correct method of displaying a family coat of arms on a private flag? When arms are thus displayed, is not the "Union" always placed in canton, to distinguish the English nationality, and the shield of arms in the centre of the flag? Of what colour should the flag be?

In Canada the arms of the Dominion are borne on a shield placed in the centre of the "Union Jack"; and each province places its own shield of arms on a blue flag, with the "Union" in canton. COLONIAL HERALD.

ANNUAL GROWTH OR DEPOSIT OF PEAT.—I have somewhere seen a calculation of the probable annual growth or deposit of peat, or of peat-forming material, but can neither recall the information or its source. Can any of your readers assist me? W.

"LOGARYS LIGHT."—In two Kentish wills (dated 1480 and 1484 respectively) bequests are left to the light of St. Mary, called "logaryslyght"—"lumiini Sancte Marie voc: logaryslyght"; and "lni b^a Me voc: logaris." Have any of your readers met with other mention of such a light in churches? Can any one explain the name, otherwise than by supposing that Logar was the original founder of St. Mary's light in that church? M. D. T. N.

BEXHILL CHURCH AND HORACE WALPOLE.—It appears from Diplock's *Handbook for Hastings*, 1846 (p. 82), that a window from Bexhill Church, "containing portraits of Henry III. and his Queen in stained glass," was removed for Horace Walpole; that it was sold at the Strawberry Hill sale, and in 1846 was said to be at Bury St. Edmund's. Can any one kindly tell me whether it is still there, or where else; and also to whom it now belongs? CHARLES F. S. WARREN, M.A.

LOUIS D'OR.—Can any one inform me what West Indian bird is alluded to by Major Whyte-Melville in *Cerise* as a Louis d'Or? H. G.

THE CISTERCIANS.—Where is the best and fullest account of this Order to be found? A FOREIGNER.

Replies.

DE MESCHIN, EARL OF CHESTER.

(4th S. xii. 141, 194, 291, 331, 399.)

I cannot see that your contributor has adduced any evidence to prove that there ever existed in England any family of note which bore the surname

of *De Meschin*. It would not help him, even if he could prove that the Earls of Chester adopted *Mesches* or *Meschinus* as a surname: for the Latin word *Mesches* or *Meschinus* is not, on his own interpretation of it, a territorial designation, and therefore must perforce be translated *Meschin* or *Le Meschin*, and *not De Meschin*; because the prefix *Le* invariably denotes a name of local origin. It is difficult, however, to discuss the translation of Latin with a gentleman who deliberately tells us that "*Vicecomes Baiocensis*" should be construed "*Viscount Bayeux*," and that "*Brito*" means "*British born*"; and who, moreover, maintains that "*the name was never spelled Meschinus*," when he quotes himself a charter, ending with "*Testibus, Meschinc Willielmo*."

The words *Brito* and *Vicecomes* occur so frequently in *Domesday* that it seems incredible that any one should mistake their meaning. Does MR. DE MESCHIN seriously believe that the various retainers of Alan of Brittany, who are called *Brito* in *Domesday*, to distinguish them from Normans and Englishmen of the same name, were "*British born*"? And does he think that Edward of Salisbury *Vicecomes*, Urso of Worcester *Vicecomes*, and Picot of Cambridge *Vicecomes*, were respectively styled *Viscount Salisbury*, *Viscount Worcester*, and *Viscount Cambridge*? Such notions are beyond the pale of rational discussion.

Before proceeding to prove that Earl Ranulf and his brother William called themselves *Meschinus* as often as *Mesches*, I must point out that your contributor was singularly imprudent in relying upon the Chartulary of Wetherall, for as it is printed in the *Monasticon* (iii. 581), the text is hopelessly corrupt. For example, Charter No. I. (which he innocently quotes) begins, with "*Willielmus Rex Angliæ*," and ends with "*Testibus uxore mea Lucia et Henrico fratre meo*," which must strike every intelligent reader as being absurd on the face of it. No. V. again is equally corrupt, and is misquoted in a vain attempt to make sense of the testing clause, for the text runs *not* (as printed in "*N. & Q.*") "*Meschino Willielmo*," but "*Meschino*," (without any Christian name) "*Willielmo Archidiacono*."

Having thus disposed of the two Wetherall Charters, which, by the way, prove nothing at all to his purpose, I come to his long extract from the *Cronicon Cumbriæ*, although I cannot imagine how he could have supposed this to be a contemporary Charter, when the last sentence of his quotation tells us that Anthony de Lucy succeeded his brother Thomas, and we know that this succession took place in 1308 (Esch. 2 Edw. II., No. 78), nearly 200 years after the death of Ranulf *Mesches*. This pseudo-chronicle has been sufficiently exposed by greater antiquaries, but I must briefly point out the patent absurdities in this account of "the three brothers called *De Mesches*." We

read that "King William, named the Bastard, gave to Ranulph *De Mesches* the whole county of Cumbria, and to Geoffrey, brother of Ranulph, the county of Chester, and to William, their brother, the district of Coupland." "*Geoffrey De Mesches*, Earl of Chester, died without heir of his body, and Ranulph was Earl of Chester," &c. Now everybody knows that Hugh of Avranches, called *Lupus*, to whom the Conqueror gave the Earldom of Chester in 1070, was neither named Geoffrey nor *De Mesches*, nor was he the brother of Ranulph *Mesches*, but his maternal uncle. It is equally notorious that Earl Hugh did not die without an heir, but was succeeded by his son Richard, who was Earl for nineteen years, and was drowned in the *Blanche Nef* in 1120, when the earldom escheated to the Crown. Soon afterwards Henry I. re-granted the Earldom of Chester to Ranulf *Mesches*, one of Earl Richard's numerous cousins-german, on condition of his surrendering to the Crown his lordship of Carlisle, and of his paying a sum of money so large that a balance of 1,000*l.* still remained due to the Exchequer in 1130. (Rot. Pip. 31 Hen. I., p. 110.)

Again, the Chronicle is guilty of a palpable anachronism in saying that William I. (who, by the way, is never named *Bastardus* in any genuine charter) gave the county of Cumbria to Ranulf, for until the reign of Henry II. Cumbria did not mean the modern county of Cumberland, but was the collective name of the whole district included in the bishoprics of Whithorne, Glasgow, and Carlisle. William I. had no interest whatever in Cumbria, and therefore it is not included in *Domesday*, and it was not until 1092 that William II. took possession of the southern division of Cumbria lying between the Solway and the Duddon, when he built a castle at Carlisle, and colonized the district. It was, therefore, the lordship of Carlisle, and not the county of Cumbria, which Henry I. (not William I.) gave to Ranulf *Mesches*. (See *Introduction to the Pipe Rolls of Cumberland*, 8vo., 1847.)

I now pass to authorities more worthy of credit. The Chartulary of St. Werburge, Chester (Mon. ii. 387), directly contradicts the purpose for which it is quoted in "*N. & Q.*," for the name *De Mesches* never occurs in it at all, and none of the family are called *Meschin* except Ranulf and his brother William. No. V., made in 1119 before Ranulf's accession to the earldom, ends with "*Test. Ranulpho Meschin*," &c. No. VI. begins "*Ranulphus Comes Cestrie*," and ends "*Testimonio Willielmi Meschini—Signum Willielmi Meschini*." If these charters had not been quoted in "*N. & Q.*" by some one who says in the same page that he has "*never seen any instance of Meschinus*," I should not think it necessary here to refer him to the second declension in the Latin grammar.

The Chartulary of St. Bee's contains more to the

purpose, and is more correctly printed than usual in the *Monasticon*, because the original happens to be preserved amongst the Harleian MSS., which were in the charge of Sir Henry Ellis, the Editor (*Mon.* v., 577). In Nos. II. and III. the founder simply describes himself as "Willielmus filius Ranulphi," but No. IV. begins "*Willielmus le Meschin*, omnibus," &c. Nos. V. and VI. are charters of William's son, "Ranulphus Meschinus, filius Willielmi, filii Ranulphi. I need scarcely remark that William's son Ranulf would be "Junior" in respect to his cousin Earl Ranulf II.

It may be objected that these proofs are limited to William, but I will now show that Earl Ranulf was also commonly called Meschinus. In the Feodary of Lincolnshire, printed by Hearne in the second volume of the *Liber Niger*, which was evidently drawn up between 1106 and 1120, "Ranulfus Meschinus" occurs ten times, and is never called by any other name, and his brother Willielmus Meschinus occurs as often. Again, in the *Charters of Abingdon* (vol. ii., pp. 59, 77), two charters of Henry I. have in the testing clause Ranulfo Meschino.

Having thus proved to demonstration that the name borne by Earl Ranulf and his brother is in genuine charters Meschines, Meschinus, Le Meschin or Meschin, and *not* De Meschines or De Meschin, I confidently re-assert that no contemporary example can be produced of any successor or descendant of Earl Ranulf I. bearing this name. If I am wrong in this, it must be easy to convict me of error, for we are assured "That De Meschin was the family surname of the Earls of Chester is a fact as well authenticated as any in history. It is attested by an Act of Parliament, by public treaties with foreign States, by public rolls and private charters innumerable." With this superabundance of evidence at his disposal, your contributor alleges in contradiction one solitary instance, namely, the charter of Henry III. confirming the foundation and endowment of Calder Abbey "ex dono Ranulphi Meschin." (*Mon.* v., 340.) But so learned a writer ought to have known that Calder Abbey was founded by Ranulf I., and that the statement of its foundation in 1134 by Earl Ranulf II. is one of the blunders of that standing disgrace to English scholarship, the new edition of the *Monasticon*. Dugdale states correctly that Calder Abbey was founded by Ranulf Meschines, who died in 1128, and it is obvious that the original foundation took place before Ranulf obtained the Earldom of Chester, because after that period the site of Calder and the lands comprised in the original endowment were no longer Ranulf's to bestow. His whole interest in Cumberland then passed into the hands of the King, and is accounted for amongst the royal demesnes in the Pipe Roll of 1131. This proof, therefore, of Ranulf II. being called Meschin resolves itself into a blunder. I have hitherto said nothing

about the meaning of Meschines, because so long as it is proved to be an adjective and a sobriquet, it matters little to my purpose whether it means "*the younger*," or, as Mr. De Meschin contends, "*a tartar*." I have no glossary of early French within reach, and am quite willing to accept the *ipse dixit* of Stapleton, who is *facile princeps* of Anglo-Norman genealogists, but I must remark that his interpretation is corroborated by a comparison of all the passages in which the word occurs. Besides Ranulf Meschines, we have on record William de Albini Meschines (Belvoir Chart), William de Roumare le Meschyn (Lacock Chart), and Robert Brus Meschin (Gisburgh Chart). Meschines, or Le Meschin, therefore, was a word super-added to their surnames by four contemporary Normans, who were in nowise related to each other, but who all were the sons of fathers bearing the same Christian name as themselves, and we must assume that it was a personal sobriquet, because it was not transmitted by any of the four to their descendants. What else then except "*the younger*" will fulfil all the conditions of the problem of its meaning?

And now for Lord Audley's claim to the Earldom of Rosmar. I can now guess, from Mr. De Meschin's description of what he calls the peerage claim, the origin of the blunder, without troubling his Lordship's executors. The document which Lord Audley showed to him, in which the epithet Le Meschin occurs, was evidently the pamphlet of twenty-four pages published in 1832 by the pseudo-baronet Banks, "*Showing the descent of Lord Audley from the ancient Earls of Salisbury, and his right to the inheritance of that earldom*." The genealogy of these earls is thus set forth in the *Chronicle of Lacock Abbey* (*Mon.* vi., 502):—

"Erat quidam miles strenuus Normannus, Walterus le Ewrus, Comes de Rosmar, cui propter probitatem suam Rex Guil. Cong. dedit totum dominium le Saresburia et Ambresburia. [*Domesday contradicts this story*]. Antequam iste Walterus le Ewrus in Angliam venit, genuit Geroldum Comitem de Rosmar, Manteloe, qui genuit Guillelmum de Rosmar le Gros, qui genuit Guil. de Rosmar le Meschyn, secundum qui genuit Guillelmum, tertium de Rosmar, qui obiit sine liberis. Postquam Walterus le Ewrus genuit Edwardum [*de Saresburia*]."

The title "Comes de Rosmar" is, of course, a mere rhetorical flourish by which the monk of the fourteenth century describes Gerald de Roumare, the ancestor of the Earls of Lincoln, who were descended from a common stock with the Earls of Salisbury; for everybody knows that there were no "Comites" in Normandy before the conquest of England out of the reigning family, and the Norman earls are all as well ascertained as the existing English dukes. But to do Banks justice, he did not claim for Lord Audley the Earldom of Rosmar, or that William Le Meschin was his ancestor; but he maintained that Lord Audley was entitled to the Earldom of Salisbury, as the heir of James de

Audley, who married Ela de Longesfree, the heiress eventually of her family. It turns out, however, that Lord Audley was not descended from this marriage at all, for Beltz has clearly proved (*Knights of the Garter*, p. 81), that Ela was the second wife of James de Audley, and that his heir, the ancestor of the Lord Audleys, was the son of a previous marriage. Because the Manor of Stratton Audley, which was entailed on Ela and her heirs male, descended to Hugh de Audley, who was the 5th youngest son of his father, and therefore must have been Ela's only son. Hence all the pretensions of Lord Audley to be the heir of the Earls of Salisbury and to be kinsman to the house of Roumare vanish into thin air.

It seems to be thought a good joke that the dark ages of genealogy lasted until 1844; but I wish that I could think that they had ended then. The paper on De Meschin is strong evidence to the contrary, and it has since been completely thrown into the shade by a series of papers on De Quinci, inasmuch as twelve columns will hold six times as many blunders as two.

In making these remarks, I must disclaim any kind of intention of giving or taking offence, for it is quite natural that your contributor should warmly defend the supposed glories attached to the name of De Meschin, seeing that he selected this name for his adoption, when he had all the illustrious names in England to choose from. My sole object is to insist that genealogical details are worse than worthless, unless they are accurate and capable of proof. I admit that some wiser men maintain that the labour which accuracy involves is not repaid by the result obtained, but such men stand aloof altogether from genealogical discussions, and abstain from the folly of writing in literary journals on studies which they have not cared to pursue.

TEWARS.

DR. BOSSY (4th S. xii. 47.)—This person was one of the last itinerant empirics who dispensed medicines and practised the healing art publicly and gratuitously on a stage. He flourished about a century ago, and was well known to the inhabitants of Covent Garden, between 1770 and 1790, where every Thursday, for many years, his stage was erected opposite the north-west colonnade. I have frequently heard the late J. T. Smith tell anecdotes about him, and my father, who knew him personally, employed Rowlandson, the celebrated caricaturist, to make drawings of his stage and its occupants.

Dr. Bossy was a German, had considerable private practice, and enjoyed the reputation of being a skilful operator. He was certainly a humourist, as the following dialogue, extracted from *The Reminiscences of Henry Angelo* (i. 135), will fully testify. The scene is the doctor's platform in Covent Garden:—

"An aged woman was helped up the ladder and seated in the chair; she had been deaf, nearly blind, and was lame to boot; indeed, she might be said to have been visited with Mrs. Thrale's *three* warnings, and death would have walked in at her door, only that Dr. Bossy blocked up the passage. The doctor asked questions with an audible voice, and the patient responded—he usually repeating the response, in his *Anglo-German* dialect.

"*Doctor*. Dis poora voman vot is—how old vosh you?

"*Old Woman*. I be almost eighty, Sir; seventy-nine last Lady Day, old style.

"*Doctor*. Ah, tat is an incurable disease.

"*Old Woman*. O dear! O dear! say not so—incurable! Why you have restored my sight—I can hear again—and I can walk without my crutches.

"*Doctor (smiling)*. No, no, good voman—old age is vot is incurable; but by the plessing of Gote, I vill cure you of vot is elshe. Dis poora voman vos lame and deaf, and almost blind. How many hosipetals have you been in?

"*Old Woman*. Three, Sir, St. Thomas's, St. Bartholomew's, and St. George's.

"*Doctor*. Vot, and you found no reliefs?—vot none—not at all?

"*Old Woman*. No, none at all, Sir.

"*Doctor*. And how many medical professioners have attended you?

"*Old Woman*. Some twenty or thirty, Sir.

"*Doctor*. O mine Gote! Three sick hosipetals, and dirty (thirty) doctors! I should vonder vot if you have not enough to kill you twenty time. Dis poora voman has become mine patient. Doctor Bossy gain all patients bronounced ingurables; pote mid de plessing of Brovidence, I shall make short work of it, and set you upon your legs again. Goode beoples, dis poora voman, vas teaf as a toor nails (holding up his watch to her ear, and striking the repeater), gan you hear dat pell?

"*Old Woman*. Yes, sir.

"*Doctor*. O den be thankful to Gote. Can you walk round dis chair? (offering his arm).

"*Old Woman*. Yes, sir.

"*Doctor*. Sit you town again, good voman, Gan you see?

"*Old Woman*. Pretty so-so, doctor.

"*Doctor*. Vot gan you see, good voman!

"*Old Woman*. I can see the baker there (pointing to a mutton-pyeman, with the pye board on his head. All eyes were turned towards him).

"*Doctor*. And vat else gan you see, good voman?

"*Old Woman*. The poll-parrot there (pointing to Richardson's hotel). 'Lying old —,' screamed Richardson's poll-parrot. All the crowd shouted with laughter.

"Dr. Bossy waited until the laugh had subsided, and looking across the way, significantly shook his head at the parrot, and gravely exclaimed, laying his hand on his bosom, 'Tis no lie, you silly pird, 'tis all true as is de gosbel.'"

EDWARD F. RIMBAULT.

MOMMOCKY-PAN (4th S. xii. 427.)—The word *mommocks* is the Old Eng. *mammock*, a fragment. Hence the verb *mammock*, to tear into fragments, used by Shakspeare, *Coriol.* i. 3, 71. I suspect the word is now used only locally.

I beg leave to suggest that contributors to "N. & Q.," who make notes of dialectal words, would do great service to the cause of English philology by sending, at the same time, a brief note of the word, its signification, its locality, and (if

possible) its pronunciation, to myself, for insertion in the Glossaries of the English Dialect Society. Otherwise these words will be *lost* to us, since the indices of "N. & Q." have no special heading under which provincial words are recorded, and there is no way of recovering them but by re-reading the whole of the numbers through from beginning to end. This will involve a labour which it will take a long time to accomplish. Will any one help in it? And will any contributors help us, in the future, by sending us abstracts of the articles which they contribute upon this subject? WALTER W. SKEAT, Hon. Sec. E.D.S.
1, Cintra Terrace, Cambridge.

"QUOTATIONS IN CATALOGUES" (4th S. xii. 225.)
—The following quotations are among some catalogues of second-hand books in my possession:—

"A taste for books is the pleasure and glory of my life."—*Gibbon*.

"His bookes againe."—*Fairie Queen*, c. i., bk. i.

"Worthy books are not companions—they are solitudes; we lose ourselves in them and all our cares."—*Bailey*.

"The mind shall banquet though the body pine."—No authority given in Catalogue.

"The giving a bookseller his price for his bookes has this advantage,—he that will do soe shall have the refusal of whatsoever comes to his hands, and soe by that meanes get many things whiche otherwise he should have never seene."—*Shelden*.

F.S.A.

Rockview, Cork.

If MR. SKIPTON will apply to Mr. Blackburn, bookseller (late of Reading), Exeter, and Mr. Colwell, Hereford, for their second-hand catalogues, he will find several of them interpolated by quaint remarks.

BIBLIA.

Reading.

"A good book never comes too late."—*Paul's Letters*.

"Reading maketh a full man, conference a ready man, and writing an exact man. Histories make men wise, poetry, witty; mathematics, subtle; natural philosophy, deep, moral, grave; logic and rhetoric, able to contend."—*Lord Bacon's Essay on Study*.

"Books are the legacies that genius leaves to mankind, to be delivered down from generation to generation, as presents to the posterity of those who are yet unborn."—*Addison*.

"Books are not absolutely dead things, but doe contain a potencie of life in them to be as active as that Soule was whose progeny they are."—*Milton*.

"Out of the old Fieldes, as men saithe,
Cometh all this new Corne from yere to yere;
And out of olde Bookes, in good faithe,
Cometh all this new Science that men lere."

Geoffrey Chaucer.

E. H. COLEMAN.

"Among so many things as are by men possessed or pursued in the whole course of their lives, all the rest are baubles besides (*sic*), old wood to burn, old wine to drink, old friends to converse with, and old books to read."—*Alphonso, King of Arragon* (quoted by Sir William Temple).

"He that loveth a book will never want a faithful

friend, a wholesome counsellor, a cheerful companion, and affectionate comforter."—*Dr. Barrow*.

"There is a kind of physiognomy in the titles of books no less than in the faces of men, by which a skilful observer will as well know what to expect from the one as the other."—*Butler's Remains*.

"We breathe but the air of books."—*Hazlitt*.

"They are for company the best Friends—in Doubts Counsellors, in Damps Comforters, Time's Prospective, the Home Traveller's Ship or Horse, the busie man's best Recreation, the Opiate of idle Weariness, the Minde's best Ordinary, Nature's Garden and Seed-plot of Immortality."—*Richard Whitelock's Zootomia*, 1654.

J. MANUEL.

[All "Quotations in Catalogues" to be sent in future to MR. SKIPTON, Tivoli Cottage, Cheltenham.]

CASPAR HAUSER (OR GASPAR HÄUSER) (4th S. xii. 325, 414.)—In the remarks on this subject reference is made only to the *Penny Magazine* and the *Popular Encyclopædia*. It may not be generally known that an account of Caspar Hauser was published from official documents by Anselm Von Feuerbach, President of the Court of Appeal, taken from the depositions made before the legal tribunal held for the express purpose of inquiring into this strange and mysterious affair. Mr. Feuerbach says "that the judicial authorities have, with a faithfulness at once unwearied and regardless of consequences, endeavoured to prosecute their inquiries concerning the case, by the aid of every, even the most extraordinary means, which were at their disposal; and that their inquiries have not been altogether unsuccessful. But not all heights, depths, and distances, are accessible to the reach of civil justice."

The death of Mr. Feuerbach took place soon after the publication of this his last work, when the inquiry was pursued by Mr. Klüber, the celebrated writer on public law, who came to the conclusion that Gaspar Häuser was the product of an illicit amour; that a priest, the reputed father, took charge of the child from the moment of its birth, and finally inclosed it in a subterraneous hole or vault in a convent where he was residing; that thus imprisoned, and shut out from all human intercourse, the unhappy being passed his existence until within a day or two of his being found, when the priest, being compelled to quit the convent, and having no other place of concealment at hand, released and left the boy to his fate. The chain of circumstantial evidence was so clearly made out as to leave little doubt that the true elucidation had been arrived at.

These circumstances may account for no further official report having been made, or at least made public.

A translation into English of Mr. Feuerbach's book was published in 1833 by Kennett, and Jules Janin has made this young man's story a metaphysical tale in his *Contes de Toutes les Couleurs*.

W. DILKE.

Chichester.

INSPIRATION OF THE HEATHEN WRITERS (4th S. xii. 151, 236, 316, 416.)—I think if MR. BIRCH will refer again to my short paper, at page 316, he will find that my request was not so large and exacting as he seems to have understood it. It simply referred, as I carefully worded it, to the *Apostolic Fathers*, as Clement of Rome, Ignatius, and Polycarp, are κατ' ἐξοχήν, commonly styled. I should never have been so presumptuous as to ask of any gentleman "an index, or analysis, or concordance" of any book whatever, much less of the *Catena Patrum* of the first three centuries of the Christian Church.

Thanking MR. BIRCH for the courteous tone of his paper throughout, I observe in it but one particular, which seems to call from me any remark. I may have mis-apprehended him, but in quoting the *Clementine Homilies* MR. BIRCH appears to quote them as *authentic* writings, classing them apparently with "other of the Fathers," that is, I suppose, of "the first and second centuries." If this should be MR. BIRCH's view, I am sorry to say that I dissent from it wholly. On the best authority, they have long been held as spurious, and as productions of a time far lower down than that of Clement. Dr. Burton says of them: "The Recognitions and Homilies which bear Clement's name, are such palpable forgeries, if they were really meant to deceive, that it would be waste of critical labour to prove that they were not written by Clement." And Dr. Jacobson says (*De S. Clement. Rom. Vita et Scriptis*):—

"Præter Recognitionum libros decem, Clementis nomen præferunt alia scripta supposita; quinque ad diversos Epistolæ, Homiliæ xix. Constitutionum Apostolorum, lib. viii. Liturgia, et Canones Apostolorum, quæ omnia collegit et illustravit Cotelierius."

EDMUND TEW, M.A.

NORTH OF IRELAND PROVINCIALISMS (4th S. ix. 119, 189, 404.)—At these references are several North of Ireland provincialisms, accompanied with queries which have remained unanswered. The North of Ireland is quite a *terra incognita* to average Englishmen in general, and to antiquarian topographers and the like especially. I have kept my ears open for curious expressions, and send you now some further "sayings" and words. I have to some extent written them phonetically:—

"It's better than none like Collins's child."

This I secured on the top of Ned's Top, a heathery hill near Beechill, Londonderry, while in pursuit of hares. "Tyrone for a pretty lass, but Fermanagh for man and horse."

"Tyrone among the bushes."

This is a well-wooded county. "A wee nat of a man about as high as two turf and a clod." A "turf" = a piece of turf for a fire; they are usually cut in pieces about 12 × 4 × 4 in.

"Houghel," a ricketty, clumsy, slow beast. "Shannoch," a chat.

"Colcannon," a dish of "greens" and potatoes mashed up together.

"Crowle," a stunted dwarf of a child.

"Bray," a hill. There is a word brew (qy. brow) which I have often heard applied to a mound, hillock, or steep bank, also to the top or top edge of such. This may be the same word as *bray*, which we find in "Bar's Bray," a very steep descent at Beechill, about 400 yards long and 300 feet high. Cf. also the Quay Bray (not pronounced like *key*), a very steep hillside that descends at the waterside at Londonderry to the river. Up this fearful ascent the coach in old times used to go, and certainly it is the steepest piece of "high road" that I ever met with. The word appears in Bray, co. Wicklow, and also in the forms of Brigh, co. Tyrone, and Bree, co. Donegal. Barr, I learn from Joyce's valuable work, is "the top of anything," but I question whether it could be introduced here, for Bar's is evidently possessive, and refers to some person of by-gone times. So 32½ miles further up *Ned's Top* is the summit of the hill of which "Barr's Bray" is a steep escarpment. Can any one aid me in ascertaining who "Bar" (or "Barr") and "Ned" were?

"Whitteritt" = a weasel. "Speel," as in Scotland, is often used = "to climb." So also to "rid up" (red up) = to clean up, for which see Jamieson's *Scottish Dictionary*. I have also heard the saying, "Oh, he'll make a spoon or spoil a horn," of one likely to turn out ill, the latter being the more probable alternative in the mind of the speaker. "They were in each other's wool," of two men grappling with each other in a fight. The following child's song deserves the notice of Mr. Halliwell:—

"Mary, quite contrary,
How does your garden grow;
Silver bells and cockle-shells,
And pretty maids all in a row?"

"London bridge is broken,
And what shall I do for a token?
Give me a pin to stick in my thumb,
And carry my lady to London."

We have also the word "Blether," a clumsy, foolish, or stupid person, or—to explain *obscurum per obscurius*—a "fouter," one who always "puts his foot in it." Perhaps "Blether," found also in "Blethercumskite," with the O.E. "bleeth," feeble, about which (p. 367 of this vol.) F. H. St. inquires. Will Mr. Joyce give the etymology and meaning of "Lima-vady," which I cannot find in his book. The latter half obviously refers to "a dog," as in "Lisa-vady," but what of the first part of the word—*lima*? The expression "Mill-lead" is common enough = mill-race, mill-stream. Can we connect *lead* with the old and still surviving word *lode* = a way, line, or course?

"Carry" (phonetically written) is the common word for a weir. Joyce gives *carra*, an Irish word, for a weir, and instances Carrick-on-Shannon,

so-called from an ancient weir across the Shannon at that point. The old name of this place was Carrickdrumrusk (Caradh-droma-ruisc in the Four Masters), the weir of the Drumroosk. This word, however, is rare in place names, and the other "carricks" are to be referred to "carrag," a rock. To "hap up," mentioned in Wedgwood and now nearly out of use, is common enough in the North of Ireland = to cover up warm, wrap up.

May I also ask Mr. Joyce for the derivation of *termino mungan*, Faughan, a river in co. Londonderry, Tirkeeran in the same, and Collig or Conig, the old name of what is now called the "Mill-river" at Buncrana, co. Donegal? I should also add these curious little words "Crotel" = a white kind of moss found in bogs; "nough" = a hillock; and the expressions, "At screek o' day," and "It was high go mad with them." H. S. SKIPTON.

Exeter College, Oxford.

THE ROOK AT CHESS (4th S. xii. 286, 355).—There has always existed a great uncertainty of opinion amongst those who have written on the history and antiquities of chess, regarding the origin of the name of this piece. The Icelandic term for it is *Hrókr*, a brave soldier, or military adventurer, which is evidently intended to represent its Eastern name. Sir William Jones derives it from the Indian *roth*, an armed chariot; Dr. Hyde from the Persian *ruch*, a dromedary; others again have traced it to the fabulous bird called *roc*, of which we read in the *Arabian Nights*. The distinguished Oriental scholar, the late Professor Duncan Forbes, of King's College, who was himself a chess amateur of considerable force, and possessed a more intimate and profound knowledge of the archaeology of this ancient game than any writer on it who preceded him, in his *History of Chess*, p. 210, pronounces the following opinion, which I believe to be perfectly sound and satisfactory. —

"This (the rook) is the only chess piece that has for countless ages preserved, with but little alteration, its original Sanskrit name, *roka*, a boat, or ship. The Persians slightly modified the Sanskrit term into *rath*, which, in their language, denotes a hero, or champion. The Arabs received the word unaltered from the Persians, and brought the same along with them into Western Europe. Thence came the Latinized form *rochus*, as well as the more modern forms, *roc*, *roque*, *rocco*, *rock*, *rook*, and *rook*. It so happens that the Italians have in their own language a word somewhat similar in sound and spelling, which signifies 'a fortress,' or 'castle'; and this gave rise to their *torre* or *castello*; thence came the *turm*, *tower*, and *castle*, now to be met with in most European languages."

It is to Professor Forbes, I may mention, that the credit is due, of having set at rest the long vexed question respecting the origin of the game of chess, which was claimed for as many countries as there were aforesaid cities, who insisted on having given birth to Homer, viz., China, India,

Persia, Arabia, Egypt, Assyria, and Greece. The learned Professor, in his work just quoted, has, with a vigorous hand, dispersed the mists and myths which had so long enveloped the subject, and proved, I think, beyond the possibility of future doubt or cavil, that India was the birth-place and cradle of the game. Under its primeval name of *chaturanga*, it is familiarly known, and descanted on in the Hindoo *Puranas*, writings to which, Professor Forbes maintains, a date of less than 3,000 years before the Christian era cannot be ascribed.

In olden times the rook had a bi-parted head, which was supposed by Dr. Hyde to represent the double hump of the Persian *ruch*, or dromedary; and from this circumstance, it is termed *bifrons rochus* in a Latin poem of the twelfth century. As I stated in a former note (4th S. vii. 127), there are no fewer than twenty-six English families who have chess-boards and chess-rooks emblazoned on their arms, where the latter, for the most part, appear with the forked head. The names of some of these families are, Bodenham; Smith of Methuen; Orrook; the Rooks of Kent; the Rookwoods of Norfolk; and the Rockwoods of Kirby, in Suffolk, whose coat bears "argent, six chess rooks, three, two, and one sable."

H. A. KENNEDY.

Waterloo Lodge, Reading.

CURIOUS CARDS (4th S. xii. 285, 334, 397).—NEPHRITE has correctly answered the above query (p. 334) except in the matter of the *copas*, which he thinks may be from the Spanish for a cup. The name of the suit in Spanish is *copas* (= cups), and in Italian *coppe*. They are represented generally as covered cups, and are not very dissimilar in shape from our hearts (except that they have a foot), and perhaps may have been mistaken for them by those who invented our nomenclature. What Mr. Luck took for platters are coins, or pieces of gold; *oros* in Spanish, and *danari* in Italian.

These cards are used everywhere in the Peninsula and in Italy, and have sometimes fifty-two, sometimes forty-eight, and sometimes forty in the pack, according as they serve for whist, ombre, or other games.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

CORONALS IN CHURCHES (4th S. xii. 406).—The custom was in former years very common in Lincolnshire. There are some still remaining similar to those mentioned by E. F. There is one in Springthorpe Church. It is the Virgin's crown, being, I suppose, an emblem of the old and beautiful idea that young virgins are snatched away by death that they may become the "Brides of Christ," like those who dedicate themselves to Him living, when they take the veil.

R. L. BLANKINSHIP.

There is an excellent article on coronals or garlands in churches in the *Book of Days*, edited by

R. Chambers, vol. i. p. 271. I remember that the late Rector of Abbots Ann told me that the only church in England, in which an exactly similar custom prevailed, was that of which his brother was incumbent, but I cannot at this time remember the name. There is another curious circumstance connected with the church at Abbots Ann, which is worth recording. The church at Abbots Ann was built by Governor Pitt, who gave his name to the celebrated Pitt's diamond. Governor Pitt had no male descendant. He had five daughters, one of whom was married to the famous (?) duellist Lord Camelford, who was shot in a duel by Mr. Best; my informant was the Hon. and Rev. Samuel Best, then rector of Abbots Ann, a lineal descendant of the very man who shot the son-in-law of the builder of his church.

FREDERICK MANT.

"YARDLEY OAK" (4th S. xii. 446).—"Yardley Oak" simply meant that Cowper wrote a beautiful blank verse poem so called, in which the exquisite passage quoted by D. C. E. occurs. I remember receiving from Mr. John Britten a copy of his *Rural Walks of Cowper*, containing among other illustrations a faithful picture of the Yardley Oak. I rejoice to learn from D. C. E.'s note that Cowper's old friend still exists, and justifies his words:—

"Yet is thy root sincere, sound as the rock,
A quarry of stout spurs, and knotted fangs,
Which, crooked into a thousand whimsies, clasp
The stubborn soil, and hold thee still erect."

JOHN WATSON DALBY.

Richmond, Surrey.

Cowper's stanzas on the Yardley Oak were written in 1791, while he was living at the Lodge, Weston Underwood. The oak stands in Yardley Chase, on the estate of the Marquis of Northampton, about two miles north-west of Olney, on the Park Farm, and close to the meeting of the three counties of Buckingham, Bedford, and Northampton. The Yardley Oak has now few branches, scantily spreading from a huge hollow trunk; and it is unfortunately dying, having been much injured in past years by the deeply-graven names of persons desirous of informing us of their visit. Lord Northampton has placed a board on the tree, and it is a well known place of meetings for the Oakley Hunt.

There are two other very ancient oaks hard by, called by the field-folk Gog and Magog, which are still in their full vigour, owing life, perhaps partially, to their being unconnected with any other history than that of old time, and so spared the ill usage which has befallen their more distinguished comrade. J. DEVENISH HOPKINS.

The first mention of this oak is in a letter from the poet Cowper to Samuel Rose, dated Sept. 1788, in which he says:

"Since your departure I have twice visited the oak,

and with an intention to push my inquiries a mile beyond it, where it seems I should have found another oak much larger and much more respectable than the former. . . . This latter oak has been known by the name of Judith many ages, and is said to have been an oak at the time of the Conquest."

Amongst Cowper's papers there was found the following memorandum, without date:—

"Yardley oak in girth, feet 22, inches 6½. The oak at Yardley Lodge, feet 28, inches 5."

The poem is believed to have been written in 1791, but was not published during its author's lifetime. Though of considerable length, 161 lines, it remains an unfinished fragment, but a torso of rare beauty and finish. The copy has the appearance of very careful correction.

Samuel Whitbread, who was a great admirer of Cowper's poetry, wished to obtain a relic of the Yardley oak, and applied to Cowper's friend, Mr. Bull of Newport Pagnell, to procure him one. Some delay having occurred, Whitbread addressed Bull in a poetical epistle, commencing—

"Send me the precious bit of oak
Which your own hand so fondly took
From off the consecrated tree,
A relic dear to you and me," &c.

This will be found in the fifth volume of Cowper's *Life and Works*, p. 379 (Grimshaw's edit.)

J. A. PICTON.

Sandyknowe, Wavertree.

The oak apostrophized by Cowper stands, not in Amptill Park, but in Yardley Chase, Northamptonshire. The two oaks, one of which, in all probability, furnished Cowper with a theme for his beautiful (and faithful as beautiful) lines, are noticed by Strutt in his *Sylvia Britannica*. He gives a clever etching of them, and he notes their dimensions, which are magnificent. The tree mentioned by D. C. E. is made to speak in the first person, and thus appropriates to itself verses addressed, in the third person, to a more famous member of its family, twelve or fourteen miles away.

Concerning the Amptill oaks—

"A Survey of Amptill Park, taken by order of Parliament in 1653, describes 237 trees as being hollow and too much decayed for the use of the Navy. These oaks thus saved from the axe remain to the present day, and, by their picturesque appearance contribute much to the ornament of the place."—*Lysons's Bedfordshire*, 4to. 1806, p. 39.

See, also, *Gentleman's Magazine*, vol. lxvi., 1796, p. 641, for the dimensions of several, and a fairly executed etching of one of these Amptill oaks, after a violent thunderstorm had partly shattered and dismembered it.

Cowper, who thus sang and moralized of and upon the giant veterans of the forest, also, in 1790, wrote an "Inscription for a stone erected at the sowing of a grove of oaks at Chillington." One would like to know in what state this infant num-

tery of fourscore years ago now is. Some of its brotherhood must have become giants long ere this.
HENRY CAMPKIN, F.S.A.

There is a tradition that it was formerly known as Judith's Oak, being so named in memory of Judith, niece of William the Conqueror, wife of Waltheof, Earl of Northampton and Huntingdon, and after his death Lady of the Manor of Yardley.
A. COMPTON.

"INGS" (4th S. xii. 401).—Before the common land in this parish—Springthorpe, Lincolnshire—was enclosed, there was a part of the common called "The Ings," where the inhabitants had a right to pasture cattle. The sides of the road over the common were called "the Meres," and were annually let by the parish for the grass which grew on them.
E. L. BLENKINSOPP.

"THE COLOURS OF ENGLAND HE NAILED TO THE MAST" (4th S. ix. 426; x. 19, 92).—Another instance of this act of heroism is the case of Capt. Henry Parker, R.N., who died in Greenwich Hospital, April 7th, 1873. Parker was signal midshipman and aide-de-camp to Capt. Hargood. In the "Belleisle," at the battle of Trafalgar, he had the honour of nailing the colours to the stump of the mizenmast, when five of the enemy's line-of-battle ships were firing into the dismantled ship.
J. WAINHOUSE SIMPSON.

Jaffna, Ceylon.

"THE PRIDE OF OLD COLE'S DOG" (4th S. xii. 317).—I have heard, as long as I can remember any thing, the proverb connected with this animal quoted thus: "Pride and Ambition were the overthrow of Old Cole's dog." The explanation used to be given in terms somewhat similar to, but more refined than, those used by your correspondent.
FREDERICK MANT.

"AS LAZY AS LUDLAM'S DOG" (4th S. xii. 187, 239, 317).—The question "Who was Ludlam?" answered at p. 239, had been asked previously by Robert Southey, in his *Doctor* (vide the chapter on "Fame," which is full of notes and queries). His words are, "Who was Ludlam, whose dog was so lazy that he leant his head against a wall to bark?" It was probably this very passage which popularized the inquiry, and G. G. F. may be glad to trace it home to Southey.
J. W. E.
Molash.

"A WHISTLING WIFE," &c. (4th S. xi. *passim*; xii. 39, 157, 216).—In consequence of A POULTRY FANCISER's statement (see "N. & Q." No. 289, p. 39), I have made inquiry and am informed by the widow of one farmer, and the wife of another—both of whom have had much experience concerning poultry—that crowing hens lay eggs quite as often as other hens do, and there is no difference

whatever in this respect,—in the size of the comb,—or in their general appearance.

Crowing hens, it is stated, are not uncommon. Their crow is said to be similar to the crow of a very young cock. One of my informants killed a crowing hen and found her full of eggs. The other, once having some carpenters at work in the yard, the men ran hastily into the house to tell her they had heard one of her hens crow. She asked them to catch and kill it, and they ran the hen down and killed her accordingly. The father of this woman would throw anything at hand at a crowing hen, exclaiming, "Rabbit thee, I'd kill thee if I could ketch thee!"

These fowls are undoubtedly regarded as birds of ill omen, and supposed to bring very ill luck. The ill luck, however, falls on the poor birds. They are deprived of life (in this district, at all events) from superstitious feeling only.

A farmer in this county, now alive, heard a cock crow in the night. His mare was foaling at the time, and died. He said, afterwards, the crowing of the cock was a warning of death. When "this bird of dawning singeth all night long" or in the night, it is generally believed here to foretell death.

GEORGE E. JESSE.

Henbury, Macclesfield, Cheshire.

CUCKOOS AND FLEAS (4th S. xii. 309, 375).—This has also appeared in English in T. Hill's *Naturall and Artificiall Conclusions* (1650):—

"A very easie and merry conceit to keep off fleas from your beds or chambers. Pliny reporteth that if, when you first hear the cuckoo, you mark well where your right foot standeth, and take up of that earth, the fleas will by no means breed, either in your house or chamber, where any of the same earth is thrown or scattered" (see Bohn's edition of Brand's *Popular Antiquities*, ii. 198).

JAMES BRITTON.

"TOUT VIENT A POINT," &c. (4th S. xii. 268, 315, 377).—Analogous to this saying is the proverb common in Denmark, "If you have learned to wait, you may be Queen of Sweden," founded, probably, on some incident in the Swedish national annals.

CHARLES R. HYATT.

POLARITY OF THE MAGNET (4th S. xi. 216, 287).—Richard Verstegan, in his *A Restitution of Decayed Intelligence*, 1605, says:—

"The first use of the compasse being as *Francisco Lopez de Gomara* saith, found out by an *Italian* (whose name as some say was *Flavio*) now 300 yeeres past: the which *Italian* was of *Malphi* not farre from *Naples*. And as *Ortelius* saith, albeit this *Italian* found out the use of the compasse, yet was it used but for eight winds, untill by some of *Bruges* in *Flanders*, it was afterward brought unto thirty and two."

J. B. S.

Manchester.

DICK BARONETCY (4th S. xi. 403; xii. 86, 138, 257, 318).—Perhaps your readers are not aware that the original enrolments of the pensions granted

by the Protector Oliver to the family of Sir William Dick, may be seen at the Public Record Office, in the Privy Seal Book (Pells) No. 13, pp. 46 and 158. On the latter page it is noticeable that his son is called Sir Andrew Dick, Knight.

The following abstracts from a useful calendar, published in the fifth Report of the Deputy-Keeper of Public Records, pp. 252, 266, will give the substance of these grants:—

1. Date—7 June, 1656. Enrolled—3 July. Page 46.

"S^r Andrew Dick, towards the maintenance and releife of himselfe, and the rest of the children of S^r W^m Dick, dec'd, iij^l per weeke, cemenicing from 15th May, 1656, and to continue untill further ord^r."

2. Date—28 July, 1657. Enrolled—17 August. Page 158.

"S^r Andrew Dick, kn^t, a further weekly pencon or summe of x^l: per weeke (over and above his form^r allowance of 3^l by y^e weeke), for and towards y^e better support of himselfe, and y^e rest of y^e numerous family of S^r W^m Dick, dec'd."

HENRY W. HENFREY, F.R.Hist.S., &c.
14, Park Street, Westminster.

"THE GRASSY CLOUDS NOW CALVED" (4th S. xii. 166, 274.)—Glaciers are said to calves; and the calf is an iceberg! HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

TIPULA AND WASP (4th S. xii. 248, 313.)—I caught this year, on the top of the Simplon, a large locust, or grasshopper, and exhibited a butterfly to him, when, although he was in captivity, he nipped off each wing consecutively. W. P. W.

SHIPBUILDING AT SANDGATE (4th S. xii. 128, 214, 333.)—I am much obliged for MR. HARLOWE's reply to my query. Since I sent the query, I find that Ireland, in his *Hist. Kent.*, pub. 1829, has the quotation, which I gave from an old guide (pub. in 1823), word for word. A foot-note further states,—

"During the unfortunate contest between this country and her North American Colonies, six frigates, two fire-ships, and several sloops of war were built for the British Navy; besides a number of formidable privateers."

I have made inquiries of an old inhabitant, who has heard particularly of a brig,* copper bottomed, being built and launched from this beach by *Lowes*, besides pilot cutters, yachts, &c.; and another builder named *Baker* supplied a lot of flat-bottomed boats for an expedition to Holland. He states that certainly many boats of more than fifty feet in length have been launched from this beach.

HARDING MORPHY.

"LEU" (4th S. xii. 208, 235, 256, 336.)—There can be no doubt of the connexion between *leus*, or *lew*, and *lee*. The word, if I rightly remember, is well elucidated in that excellent repertory of folklore, Mr. Wise's work on the New Forest. JEAN LE TROUVÉUR tells us, with a note of admiration, that "Dr. Johnson strangely informs us that "a

* This brig, I am told, must have been between 180 and 170 feet long.

leeshore is that towards which the winds blow!" It would be strange to find any one who thought that a leeshore meant anything else. Possibly your correspondent fancies that there is some inconsistency in speaking of a leeshore on your right when the wind blows from your left, and describing yourself, in the same circumstances, as under the lee of a bank, or any other shelter on your left. There is no inconsistency at all. If the wind blows on a bank to your left, the farther side of the bank is its windward side, and you are under its lee. The bank, of course, is to your windward, and if there is a further shore to your right, it is to your leeward, and relatively to you, a leeshore.

C. G. PROWSE.

Carlton Club.

TITUS FAMILY (4th S. xii. 449.)—It may interest your Transatlantic correspondent, M^r. J. J. LATTING, who has been writing concerning the Titus family, to inform him, if he is not already cognizant of the fact, that the celebrated Colonel Titus is buried in the churchyard of Bushey, in the county of Hertford. The Colonel is supposed to have been the author of *Killing no Murder*, and the legend runs that after the publication of that celebrated pamphlet the Protector Cromwell wore armour under his clothes, and never slept tranquilly. The unfortunate Sir John Fenwick is also said to have perused it prior to engaging in his treasonable attempt on the life of King William III. The motto "*Sic semper tyrannis*" would have been an appropriate one for its title-page.

In the churchyard at Bushey, in addition to Colonel Titus, are buried several other distinguished men, as the artists Henry Edridge and Thomas Hearne; John Williams, who was the first Rector of the Edinburgh Academy, and Archdeacon of Cardigan; and William Jerdan, once so well known in the literary world, whose humble grave is as yet unmarked by any memorial stone.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HARLEQUIN: RHYME (4th S. xii. 389, 431.)—I congratulate myself that my harmless question about "Rime" had the honour to elicit from M^r. SKERAT the interesting communication at page 431. I am glad, too, that M^r. F. J. FURNIVALL bestowed on me the precious balsam of his knowledge—balsam with which he so cleverly contrives to bruise the head which he anoints. But M^r. BLENNINGSOFF casts suspicion on the wholesomeness of my *ointments*! Does he know whether we are right or wrong in writing and uttering, as we all do, the name of the Christmas hero, Harlequin? *Arlecchino*, from Italy, became *Arlequin* in France. The sinner who "enjoyed the joke of his great ignorance," by adopting the story which derived the name from M. Harlay, was probably the cause of the aspirate being added and accepted by

Englishmen—north, south, east, and west—when the story reached England. The *h* is quite as rude an intruder, and is more firmly established than the *h* in "Rhyme." W. I. L.

AFFEBRIDGE (4th S. xii. 328, 375.)—The river Rodin, Rodon, or Roding, has borne its present name for at least nine centuries, and flows through a large tract of land known as "the Rodings," from the nine hamlets which took their names from the river, and of which eight still remain; namely, High Roding, Leaden R., Eythorp R., Barnish R., White R., Margaret R., Beauchamp R., and Abbess R. Two of these Rodings were given to the church of Ely prior to the time of Edward the Confessor, and are mentioned in his charter of confirmation as *Dux Rodings*. They appear to have been seized by William the Conqueror, for they are mentioned in *Doomsday* as held by Eudo Dapifer and Geoffrey de Mandeville. EDWARD SOLLY.

The river Roding rises near Chipping Ongar and falls into Barking Creek. Your correspondent seems to be under the impression that it was originally called the Ifil. I think the name of the largest village on its banks gives the idea an aspect of probability. Affebridge may be a corruption of Ifilbridge, but how much nearer to the original would be the corruption of Ilford, the village in question, from its proper name Ilford, or the ford, and the chief one, of the Ifil. R. PASSINGHAM.

Miscellaneous.

NOTES ON BOOKS, ETC.

History of Mary Stuart, Queen of Scots. Translated from the Original and Unpublished MS. of Prof. Petit. By Charles de Flandre, F.S.A. Scot. 2 vols. (Longmans & Co.)

AN elaborate history for the rehabilitation of a character that has long lain under charges of horrible crime, comes to us at a most appropriate season. The work is exceedingly well translated, bearing no trace of a translation. In it the reader may judge for himself as to Mary's guilt or innocence. M. Petit is rather an advocate than a judge, but, on the whole, if he abuses the witnesses on the opposite side, he is not unlawfully partial. After all, the two great difficulties remain. Mary took up the body of Riccio, whom her husband Darnley helped to murder, from Holyrood churchyard, and had it deposited in the Chapel Royal; and, after the murder of Darnley, she wedded the murderer. Guilty or not, in either case, the two acts belong to those things which are called worse than crimes—blunders. We have but to add that the volumes, beautifully got up, are of absorbing interest from first to last.

Our English Surnames: their Sources and Significations. By C. Wareing Bardsley, M.A. (Chatto & Windus.)

As "a first effort in antiquarian research," this volume is creditable to Mr. Bardsley's judgment and industry. He has largely profited by the works of his predecessors in the same line, and has added to the stock of surname-lore collections from other sources. The subject is not yet exhausted. Among the unintelligible names, the

English "Upex" is not to be found, nor among the intelligible is "Hackblock" inserted or explained. This is mentioned for the benefit of future editions. Among the curious combinations of Christian and surname, we have "Perfect Sparrow," "Paschal Lamb," "Royal King," "Sing Song," "River Jordan," and (apt to our present number) "Christmas Day." There might be added to these "Judge Jefferies," a householder in Marylebone.

Whist for all Players. By Capt. Crawley. (Goodall & Son.)

THE gentleman who writes under the above title and name is already favourably known by his works on card and billiard playing. The present one, on Whist, is seasonable, and is by far the handiest we have seen. It may be carried in any waistcoat-pocket. Whist, we may add, appears to have changed a little since the days when Hoyle and Harvey Combe were so much heard of at the beginning of this century. There probably was never a greater whist-player than that most energetic of business men, who was also M.P., Alderman, and Lord Mayor. When Alderman Combe played whist, it was seriously. Previous to the match coming off, he mortified his appetite, drank innocent lemonade, kept his digestion in order, and so had all his faculties bright and prompt for triumph.

The Life of Peter the Great. By J. Barrow. New Edition. With Notes. Illustrated. (Tegg.)

"A MODERN French author," says the Preface, "has given a catalogue of not less than ninety-five authors who have treated of Peter the Great, and concludes it with three &c.s." This shows how popular the subject is. It has never been more popularly treated than in Sir John Barrow's well-known *Life*, and there has never been a more meritorious edition than the one now issued by Mr. Tegg.

An Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland, forming an Extensive Ordinary of British Armorial. Parts XIX., XX., and XXI.

WE have so often called attention to this useful storehouse of armorial knowledge, originated and carried on, for a while, by the late Mr. John W. Papworth, and since his death ably continued by Mr. Morant, that we content ourselves with congratulating the editor and the subscribers on the appearance of three more parts, and students of the coat armour of our old families on the now rapid completion of what will be to them a most valuable book of reference.

SWIFT'S "FOUR LAST YEARS OF QUEEN ANNE."—Attention has been drawn to this book during the past week, and many letters have appeared in the daily papers respecting the authenticity of the work. Our respected correspondent, MR. EDWARD SOLLY, writes to us as follows on this important subject:—"The question is by no means new, but certainly not exhausted, and is one of very considerable interest. Amongst the more important letters on the subject is one in the *Times*, signed H., and bearing date the 2nd inst., in which the writer concludes that the book is wholly spurious; and in support of this view quotes Johnson's remarks, giving them, perhaps, even more weight than they are fairly entitled to carry, bearing in mind the feelings with which Johnson regarded Swift, and considering the somewhat vague manner in which he says that the book differs from 'the notions that I had formed of it, from a conversation which I once heard between the Earl of Orrery and old Mr. Lewis' [Lord Oxford's private secretary]. Swift states in his

letters to Erasmus Lewis, 23rd of July, 1737, that he wrote his history more than a year before the death of the Queen, and that the MS. was in the possession of a friend who would not give it up. The letter from Dr. King to Deane Swift, Esq., 15 March, 1737, stating that he had received Swift's MS. from Mrs. Whiteway, in whose charge Swift had placed it, shows who that friend was. Mrs. Whiteway's letter to Pope, 16 May, 1740, asserts that Swift sent it to Dr. King with a view to make money by its publication, 'if it might be printed,' and Dr. King's letter just mentioned gives the reason why it was not then printed, because he was 'assured that its publication would not be agreeable to some of our great men, nor, indeed, to some of the Dean's particular friends.' After Swift's death in 1744, fourteen years elapsed before Dr. Lucas published what was described as Swift's *Four Last Years of the Queen*. He was very mysterious as to how he had obtained it, and in a note by Dr. Hawkesworth in Swift's Works, ed. 1753, viii, pt. i., p. 137, it is stated that it was printed from a 'serious manuscript taken, as is supposed, from a copy' of the original, which had been sent to England by the late Earl of Cork and Orrery for the Dean's friends to peruse. Mr. Nugent, the present representative in Parliament for the city of Bristol, who read the original in Miss Whiteway's parlour in the year 1751, '1757' can, if he please, vouch the authenticity of this fact, as he could not have the pleasure of reading that history (which the Dean was desirous enough to lend him) at his own lodging. It is admitted that after the Queen's death, and during several subsequent years, Swift altered and corrected his history, so that the conversation between Lord Orrery and E. Lewis, which Johnson derived his 'notions' from, might well refer to statements and opinions which the Dean subsequently struck out or modified. There were probably three different versions or states of the history: firstly, that which he wrote at Windsor prior to the Queen's death, and which he intended for publication; secondly, the corrected copy, which he mentions in his letter to Pope, 16th Jan., 1721, and, thirdly, the MS. as he sent it to Dr. King for publication in 1737. Is it, then, not quite possible that what Dr. Lucas published was in truth Swift's work, first corrected and cut about by himself to please his friends, and afterwards still further modified to suit the views of others?

ROYAL ARCHEOLOGICAL INSTITUTE.—Dec. 5.—Sir J. Maclean in the chair. The Rev. W. J. Loftie read notes: (1) on a Picture formerly in the Chapel Royal, Savoy, and (2) on the Epitaph of Bishop Holsey. Mr. Knocker exhibited the Silver Vase of Dover, and the Letters Patent of Queen Anne giving the Corporation the office of water-bailiff, of which he read some account. — A memoir, "On an Intaglio, probably in honour of 'Emilian,' by Mr. King, was read. Mrs. Deane sent some ancient tapestry. Mr. B. Smith, a Florentine rapier, with a guard representing a human skeleton. Archdeacon Trail presented a fragment of Roman opaline glass. Dr. Keller, part of an early MS. from Zurich, and photographs of objects found at Locarno. Mr. Hutchings, some deeds, &c., found at Sandford Orcas, and Messrs. Lambert, the remarkable toll (the service of silver belonging to Captain Berners, R.N.), found in the Bank of England.

J. W. E. writes, with reference to "A light heart and a thin pair of breeches" (4th S. xii. 453) that "the date of the second volume of the *Tea Table Miscellany* was 1725, not 1727. Vol. i. 1724; vol. ii. 1725; vol. iii. about 1727; and, finally, vol. iv. between 1737 and 1740. The two earliest contain Scotch songs, the third has English songs alone, mostly from plays, and the concluding volume is of mixed nationalities. Allan Ramsay sent out an edition of his own poems and songs, in two volumes,

so early as 1721, many of which re-appeared in the *T. T. M.*"

Messrs. DUFFY & Co. have published the first number of *Lives of the Irish Saints*, by the Rev. John O'Hanlon. It is on tinted paper, illustrated, and if it proceeds as happily as it has started, it will be a work of much interest. We may here congratulate Mr. Thornbury on having completed the first volume of his *Old and New London* (Cassell & Co.). Among the best of the reprints published by Messrs. Reeves & Turner may be noted *The Roxburghe Ballads*. For young readers (but not the very young) Messrs. Routledge have issued a pleasant collection of stories under the name of *Margaret Day, and other People*, and Messrs. Shaw & Co. have added to their list a good moral tale, by Emily B. Holt, entitled *Verena, or, Safe Paths and Slippery Byways: Outdoor Common Birds* (Warne & Co.) is an excellent book for young naturalists curious about birds; and where postage-stamp collecting prevails, *Lincoln's Stamp Album and Catalogue* will find welcome.

HALLOWE'EN AT BALMORAL CASTLE.—We put on record here what the newspapers have told of this festival:—"The old Scottish festival of Hallowe'en, the observance of which has gradually been falling into neglect in Scotland, has of late years been revived on Deeside, and this year unusual preparations were made at Balmoral Castle to celebrate the occasion. Shortly before six o'clock on Friday evening, the cottagers, gillies, and labourers from the eastern part of the Balmoral estate, mustered some distance to the east end of the castle, and four abreast, each man carrying a torch. In this form they proceeded up the western avenue, and were met by Her Majesty, who, in her carriage, was escorted by the tenantry on the western part of her domains, also carrying torchlights. The two bodies here joined, and all marched in the direction of the castle, headed by the Queen's pipers, playing appropriate airs. On arriving at the main entrance to the castle, Her Majesty alighted from her carriage, and, preceded by the pipers and followed by the large body of torch-bearing tenantry, walked on foot by the west side of the castle. Having completed the circuit of the castle, the procession again halted in front of the principal doorway, where dancing was begun, to the strains of the bagpipes, by the light of a bonfire. Reels and strathspeys followed each other in quick succession, Her Majesty remaining an interested spectator until a late hour in the night."

MAGNETISM. The following, from a recent number of the *Times*, will show what things are believed in at this Christmas period of 1873. "Fifty Pounds Reward.—Whereas, a Young Gentleman was robbed and supposed drugged, at or on his way to Margate, on the 8th of June last, and since which he has been kept in a state of constant excitement, by which his reason has become affected, by the means of magnetism, by persons associating at a house in the immediate neighbourhood of his father's residence, —, and also near his office, —, for the undoubted purpose of extortion. The above reward will be paid by the undersigned on conviction of the persons so acting.—J. S. Woodfield, —, Fenchurch-street."

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OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

BISHOP HENSHAW (2nd S. x. 331.)—If G. W. M. is still interested in the family of Bishop Henshaw (from a brother of whom my maternal grandmother was descended), I shall be glad to receive a letter from him.

FRANK REDE FOWKE, South Kensington Museum.

G. E. FREER (Athenæum).—The Articles of War are not published in a separate form, but you will find them in the Mutiny Act, to be had of every bookseller. With regard to the Marines, obtain a copy of the Marine Mutiny Act.

F. M. JACKSON.—The Editor of The Universal Catalogue of Works on Art is the person to whom communication should be made.

F. M. W. P.—“Within the bounds of Annandale” is from an old ballad.

FIDELIS.—Consult the article “Red Sea” in Knight's Cyclopædia.

B. E. N. (Trin. Coll., Dublin).—We shall be very glad to have your notes.

D. P. (Archbishop Sheldon).—At an early opportunity.

W. H. P.—“Cap and Bells.” See p. 420.

J. S. U.—Unavoidably deferred.

NOTICE.

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We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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The following are the dates at which the several EXAMINATIONS in the UNIVERSITY of LONDON for the year 1874 will commence:—

MATRICULATION.—Monday, January 12, and Monday, June 29.

BACHELOR OF ARTS.—First B.A., Monday, July 20.

Second B.A., Monday, October 26.

MASTER OF ARTS.—Branch I., Monday, June 1; Branch II., Monday, June 8; Branch III., Monday, June 15.

DOCTOR OF LITERATURE.—First D.Lit., Monday, June 1.

Second D.Lit., Tuesday, October 13.

SCRIPTURAL EXAMINATIONS.—Tuesday, November 24.

BACHELOR OF SCIENCE.—First B.Sc., Monday, July 20.

Second B.Sc., Monday, October 26.

DOCTOR OF SCIENCE.—Within the first twenty-one days of June.

BACHELOR OF LAWS.—First LL.B. } Thursday, January 8.

Second LL.B. }

DOCTOR OF LAWS.—Thursday, January 15.

BACHELOR OF MEDICINE.—Preliminary Scientific, Monday, July 20.

First M.B., Monday, July 27.

Second M.B., Monday, November 2.

BACHELOR OF SURGERY.—Tuesday, November 24.

MASTER IN SURGERY.—Monday, November 23.

DOCTOR OF MEDICINE.—Monday, November 23.

EXAMINATION FOR WOMEN.—Monday, May 4.

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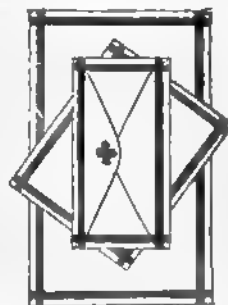
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 DECORATORS,

109, FLEET STREET, LONDON. Established 1782.

LONDON, SATURDAY, DECEMBER 20, 1873.

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Notes.

LAWRENCE OF PHILADELPHIA, JAMAICA, &c.

As it has been suggested elsewhere that this family had *certainly a name*, but questionably a *local* habitation, perhaps the following extracts from their wills and correspondence (still preserved) may have some general interest in connexion with an eventful period and families of note. I have not tested the accuracy of the allusions and references to persons and places mentioned, and, therefore, give them simply for what they are worth.

Dismissing the authority of Holgate (*American Genealogy*) for the assertion that *three* brothers Lawrence, from *Great St. Albans*, emigrated in the seventeenth century, to New England, the bare facts, with one or two remarks, are as follows:—

1. Thomas Lawrence and his wife, Catherine Lewis, were in New England in 1688; and it is on record that Benj. Farley, English resident at Rotterdam (Holland), had granted a power of attorney to them, which was renewed by his son, in 1722, to Thomas Lawrence (afterwards Mayor of Philadelphia), second son of Thomas and Catherine.

2. Thomas Lawrence, the father, had been previously connected in business matters with Clarke,

founder of Trinity Church, New York; and with a Mr. Richard Ashfield.

3. This Thomas, husband of Catherine Lewis, appears to have returned to England, and died here, as there is no record of his death or burial in America; and this inference has given rise to a suggestion, which I am unwilling to adopt at present.

4. It is probable that Lewistown, where resided, while Secretary of Maryland, 1696–1709, Sir Thomas Lawrence, Baronet of Iver and of Chelsea,* was named after the family of Catherine Lewis, wife of the other Thomas Lawrence;† and it appears that some years afterwards John, grandson of Thomas Lawrence and Catherine Lewis, his wife, solicited the Treasury for the appointment of collector there. This John Lawrence had been sent to England (12th May, 1739), where he was educated at St. Paul's School, London, and University College, Oxford. On returning to America he was appointed Associate Judge of the Supreme Court of the Philadelphia District. The father of John was Thomas Lawrence (son of Thomas Lawrence and Catherine Lewis), Mayor of Philadelphia,‡ and brother of Lawrence, who had settled in Jamaica. Thomas was, like many others of his family, a Turkey merchant.§ He was also a Royalist.

The extracts referred to are as follows:—

(A). Letter from Geo. Charles, Master of St. Paul's School, London, to John Lawrence,|| Philadelphia, dated London, May 6, 1746:—

"Your friend Mr. Littleton made me a visit lately . . . He has had one letter from you . . . done nothing for himself yet since his friends came into power. . . . Your schoolfellow, Jack Campbell, has bore no inconsiderable figure in Scotland since the rebellion began, being sent immediately after the battle of Fontenoy with a lieutenant-colonel's commission to Scotland to raise a regiment of Highlanders under Lord Loudon . . . It was his lot to command at Inverary . . . Towards the end of the year his father, General Campbell, set out . . . to raise the Argyleshire Militia. . . . Harry is

* Some years since appeared in the *Her. and Gen.* a paper on the burial of Sir Thomas Lawrence at Chelsea, two years after the death of the recorded last Thomas, Baronet of Iver and Chelsea, who died in New England. It has been suggested that it was Thomas, husband of Catherine Lewis, who was buried as Sir Thomas Lawrence in 1714. Other speculations, founded on the deed of 1745-7 (London), are ingenious, but need not be given.

† This is quite a different family (although intermarried) with that of "Fairfield," Jamaica.

‡ In the papers of Lemon Lawrence Lawrence, of Jamaica, his uncle, Thomas Lawrence, is described as Mayor of Philadelphia. Lemon Lawrence Lawrence's children were all educated at Chelsea.

§ A Mr. Lawrence emigrated to New England about 1661 or 1669. He was a Turkey merchant, like Henry Lawrence, in England in 1661. He came from Whitehall, or Whitehouse, a very vague reference, but still something.

|| According to Falkner (*Hist. of Chelsea*), John, son of Sir John Lawrence, sold an estate (at Chelsea) to Lord Cheyne, on 26th March, 1706.

now in the Guards, and in high esteem with General Ligonier, &c. (Signed) G. Charles."

(B). From Thomas Lawrence, of Philadelphia, "X 4th, 1746," to Mr. Geo. Charles:—

"My son received a letter by Capt. Hargrave from Mr. Littleton relating to the Collection of Amboy. . . . If not to be had, he will ask for Lewistown, in Sussex County. . . . The present Collector is Richd. Metcalf, about 76 years of age. . . . The security to be given is, I think, 1,000*l.* stg., which I shall be ready to counter serve." (3)

(C). Mr. Littleton† to John Lawrence, Philadelphia, dated "Hagley, 17th Aug., 1747":—

"Yours of 31st May came to my hands about 10 days since. . . . purport [of former letter] was to inform you of my having applied to ye Treasury in your behalf. . . . Your old friend, Dick Leveson, returned in May to stand member for ye City of Litchfield. . . . He and Lord Anson's brother carried their point. . . . He is gone back to Holland. . . . I am pleased with ye satisfaction you express in your present way of life. 'Tis much more rational and conducive to your happiness to have some employment than to be idling in London, as most young men do, who are not in Parliament, and hunting after pleasures which soon cloy in ye enjoyment. [Here follow remarks on two Sees being vacant, Church preferment, &c.; reference to Bergen-op-Zoom, the Duke; Canada, &c.] . . . I thank you heartily for condoling with me on ye great loss my family has sustained in ye death of Mrs. L." [More about his family, and his having spent a month at Tonbridge Wells; and a reference to the marriage of an old college friend, Holden or Holder.]

(D) From Thomas Lawrence, Philadelphia, to Messrs. Storke & Champion, London, dated November 22, 1747:—

"You will have received advice from Messrs. Skippon & Lawrence (327*l.* 16*s.* 4*d.*) Bill of Exch. dr. on Barbadoes, 25th May last, by Codrington Carington, on Thos. Light merch', in London. [Various large sums mentioned.] Governor absent. . . . Not a battery in the whole province. . . . rouse Mr. Penn's to do something for himself. . . . My son John expects to be appointed Collector of Newcastle on the Delaware. . . . [reference to Mr. George Charles]. [Desires B. and C. to record a certain deed, if not already done.]

(E) Will of Thomas Lawrence of the city of Philadelphia (sometime Mayor, 1754):—To wife Rachael, besides a special legacy of 1,500*l.*,—estate real and personal, plate, household furniture, houses, stores, wharfs. To son Thomas, lot and house in East Jersey (i), city of New Brunswick (i);

"my estate called Island Farm. . . also 116 acres. . . and 1/2 on S. side of Lawrence Brook, with houses, cattle, sheep, &c. . . . To son John, Longbridge farm and 800 acres; and 'Five hundred Acres' tract; 127 acres. . . 100 acres on the Baratan river; lands in Jersey called Swego, 130 acres; land on Sapling ridge, &c., with

* Afterwards Lord Ligonier, Earl Beauchamp's ancestor

† Afterwards Bishop of Carlisle.

‡ Son of Earl Gower (Duke of Sutherland).

§ See will of Mrs. Francklyn (*nee* Lawrence), London, 1891.

|| This might be found.

edifices, mills, &c. . . . To dau' Mary,—lands on the Susquehannah, near Paxton, &c. April 29, 1754.

"(Signed) THOMAS LAWRENCE."

"Witnesses, Henry Elves,
Ric^d Irvan,
Stephen Cormick."

[Red wax seal,—a band indented between . . . (affixed) in ch. and a bird (martlet?) in base, &c.,—not necessarily his own seal.]

The entries of the marriage of Thomas Lawrence and Catherine Lewis, in 1687, and of the births of their children, commence with the autograph of this Thomas Lawrence himself, followed by that of his son Thomas, Mayor of Philadelphia, and that again of his son John, the great-grandfather of the present inheritor of them. These family records were inadvertently described as in a family Bible, whereas, on referring to an abstract of them, it appears that they are written in a sort of family chronicle, commenced by the first Thomas Lawrence. There is nothing in this book to show where Thomas was born; and the statement that he was born at Great St. Albans in 1686, is on the sole authority, so far as I am aware, of Holgate, who connects him with the Lawrences of Long Island, a connexion repudiated by the Philadelphia Lawrences, however, and only given for what it may be worth. Indeed, it seems not unlikely that Thomas Lawrence was more than twenty-one years of age when he married Catherine Lewis in 1687.

J. H. L.-A.

(To be continued.)

RISE IN THE VALUE OF PROPERTY DURING THE LAST TWO HUNDRED YEARS.

It is not often that we are able to get a glimpse into the far past as to the value of property so clearly that we can compare it with its present value. Through the kindness of a friend I have before me a manuscript book giving receipts for rent from 1654 to 1783. At the beginning there is a curious discharge, which I believe to be unique of its kind. It says:—

"I, William Gracie, discharge John Willson of all bills, bands, book debts, and demands whatsoever, from the beginning of the world to this day. As witness my hand Sept. 29, 1687 William Gracie."

The receipts are for rents on farms in the parish of Kirkmichael (the same parish of which I have spoken in my papers on the "Ancestors of the Empress Eugénie," 4th S. xi. 89, &c.), now included in the Queensberry property, and at present

* On his tomb is a curious armorial device, probably picked up in the Levant, with which he traded; and the same is repeated on a silver cup bequeathed by Rachael, his widow, to her daughter Elizabeth. On the former, in a shield, surmounted by a helmet, a double-headed eagle displayed, impaling a lion rampant. On the cup, simply the eagle, surmounted by a wreath supporting a dexter hand extended to seven stars, four and three. The device on the cup was probably mistaken by architects for family arms.

possessed by Mr. Farish, namely, Auchenskew, Wraiths, Kirkland. In 1694 there is a receipt to George Russell and James McCourtie, tenants of Auchenskew, paid on the 9th Oct. for rent of 200*l*. Scots, that is, 10*l*. sterling. The receipt is given by William Johnstone, and this continues till 1731, when the following receipt shows that a new lease was entered upon, and William Russell, son of the former George, went into partnership with others. The receipt runs thus:—

"Received from William Russell, William Coupland, James Johnston, and Andrew Fergusson, tenants in Wraiths, Kirkland, and Auchenskew, five hundred and ninety nine pounds, seventeen shillings, four pence Scots, in full and complete payment of the first year's rent of entries due be them for their entries for a nineteen years' tack, commencing from Whit., 1731, &c. In witness whereof I have written and signed this present receipt at Ross this 7th day of May, 1731."

The rent, therefore, was in sterling money about 2*4**l*.

The receipts continue from year to year to William Russell and his heirs, but the farms seem to have been divided. William Russell has receipts for 391*l*. 11*s*. 4*d*. Scots, for rent of Wraiths and Kirkland, which is about 18*l*. sterling. This payment in Scots money continues till 1739, when the rent is paid in money sterling, being then 32*l*. 12*s*. 7*½**d*., "which is in full of his rent and silver teind." Elsewhere among the receipts I find that this "silver teind" was his proportion of the stipend of the minister of Kirkmichael (1699) which is said to be 8*l*. 6*s*. Scots, that is, 8*s*. sterling. This rent continues till 1760, when George Russell gets an addition to his farms, for he has a receipt for "55*l*. 3*s*. 6*d*. and one-third of a penny sterling," which is "in full of his rent and school salary for his possession of Wraiths, Kirkland, and Fell of Kirkmichael, and part of Kirkgreen." In 1769 he gets an addition of the "Gleb of Garrell," and pays for it "1*l*. 15*s*. sterling." A new lease is entered into 1770, and a receipt appears for 60*l*. 2*s*. for the above lands, including the glebe. George Russell dies, and a new tenant appears, who receives the following receipt:—

"Drunlanrig, 4th July, 1783. Received from William Gillespie in Kirkland, of Kirkmichael, now and formerly, 100*l*. 2*s*. sterling in full of his rent due at Whitsunday, 1782, which is hereby discharged; at same time also 4*l*. 1*s*. 6*d*. in full of Teind and supply for said year."

"JOHN McMurdo."

It will be observed that Mr. Gillespie was upwards of one year in arrears in his rent, and this is what has struck me in these payments, that the tenants seem to have had difficulty to get together even the small rents which they were paying, and were always in arrears.

To enable us to see what is the present value of these farms, I consulted Mr. Farish, the intelligent tenant of Kirkland, and he kindly undertook to fix what he was paying for the different portions. They are now in *cumulo*, and his whole rent, in-

clusive of another small piece of ground, is 800*l*., but he had no difficulty in separating Auchenskew, for which, instead of 10*l*., he is now paying 160*l*., and for Kirkland and Wraiths 555*l*., instead of 18*l*. This shows the extraordinary rise in the value of property during the last two hundred years.

The investigation of this subject brought to my recollection that I had in my possession receipts from 1755 to 1800 for rent paid for Mitchellslacks, another large sheep-farm of the Duke of Buccleuch in Closeburn, occupying the high-lying part of the parish, including the greater part of Queensberry Hill (2,279 feet above the sea level). Mr. Harkness, the grandfather of the present tenant, paid in 1755 the sum of 80*l*. 2*s*. 2*½**d*.; then, in 1763, the sum of 90*l*. 2*s*. 2*d*.; in 1766, the sum of 110*l*., which continued to be the rent till 1800, when the receipts have been destroyed. This farm was let last year at a rent of 1,050*l*.

Locherben, another sheep-farm in the same high-lying part of Closeburn, was let in 1777 at 102*l*., and was let last year at 1,111*l*. In the case of Mitchellslacks and Locherben very little has been done to render them different from what they were a hundred years ago. The expense of a little drainage and a better dwelling-house are all that could very well be laid out upon them.

It ought, however, to be recollected that in those days it was usual to pay grassum on getting a new lease, and that was generally valued at a year's rent. Even with this addition the difference of value is very great.

C. T. RAMAGE.

A DORSETSHIRE HARVEST-HOME.

It was my good fortune to be present in September last at one of those old-fashioned gatherings in the west of Dorset—a harvest-home, and I thought that perhaps an account of such a quaint and time-honoured custom might not be unacceptable at this Christmas time to some among the readers of "N. & Q.," especially as these congenial meetings are becoming scarcer year by year, and ere long bid fair to rank amongst the things that have been. Small sums of money are now in many places given to the men, women, and boys instead of the usual supper, a practice that I am sorry to say seems to be on the increase, and which I here offer up my voice to protest against. I say "sorry," first, because it denotes a departure from old customs, and, secondly, because the purpose for which the alteration is intended is, it seems to me, but very imperfectly carried out. At the time of such a general holiday in the parish, the labourers of one farm do not seem willing to disperse quietly to their own homes and husband the few shillings they may have received as "largess" whilst their fellows are enjoying themselves on another farm, but rather to keep up a harvest-home of their own in the village ale-house, though, I need scarcely say, not

of so orderly a character as that of the *bonâ fide* supper, and which, to tell the truth, they themselves much prefer, for a "Dorsetshire labourer," though he may be poor, is none the less Conservative.

On the day appointed for the celebration of the harvest, the labourers from the several farms attended afternoon service in the parish church, dressed in their best clothes, the church being decorated in the usually seasonable manner. The entrance-gates of the principal farms were likewise decorated with an arch of evergreens, flowers, corn, &c., crowned with a sickle and scythe swathed in bands of wheat and barley, the whole surmounted by appropriate mottoes. In the evening tables were laid out in the kitchen of a size sufficient to accommodate the men, women, boys, and girls employed on the farm, the "master," assisted by such members of his family as might be, sitting at their head, and carving a grand rump of Old English beef. As soon as the company had partaken of as much beef and plum-pudding as was considered desirable, an adjournment was made to a large tree that stood near the homestead, where the following quaint custom, peculiar, I was informed, to the west of Dorset,* took place.

The men formed themselves into a circle, and each taking off his hat, and holding it out in front of him, stooped to the ground; then, led by one standing in the centre, chanted the words, "We have 'em." The first word, "We," is commenced in a very low tone—the men the while slowly and gradually raising themselves up—and so prolonged till they have almost reached their full height. They close the sentence by saying "have 'em" more quickly. This is done three times. They then shout "Huzza!" once. Again they stoop down, and go through the same performance, finishing up this time with two huzzas. This is repeated once more, and finally wound up by huzzaing three times. As soon as the men have finished, the women come forward and go through the same ceremony. This, when well performed, has a not altogether unimpressive or unmusical effect. The words, I believe, bear reference to the conclusion of the harvest and the sheaves of corn being satisfactorily "had" in.

The discharge of sundry small cannon (the peculiar care of the boys) likewise gave considerable *éclat* to the whole proceeding. This over, the party returned to the house, and entered upon a course of singing and drinking, not unmixed with dancing in the back kitchen. The first song was, of course, in honour of the "measter," and, unenriched by the Dorset vernacular indulged in by the toast-master, was in the following words:—

"Here's a health unto our master,
The founder of the feast,
And when that he is dead and gone,
I hope his soul may rest.
I wish all things may prosper,
Whatever he takes in hand,
For we are all his servants,
And serve at his command.
So drink! boys! drink!
And see that you do not spill,
For if you do,
You shall drink two,
'Tis by your master's will."

This song is repeated till everybody present has drunk the health.

Then follow the "healths" of the mistress and various members of the family, to the following words: "Here's Mrs. (or Mr.) ——'s good health!":—

"Let the glass go round,
And the trumpet sound;
Huzza! huzza! huzza!
Down fall all the re-bels,—
I long to see the day,—
Con-fusion unto them!
That set 'em up again.
Huzza! huzza! huzza!
Con-fusion," &c.

This, like the last, was repeated till all had drunk.

Then followed the curious and laughable custom of "drinking to your love over the left arm." Each man, while the following verse was being sung, was obliged to drain his mug or horn-cup of ale, by passing it outside of and over his left arm, which would be thrown across the chest. Great merriment was afforded when some of the older hands, through age or other infirmities, failed to accomplish this in a satisfactory manner. The words sung were the following:—

"As I was a-riding over a mountain so high,
I saw a pretty girl that pleased my eye;
She pleased my eye, but plagued my heart.
From this cup of liquor we never will part.
'Twill do us no good, 'twill do us no harm.
Here's a health to my love, over left arm, over left arm!
Here's a health," &c.

This was continued till all had satisfactorily passed the crucial test. I cannot find this custom alluded to in Brand, Hone, or Chambers, and I should be glad to know whether it is peculiar to Dorsetshire.

Songs of a more general character and sundry speeches followed, and eventually the proceedings were brought to a close about midnight by the whole company joining in the National Anthem, "God save the Queen."

J. S. UDAL.
Junior Athenæum Club.

* It would seem to be somewhat similar, however, to the custom of "crying the knack," which obtains in Devon and Cornwall. (And see Brand's *Pop. Ant.*, Hone's *Every-Day Book*, and Chambers's *Book of Days* or *oreon*.)

BERE REGIS CHURCH.—In the church of this parish—Bere Regis—there is an old monumental brass, which has baffled many classic scholars to translate. I enclose you a copy, which some o

the readers of your valuable periodical may throw some light on :—

“Transilia,
asta parumper,
Non tibi erit in dispendium rem quanti pedibus
conculus scire.
Hic,
ad quisquillas decessoris, sepositæ jacent exuviae
Andreæ Lonpi
Dorcestriae,
Antiquæ inter Beerenses prosapiæ nati et oriundi
non
minori quam par erat curâ a suis educatus et tam foelici
quam decuerat
successu, celeberrimam oxoniensium acadamiâ petiit
ubi in aulâ cervinâ
per unum et alterum biennium strenuam navavit operam.
Postea.
Ad unum hospitiorum cancellariæ se contulit
Dein,
et ad peritiæ incrementum, et mercaturæ indagationem
mysticæ inter Gallos, Italos, Hispanos fere
pquinquennium sedens
Patriam inde revisit suam
ubi
Academici Philosophum
Jurisperiti Prædiatorem
Vicini pacificum
Oppressi propugnaculum
Omnes Experti religiosum invenere
Sed multitudinis spectâ vertiginem maledicæ
Dum inter orthodoxorum cohortes invictum se præbuit
athletam ab aliquibus
insimulatur Papista dum fundamentalia et ceremonialia
religionis Christiana
ad gloriam Dei et ecclesiæ decorem absq. hæresi et
schismate consulto
Amplexus fuit
Extremo ætatis progressu patrimonium invenit
narcoticum.
quo devictus
Per triennium morbo laborans herculeo,
tandem
Voti fluminei damnas
memor expiravit
antequam
Protoplasti vivendi reliquias per decennium peregerat
anno a nato mundi
Sospitatore MDCXXXIIX mensis Junii 13^o
Memoriæ viri nunquam deflendi satis (nisi lachrymarum
Scaturigines Sacrosancta reclusisset Scriptura) uxor
pientissima Elizabetha.
Consecravit
Elegi accubare ad limen in Domo Dei mei
Magis quam habitare, in tabernaculis impietatis.
Ps. 84, 10.”
MONTAGUE GUEST.

POPE'S VIEWS OF RELIGION IN ENGLAND.—Pope, in one of his letters to Swift, says :—

“The Church of Rome I judge (from many modern symptoms, as well as ancient prophecies) to be in a declining condition : that of England will in a short time be scarce able to maintain her own family ; so churches sink as generally as banks in Europe, and for the same reason, that religion and trade, which at first were open and free, have been reduced unto the management of contractors and the roguery of directors.”

I have tried to avoid his conclusion while accepting his premises, but cannot ; and totally dis-

senting from the former, I conclude that the whole is one of his whimsicalities which ought to be consigned to our Anatomical Museum (“N. & Q.”), either for dissection or for exhibition, as the case may be.

ROYLE ENTWISLE, F.R.H.S.
Farnworth, Bolton.

ARCHDIOCESE.—I often see this word in print. It seems to me to be quite incorrect ; there can be no such thing as an archdiocese, that is, one diocese set above and dominating over others. Besides, the archbishop is archbishop of a province ; he is bishop of his diocese. E. L. BLENKINSOPP.

THE PHEON, &c.—In a new and weakly heraldic infant,* “C. B.” says that another correspondent has “taken the trouble to tell what is *generally known* about arrows, barbed and barbless.” Now, as very little is said on this subject in works of heraldry, and as I myself, about two years since, had a conversation on it with the author of *Heraldry, Historical and Popular*, and pointed out to him the very particulars in question (of which he was then not cognizant), I think that I am justified in drawing attention to the above assertion ; especially as it is, I believe, a notorious fact that in no heraldic work of the present day—or, indeed, of a past—is there any minute description of the *arrow*, *broad arrow*, or *pheon*. There was a curious correspondence on the same subject in the paper called the *Broad Arrow* a short time back, and I have no doubt that the author of *Heraldry, &c.*, will avail himself of the information obtained there in a future edition of his popular work. SP.

THE PORTRAIT OF THOMAS FULLER attached to one of the impressions of his *Abel Red*, and also to his sermon entitled *The Best Name on Earth* (1657), has no signature.—Query : who engraved it ? The well-known portrait by Loggan differs in many respects from the noble picture in the possession of Lord Fitzhardinge, a copy of which (by his lordship's permission) will appear in the forthcoming life of Fuller by Mr. Bailey—a book which promises to be most exhaustive and interesting.

JAS. F. FULLER.
Dublin.

ROGER ASCHAM AND SIR JOHN DENHAM.—I do not remember to have seen it noticed that the well-known lines of Sir John Denham, in his *Cooper's Hill* :—

“Oh could I flow like thee, and make thy stream
My great example, as it is my theme !
Though deep, yet clear ; though gentle, yet not dull ;
Strong, without rage ; without o'erflowing, full,”

and to which Sir John's fame is now chiefly confined, are in reality only a plagiarism (or adaptation, if you will) from Roger Ascham. In a letter to Sir William Petre, sending him a book by

* The *King of Arms*, Nov. 8, 1873.

Osorius, Ascham writes concerning the author's style:—

"Est enim in verbis deligendis tam peritus suavis ubique sine fastidio, gravis semper sine molestia: sic fluens ut nunquam redundet, sic sonans ut nunquam perstrepit, sic plenus ut nunquam turgescat: sic omnibus perfectus numeris, ut nec addi ei aliquid, nec demi quicquid, mea opinione, possit."

I quote from Ascham's *Epistolæ*, Lond., 1590, p. 254. R. H.

FROM HAWTHORNE'S ENGLISH NOTE-BOOK: ELWES FAMILY.—I have read an extract from the above, sent me, concerning a branch of my own family, which is so entirely wrong, that I hope "N. & Q." will suffer me to try and correct it in its hospitable pages, though it may not be a matter of general interest:—

"This Gervase [Elwes] died before his father, but left a son, *Henry*, who succeeded to the Baronetcy. Sir *Henry* died without issue, and was succeeded by his sister's son, John Meggott *Twining*, who assumed the name of Elwes. He was the famous miser, and must have had Hawthorne blood in him, through his grandfather Gervase, whose mother was a Hawthorne. It was to this Gervase that my ancestor, William Hawthorne, devised some land in Massachusetts, 'if he would come over and enjoy it.' My ancestor calls him my nephew."

Now, in the above, there are several errors. Gervase Elwes, who died in his father's lifetime, certainly left a son, but his name was *Hervey*, not *Henry*, who was a great miser himself, and died in 1763, leaving all his property to his nephew, John Meggott (not *Twining*), son of his sister Ann (wife of George Meggott of Southwark), who took the name and arms of Elwes in 1750, and became the celebrated miser:—

"Must have had Hawthorne blood in him, through his grandfather Gervase, whose mother was a Hawthorne."

Now, this latter is quite wrong. The descent of the family is as follows: Sir Gervase Elwes, Kt., married Frances, daughter of Sir Robert Lee, of Billeske, Kt., who re-married Sir Richard Everard, of Much Waltham, Bart. This Sir Gervase died in 1653, leaving his eldest son, Gervase, his heir, who was christened at St. Mary Bothawes in 1628, created Baronet in 1660, and was buried at Stoke-juxta-Clare, co. Suffolk, in 1705; he had, with other issue (by his wife *Amy*, daughter of Dr. Trigge of Highworth, co. Wilts), a son Gervase, who died during his father's lifetime, but who left a son, the above Sir Hervey Elwes, Bart. (by his wife Isabella, daughter of Sir Thomas Hervey, of Ickworth, and sister to the first Earl of Bristol), who succeeded his grandfather.

I do not see how the Hawthorne family comes in here at all; it may be Mr. Hawthorne's ancestor alluded to some other branch of the family, as Gervase, in olden times, was a very favourite Christian name of the Elwes family.

DUDLEY CARY ELWES, F.S.A.
5, The Crescent, Bedford.

THE CAROL "JOSEPH WAS AN OLD MAN."—The above is certainly not peculiar to, nor, I think, derived from, the Gipsies. The first verse has been known to me as long as I have known anything, and I think I got it from my nurse, a Somersetshire woman, as follows:—

"Joseph was an old man,
And an old man was he,
When he wedded Mary
The Queen of Galilee."

The late Mr. Edmund Sedding, a diligent collector of carols, gave me, some years since, the rest of the verses known to him, as follows:—

"Joseph and Mary walked
Through an orchard good,
Where were cherries and berries
As red as any blood.
Joseph and Mary walked
Through an orchard green,
Where were berries and cherries
As thick as might be seen.
O then bespoke Mary,
So meek and so mild,
'Pluck me one cherry, Joseph,
For I am with child.'
O then bespoke Joseph,
With words most unkind,
'Let him pluck thee a cherry
That brought thee with child.'
O then bespoke Jesus,
Within his mother's womb,
'Bow down thee, thou tallest tree,
For my mother to have some.'
Then bow'd down the tallest tree,
Unto his mother's hand;
Then she cried, 'See, Joseph,
I have cherries at command.'
O then bespoke Joseph,
'I have done Mary wrong;
But cheer up, my dearest,
And be not cast down.'
Then Mary plucked a cherry,
As red as the blood;
Then Mary went home
With her heavy load.
* * * * *
Then Mary took the Babe,
And set him on her knee,
Saying, 'My dear son, tell me,
What this word will be.'
* * * * *
'Oh I shall be as dead, mother,
As the stones in the wall;
Oh, the stones in the streets, mother,
Shall mourn for me all.
'Upon Easter Day, mother,
My uprising shall be;
O the sun and the moon, mother,
Shall both rise with me.'"

I, however, am inclined to think that we have here portions of two distinct carols.

C. KEGAN PAUL.

Bailie, near Wimborne.

The above Christmas carol is a modern version of a scene from one of the "English Miracle Plays."

Hone quotes it *in extenso*, and gives as his authority the Cotton MS. Pageant xv. H. FISHWICK.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

FRANCES GREVILLE.—Is there any known edition of the collected poems of Mrs. Fanny Greville? The *Elegant Extracts* of verse contains the "Prayer for Indifference," the "Man of Sorrows," and "The Fairy's Answer to Mrs. Greville's Prayer for Indifference," by the Countess of C. (Carlisle?). Mrs. Greville's descendants possess some MS. pieces apparently not published, and there are some social verses in the album at Crewe Hall. HOUGHTON.

Fryston Hall, Ferrybridge.

TURNING THE FACES OF BUSTS OF ANCESTRY TO THE WALL.—For some years past, I have at times fancied that such a custom as this, on the departure of a guest, was derived from the ancient Romans, but have never been able to discover. I have never seen it done in England, and should have thought it meant an unfriendly hint to the departing guest, but for the fact that the same guest has been again invited. What is the intention? S. S. S.

MISS STRICKLAND'S "LIVES OF THE TUDOR PRINCESSES."—Miss Strickland says:—

"Guildford Dudley was about twenty in the year 1553. A Spanish nobleman, one Don Diego, was his godfather. Therefore he probably had a second name. Guildford, the only one by which he is known, proves the first instance of a family name given in baptism—a practice, though common in the present day, peculiar to the inhabitants of the British Islands and their colonies."

Can any of your readers confirm or contradict this statement? If it be true, why did not the practice exist before? and why is it peculiar to the British Islands and their Colonies?

R. E. E. W.

"GORDANO."—What is the meaning of the words in *Gordano*, affixed to the names of several parishes in Somersetshire, as in Easton in Gordano, Weston in Gordano, and others? HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

THOMPSON AND WEST FAMILIES.—William Skinner, of Hull, alderman, in his will, 13th September, 1680, names his "brother and sister Thompson" (spelled Tompson) and his "sister West." One of the witnesses is an Elizabeth West. I shall be obliged to any one who can assist me in identifying these parties, and in ascertaining to what families they belonged.

CHARLES JACKSON.

Doncaster.

"A SCOTCH PRIZE."—An American writer, who was an officer in the army of the United States during the revolution, uses the following expression, in an account of the battle of Long Island:—

"We took Major Moncreiff their commanding officer prisoner, but he was a Scotch prize to Ensign Brodhead, who took him, and had him in possession for some hours, but was obliged to surrender himself."

We can understand the meaning of the phrase; what was its origin? UNEDA.

Philadelphia.

"KATBRANE."—I do not know whether this word, *katbrane*, is written correctly thus. I have written it phonetically, as it is pronounced by the country people (Gloucestershire). It is the name of a hollow, gully, or natural covert-way, leading up to an entrenched camp of ancient date, either British or Roman, and probably has been the scene of many a tussle or hand-to-hand conflict in olden time. An explanation of the word will greatly interest F. S.

Churchdown.

MARY, DAUGHTER OF WM. DE ROOS.—What was the date of her death? She married, first, Wm. de Braose, who died 1290; secondly, Ralph de Cobham, who died 1325; thirdly, Thomas de Brotherton, Earl of Norfolk, who died 1338.

D. C. E.

The Crescent, Bedford.

"The History of Buchaven in Fifeshire, containing the witty and entertaining exploits of Wise Willie and Witty Eppy, the ale-wife, with a description of their college, coat of arms, &c. Adorned with woodcuts. Printed for the booksellers."

The above is the title of a little chap-book of twenty-four pages, apparently printed within the last twenty or thirty years. It has probably gone through many editions, as its stories and jokes, which are of the very broadest kind, would probably have made it a favourite among the lowest class of country people. Is the author known, and how long has this history been before the world? The book contains some curious Scottish words. It appears that the Buchaven folk were very exclusive on the subject of marriages with the people of the adjoining country. When an event of this kind was discussed, we are told that—

"Witty Eppie the ale-wife wad a sworn Bugo, laddie, I wad rather see my boat and my three sons daded against the Bass, or I saw ony ane o' them married to a muck-a-byre's daughter; a wheen useless tawpies, it [that] can do naething but rive at a tow-rock and cut corn, they can neither bate a hook, nor redd a line, hook sand-eels, nor gather pirriwinkles."

W. H. PATTERSON.

SARAH, DUCHESS OF MARLBOROUGH.—I have a good portrait (believed to be) of her, in all respects like the prints I have seen. What was the colour of her hair? In my picture it is of a light chestnut or auburn. J. W.

THE SURNAME "BARNES."—I come from a town in the south of Spain, where there are several families of the surname of Barnes; and as the same name also prevails in this country, it would be curious as well as interesting to find whether the Spanish Barnes came from the English Barnes; or the English from the Spanish. Could any of your learned correspondents throw light on the subject?

CURIOSO.

"THE IRISH BRIGADE."—The first line of this spirited song is "The mess tents were full." The period referred to, seemingly, is about the death of Queen Anne. By whom were the words written? Who was Count Thomond, and did he raise the Irish Brigade? Were they employed by Prince Eugene in the Siege of Belgrade in 1717?

"The mess tents were full, and the tables were set,
And the gallant Count Thomond was president yet;
The veteran rose like an uplifted lance,
And cried, Here's a health to the monarch of France!
They filled up their glasses, and did as he bade,
For King Louis was loved by the Irish Brigade.

Here's a health to King James! and they bowed as they quaffed;

Here's to George the Elector! and fiercely they laughed.
And here's to the girls whom we loved long ago,
Where the Shannon, the Liffy, and Blackwater flow.
Here's a health to ould Ireland! you'd thought them afraid,

So pale grew the cheeks of the Irish Brigade.

But surely that light does not come from our lamp!
And that noise—are they all getting drunk in the camp?
Hurrah, boys! the morning of battle is come,
And the *général*'s beating on many a drum.
They rushed from the revel to join the parade,
For the van was the right of the Irish Brigade.

They fought as they feasted, fast, fiery, and true,
And, though victors, they left on the plain not a few;
And those who survived fought and drank as of yore,
But the home of their heart's hope they never saw more.
On many a field, from Dunkirk to Belgrade,
Lie the soldiers and chiefs of the Irish Brigade."

L. W.

QUOTATIONS FROM BACON WANTED.—In Hume and Smollett's *Hist. of Eng.*, ed. 1782, vol. x. p. 98, the speech of a Member of Parliament adverse to the Union of England and Scotland is recorded, who said (quoting from Bacon)—

"An unity, pieced up by direct admission of contrarieties in the fundamental points of it, is like the toes of Nebuchadnezzar's image which were made of iron and clay, they will never incorporate."

Can any one say in what work of Bacon this passage is to be found?

Castle Bromwich.

C. CHATTOCK.

JOHN KEMBLE READING THE TENTH CHAPTER OF NEHEMIAH.—I see in the papers of the day advertisements that Mr. Kemble will read, on June 9th, 1787, the above chapter. Is it a joke, or what does it refer to? The reading is to take place at Burlington House.

D—D.

WOODCUTS AND ENGRAVINGS OF THE SIXTEENTH CENTURY.—Can any reader of "N. & Q." give me the address of any print-dealer in England (I know many on the Continent) whose *speciality* is the works of the sixteenth century?

H. FISHWICK.

Carr Hill, Rochdale.

THE "VIOLET-CROWNED" CITY.—Mr. Disraeli, in his speech at Glasgow, refers to Athens, in the epithet "violet-crowned" city. The word *iooré-φавος* I find first used by Pindar, *Frag. Dyth. x.*, and again by Aristophanes, *Achar. 637*, and *Equites 1323, 1329*. No reason is anywhere assigned for the epithet. Will any of your readers kindly give me a reason, and where to find it?

CANTAB.

GEORGE III. AND JEREMY BENTHAM.—Is it true that George III. vetoed a Bill intended to enable Jeremy Bentham to build his Panopticon at Millbank, and that this was the last occasion of the royal veto being made use of?

E. F. D. C.

VAGARIES OF SPELLING.

(4th S. xii. 224, 289, 369, 429.)

I naturally expected that my remarks on this subject would call forth replies. The more the question is discussed the better it will be understood, and the greater the probability of some intelligible principle being laid down.

Everything written by so high an authority on orthoepy as MR. A. J. ELLIS should be received with the greatest respect. If I rightly understand his letter, he objects to any change in our present received orthography unless it is made wholesale, and on a true phonetic principle. Whatever advantages there might be in this new point of departure, and no doubt they are many, the idea that we should cast aside the whole mass of our literature in its present form, and ignore that essential portion of the history of our language and literature which is drawn from the ever-changing progress of its orthography, is one which is tolerably certain would never find favour with the English-speaking public.

MR. ELLIS says he has read and re-read the closing paragraph of my letter (p. 371), and "cannot put any meaning into it, if spelling is not to be changed." Precisely so; but then I never stated that spelling was not to be changed. On the contrary, I maintained that there is a constant and silent change going forward, which individuals can do little to either advance or resist. To go no further back than the seventeenth century, if we open a single page in Cotgrave's or Sherwood's *Dictionaries* (1650), we find ourselves in a region of forms far more diverse from those of modern times than are the ideas which they represent. *Authour, awaie, aunte, authenticke, attorney, aserre,*

avoids, *auditorie*, are a mere scintilla of diversities from modern spelling found in a single page. This change is still going forward. Within the last few years the *z* in such words as *organize*, *utilize*, has been replaced by *s*. The *k* at the termination of *organick*, *pragmatick*, *physick*, &c., has been eliminated from rather an earlier period. Changes of this kind cannot be traced to any single individual, and yet by a sort of natural selection they are altering, and will continue to alter, the structure of our language.

The adoption of the tenuis *t* in place of *ed* in the termination of the preterites and participles of the weak verbs is perfectly legitimate where euphony requires it; that is, in those instances where the original terminal syllable *ed* has become disused, but these are not numerous.

In the majority of cases the use of the original *ed* gives the choice to the reader of sounding it or not, as the expression requires. The adoption of a double form in spelling seems quite superfluous.

A word now with MR. THIRIOLD. He quotes Julius C. Hare to the effect that "Dulness is relative; it may be in the reader, it may be in the writer." He should have added, like the late Artemus Ward, for the benefit of dull readers like myself, "N.B., this is sarkastick." I asserted that I could not find in *Piers Ploughman* any instances of the contracted form of the preterite. He has doubtless produced a few, but the majority are not in point; *kepen*, *kept*; *lepen*, *lepte*; *leven*, *lefte*; *leuen*, *lafe*; *sleepen*, *slepte*, are, in reality, strong verbs, forming their preterites with the internal vowel change, the present tense having long *e*, which is shortened in the past. Thus A.S. *sleepan*, to sleep, originally made in the preterite *slæpe*, past part. *slæpen*. *Wēpan*, to weep, made *wēop*, *wēpen*, &c. The preterite in *te*, in such verbs as these, is an approximation in later times to the weak form, from ignorance or inadvertence. Even *barnan*, which is given in Bosworth's A.S. grammar as a typical example of the regular or weak conjugation, originally made its preterite *born*, past part. *burnen*.

MR. THIRIOLD asks "whether the Anglo-Saxon verbs are confined to the form *ode*, or have they not besides *de* and also *-te*?" Doubtless; but then it happens they are all the same, the *t* being used in place of *d* when a tenuis and medial consonant come together. Rask says (*Grammar*, 367), "It is easy to perceive that the difference between the endings *de* and *te* is not essential, but depends solely on the hardness or softness of the preceding consonant, as in Icelandic." Now, the original termination *-ode*, *-ide*, of the weak verbs avoided this conjunction; but when the process of phonetic decay elided the separating vowel the adoption of *t* became inevitable. This is the answer to "pedantic innovation" called for by MR. THIRIOLD, which I hope is satisfactory.

Perhaps I may be excused for respectfully suggesting that in discussions of this nature the "how-wow" style of lofty assumption is as well avoided. "The good of the public," "the bypaths of error," "the highways of truth," are rather adapted for the sphere of Mr. Buncombe than for scientific inquirers.

J. A. PICTON.

Sandyknowe, Wavertree.

"COMPURGATORS."

(4th S. xii. 348, 434.)

This term, occurring in the article on Glasgow in the *Saturday Review*, is one unknown, or at any time only locally known, in Scotland. It refers to members of the Kirk Session—the ecclesiastical court of the parish—specially appointed by that court to apprehend those unlawfully employed during the Sabbath, or unnecessarily absent from divine service. Such appointments were common during the seventeenth and greater part of the eighteenth century, but were usual only at such times as the ordinary discipline of the Church appeared ineffectual in procuring a proper observance of the Sabbath, and, it is unnecessary to say, are now long since discontinued. Here are specimens of appointment:—

1672. Apr. 24. "The Session appoint two of their number each Sabbath to take notice y^e non should goe to sea in boats upon ye Lord's day, nor be found scandalous in ye streets."

1734. Nov. 13. "It was enacted that they who collected [the offerings] at the church door shall per vices go through the town each Sabbath and take notice of persons drinking in Taverns or otherwise idly employed, and report to the next session." (Arbroath Kirk-Session Records.)

When delinquents were apprehended they were reported to the Kirk Session, and thereafter, according to the degree of their offence, warned in general from the pulpit, or individually rebuked before the congregation, or processed for Sabbath-breaking. A few examples of what these deputies found in their raids, and the punishments following, may be interesting:—

1608. Jan. 10. "Adam fullartoun, corsbies brother, robert hendrie in fullartoun, maovm wricht in St. madenes [delaitit] to haif herdit hoggertie of heiring on the saboth about michallmes last" were rebuked before the congregation.

1630. June 20. "The qlk day W^m Baird in Caprintoun, being challenged for the vntimeous drinking in his owne house vpon sonday the xliij day of Maj w^t Adam Wasoun in Kilmarnok, and tuikeing one w^t another, confessit they drank 3 pyntes of aile after he was purposed to haue gone to his bed, and that the Larroks wer singing before they shed; and said that ye sayd Adam Wasoun would haue bene at him w^t a whinger, and mis-called him w^t many injurious wordes. John Davis witnes, being sworn, deponit that ye said Adam Wasoun and Michael Lindsay came in into ye sayd W^m Bairds house, and at ye drinking of a pynt of aile, qlk ye said Adam Wasoun drank in scolling [= toasting] to ye rest; And q^d the sayd W^m Baird offered to drink his drink to

him, he refused, saying he would not pledge him except he wer ane honest man, and said he saw no honest man to drink w^t; and said also he knew not for q^t vse W^m Baird servit, except to pricke vpon the wall, and called him harlote, and minted to a whinzer; and that W^m Baird sayd to the said Adam Wasoun he was als honest a man as himself, and if he had bene in another pt he would not haue suffered so mucche of him; and that Michael Linsay said to Adam Wasoun qⁿ they wer like to tuiuze, I am thy brother, thou sall get no skaith here, and qⁿ yat pynt was done ane vyr pynt was filled, and that he caused them drink together."

They were fined and rebuked.

1640. May 10. "Compeired Agnes McKerrell in barassie and, for goeing gysour lyke w^t mens cloathes wpon her throuch the towne of barassie in tyme of divyne service the last fast day this day 20 days, was injuned to stand at the kirk doore the nixt sabboth betuixt the second and the thrid bell, bair footit and bair legged, w^t a paper on her brow designeing her fault, and in Linning sheits, and yrafter to come to the publict place of repentance, and pay 13s. 4d. of penultie." (Kirk-Session Records of Dundonald, Ayrshire.)

1670. Mar. 9. "Katharin Alexander Compeared and confessed yt she had sold aile to ye John Ramsayes and Pat. Leslie, for which the Session did rebuke her and amerced her in 12 sh. Scots, appointing publick intimatione to be made from pulpitt yt all who should be found guilty for ye future should be judged as Sabbath-breakers."

1735. Jan. 8. "This day all the Barbers in town were called before the Session and discharged from dressing wigs and shaveing on the Lords day under pain of prosecution." (Kirk-Session Records of Arbroath.)

Those who, with the parish minister as moderator or chairman, formed the Kirk Session, were men of the highest position and intelligence in the parish, solemnly ordained by the minister, and acting under laws which are equally severe against those members who should neglect the duties of their office, and those who should be tempted to misuse their power.

W. F. (2).

The *Saturday Review* has not exaggerated the former state of things in Glasgow. The Kirk-Session Records of that city, which commence in 1581, afford ample proof that persecution was by no means confined to the Church of Pre-Reformation times:—

On Aug. 18, 1640. "The Session enacted that the Ports [Gates] be shut on Sabbath at 12 o'clock, to observe that no Traveller go out or come in the Town, and watchers set where there are not Ports."

So much for ungodly wayfarers. The natives were looked after in the following fashion:—

April 14, 1642. "The Session directs the Magistrates and Ministers to go through the streets on Sabbath nights to search for persons who absent themselves from Church; the Town Officers to go through with the searchers."

Sir Walter Scott, who knew Glasgow well, alludes to this in *Rob Roy*, where Andrew Fair-service tells his master, Frank Osbaldistone, "if we bide here, the searchers will be on us, and carry us to the guard-house for being idlers in kirk time."

Ten years later, 1st July, 1652, the Session

appointed a "Committee of Four Elders" to go about searching for people who sold milk on the "Sabbath," for which pious duty these elders were to receive 2d. a week each! If this was Scotch money they were certainly a cheap bargain. And so things went on with more or less rigour till towards the close of last century, when one unlucky Sunday the "compurgators" laid hands on a gentleman of some note in the city, while taking an airing on the "green," or public park, and took him to the guard-house. This gentleman, Mr. Peter Blackburn (grandfather, I believe, of Mr. Justice Blackburn), raised an action in the courts of law in Edinburgh, and having got damages, put an end happily to this system of "Sabbath-keeping."

But such is the "sanctimoniousness" ingrafted by Calvinism on the Scotch character, that till quite recently people who took a quiet walk on Sunday about Glasgow, or its outskirts, were looked upon askance by those whom Burns called the "unco guid." Whereas, if these pedestrians chose to sit within their own doors, they might eat or drink to excess, or do anything else that suited their taste, so long as they did not breathe the outward "Sabbath" air for pleasure. As an eminent lawyer, himself a thorough Scotchman, says, the Reformation produced "a grave and ascetic disposition, tinged with all the austerity of the reformed religion, not unmixed, however, with a tolerable portion of hypocrisy" (Riddell, *Tracts*, 1835, p. 210). However, the influence of the larger country is daily telling, and will doubtless prevail in the long run.

ANGLO-SCOTUS.

NICOLAUS DE AUSMO (4th S. xii. 388.)—H. H. S. C. has mistaken the year (1444) in which this work was *written* ("expletum est") for the year in which it was printed. The very words he has quoted imply clearly that something yet remained undone in that year ("excepta tabula," &c.). But the fact is that the book was not printed until 1474; and from your correspondent's quotation of what he calls the *last* paragraph in the volume, it appears that his copy is imperfect, wanting no less than seventeen leaves, or thirty-four pages, the last of which is blank; and the last printed page concludes as follows:—

"*Impressum est hoc opus Venetiis per Franciscum de Hailbrun et Nicolaum de Francfordia socios MCCCCLXXIIII. Laus Deo.*"

FRED. NORGATE.

Henrietta Street, Covent Garden.

Nicolas Ausmo (*alias* Auximanus, Auximo, and de Osmo) was an Italian monk of the Franciscan Order in the first half of the fifteenth century, and was the friend of S. Bernardine. He was of noble parentage, born at Osimo, in the province of Ancona, whence he derived his name, and was educated at

Bologna, at the foot of the Apennines, where he greatly distinguished himself by his learning and piety. It was here that he was led by a remarkable dream (narrated by Waddingus, *Annales Minorum*, x. 119, Romæ, 1734) to enter the Order of S. Francis. He ministered in various offices of his Order, first in the district of S. Angelus, near Milan, of which he was vicar, residing in the Minorite Convent, in that locality; and afterwards in Palestine, having been appointed Prefect of Jerusalem. On his return to Europe he died, *plenus dierum*, in the Franciscan convent of Ara-coeli, at Rome, near which he was buried.

The great estimation in which he was held is evident from the fact that his principal work, *Supplementum Summæ Pisanellæ*, passed through twenty-six editions between the years 1471 and 1499; see Panzer's *Annales Typographici*, vols. i. to v.

The error into which H. H. S. C. has fallen in attributing the date of his copy to 1444 (some years before the invention of printing by movable types) has arisen from his mistaking the date in which the author completed his work for the printer's colophon: "Expletum est apud nostrum locum prope Mediolanum S. Angeli, 1444." This place, as we have seen, was Ausmo's convent, near Milan.

The other works of this author were *Summa Casuum Consciencie*, *Interrogatorium Confessorum*, and *Commentarii in Regulam Fratrum*.

Consult Waddingus and Panzer, as above; also Zedler's *Universal Lexicon*, vol. x. col. 605, Leipzig, 1740, and Wharton's Appendix to Cave's *Hist. Lit.*, p. 131, Basle, 1744. E. V.

ST. RICHARD (4th S. xii. 448.)—The friend who presented F. N. L. with a cross "said to be made of a piece of St. Richard's bone," was under a delusion. The bones of Richard de la Wych disappeared 335 years ago, along with the silver-gilt chest in which they were deposited, and there is no reason to doubt that the order of Henry VIII., of December 4, 1538, was carried out, which was to this effect:—

"Take away the shrine and bones of that Bishop called Saint Richard, with all ornaments to the said shrine belonging, and all other the reliques and reliquaries of the bones and reliques, the silver, the gold, and the jewels belonging to the said shrine. Also ye shall see the place where the same shrine was kept destroyed even to the ground."

A monument existed at the time of the fall of the spire of Chichester Cathedral which was described as that of St. Richard, but it was of comparatively modern erection, and in a situation the opposite to that where his body was originally deposited, and no record exists that it was even the spot to which his remains were removed in 1276. W. DILKE.

Chichester.

F. N. L. is manifestly the victim of a pious fraud. "The saint's remains" were not exposed at the time the tower fell; neither, to the best of my knowledge and belief, was the tomb materially if at all injured. This much I can vouch for from personal observation but a very few days after the catastrophe fell out: and the last time I saw the tomb it seemed to me to have the very same appearance which it had before the accident happened.

EDMUND TEW, M.A.

CÆSAR'S BRIDGE OVER THE RHINE (4th S. xii. 247.)—The difficulties which stood in the way of the construction of the bridge must unquestionably have been very great; but have not translators and commentators increased them? Cæsar's words, "Diebus decem quibus materia coepta erat comportari, omni opere effecto," are translated by Edmonds, "within ten days that the timber began to be cut down and carried the work was ended"; and Blagden says, "from the time that materials began to be brought for the work till the entire bridge was finished was no more than ten days." Cæsar's word clearly means brought together; but surely the sense is put together, and can in no way be brought to include the preparation of the materials. It is probable, that, when the order was given to make the bridge, all the materials were prepared and near at hand. The Roman general was too proud to employ the boats and rafts which the friendly Ubii placed at his disposal for the transport of his army; but there was no reason why he should not employ them, and their use would be very great in the construction of the military bridge. It is further clear that some time, possibly some weeks, elapsed after the battle, whilst the Roman embassy crossed the Rhine and penetrated into the country of the Sicambri, and brought back their reply to Cæsar; and there can be no doubt that during this time the preparations for the bridge were being rapidly pushed forward in anticipation of the reply which Cæsar expected and hoped to receive.

Whatever words are used in translating *comportari*, they cannot be made to include the felling of trees or twisting of ropes, &c.

EDWARD SOLLY.

"HIC ET ALUBRIS" (4th S. xii. 388.)—This motto should be *Hic et Ulubris*, being evidently an allusion to that passage of Horace which brands Ulubræ as the dullest and worst of all possible places of residence (*Ep.*, I. xi. 29-30):—

"Petimus bene vivere. Quod petis hic est,
Est Ulubris, animus si te non deficit æquus."

C. G. PROWETT.

Carlton Club.

We may excuse Debrett for printing "alubris" for "Ulubris," and even for his so-called translation, for he was nothing more than a compiler of

genealogies; but may we be equally indulgent towards the Pigotts, baronets of Knapton, for allowing their name and their arms to be so long associated with a motto which, while it is only partly Latin, is wholly nonsense? J. R.

The meaning is that the family alluded to made contentment their rule in life wherever their lot was cast, whether in the present place of abode, or even in the locality rendered famous by the Latin poet as the suggested spot in which the man of "equal mind" might be happy.

Not a bad motto, and, with all submission to your correspondent, not badly translated by Debrett. W. T. M.

Shinfield Grove, Berks.

Boswell, in his *Tour to the Hebrides*, says, that on the front of his father's house at Auchinleck was this inscription:—

"Quod petis hic est,

Est Ulubris, animus si te non deficit æquus."

Which Francis, in his translation of *Horace*, gives:—

"Anxious thro' seas and lands to search for rest
Is but laborious idleness at best;
In desert Ulubra the bliss you'll find
If you preserve a firm and equal mind."

W. P. W.

Debrett's translation is inadmissible in strictness; but, as Ulubræ is but an instance of an obscure place with no special attractions, perhaps *here or anywhere*, or even *here and elsewhere*, might be allowed as a sort of paraphrase. J. A. H.

[Juvenal (x. 101) makes reference to Ulubræ:—

"Et de mensura jus dicere? Vasa minora
Frangere pannosus vacuis ædilis Ulubris?"]

"RADARATOO," &c. (4th S. xii. 242.)—This refrain is evidently nothing but an imitation of the rolling beat of a drum, like the French "V'la rataplan taplan," &c., or Juvenal's "taratantara," for a trumpet-call. S. T. P.

HERALDIC (4th S. xii. 407.)—The arms inquired for by MR. RUSSELL are most probably those of Crouche or Crowche, partly incorrectly shown by the sculptor, as is very common. The tinctures would be argent and sable, the billets should be palets. A. W. M.

Leeds.

"HOLM" (4th S. xii. 402.)—M., in the last paragraph on "Field Lore," writes:—

"In the same way *holm* is sometimes mistaken for *ham*, and sometimes represented by *some*, as in *Brank-some*. Many persons pronounce Langholm in Cumberland and Langham in London alike."

Permit me to say that Langholm is *not* in Cumberland, but in the county of Dumfries. The word is never pronounced in the manner indicated by M., but invariably in the same way—or as

nearly so as it is possible—as "Langham" in London, being thus spoken not only by the inhabitants of the locality, but wherever I have heard the name mentioned. A NATIVE.

BUTTWOMAN (4th S. xii. 427.)—In some parts of Cornwall I have heard cushions, or hassocks, called tutts (not butts); but I don't think the woman who cleans the church is ever called a *tuttwoman*.

H. FISHWICK.

DONSILLA, A CHRISTIAN NAME (4th S. xii. 426.)—Is not this the Italian and Spanish *donzella* = young lady? C. F. S. WARREN, M.A.

Ellerslie, Bexhill, Hastings.

ARMS OF HUNGARY (4th S. xii. 426.)—What is the authority for the symbolic interpretation of the Hungarian shield? I never heard of it in that country. The arms are, party per pale—1st. Barry of eight gules and or; 2nd. Gules on a triple mount vert, a double cross or. I do not see why the triple mount is especially emblematic of Hungary, seeing it is frequently found in Continental arms. W. M. M.

POLYGAMY (4th S. xii. 427.)—The clergyman referred to by Lord Selborne was Martin Madan, born 1726, died 1790; and his book, "*Thelyphthora*"; or, a Treatise on Female Ruin, considered on the Basis of Divine Law, under the following heads: Marriage, Whoredom, Fornication, Adultery, Polygamy, Divorce. London, J. Dodsley, 1780." 8vo., 2 vols. This book, which is one of the strongest on the subject, is perfectly well known, and not very scarce. It is mentioned in most bibliographical dictionaries. Consult, among others, *Bibliographer's Manual* (Lowndes), vol. 3, p. 1447; *Bibliographie des Ouvrages relatifs à l'Amour*, &c., edit. 1871-3, vol. 6, p. 327; *Biographical Dictionary* (Chalmers), vol. 21, p. 85.

H. L. A.

The work referred to by Lord Selborne is "*Thelyphthora*"; or, a Treatise on Female Ruin, by the Rev. Martin Madan, in three volumes octavo, 1780-1. He was chaplain to the Lock Hospital. His brother, Spencer Madan, was successively Bishop of Bristol and Peterborough, and died in 1813. In his work the author justified Polygamy, and his views excited a warm controversy. His life is in Chalmers's *Biographical Dictionary*, and in Watt's *Bibliotheca Britannica* under the heads "Polygamy" and "Thelyphthora." Many of the replies to his work, and others relating to the subject, are enumerated. A Martin Madan, Christ Church, graduated B.A. in 1746 at Oxford, and is apparently the same person. Chalmers does not mention the place of his education. W. E. BUCKLEY.

GAYNESFORD FAMILY (4th S. xii. 46.)—Having observed the note, from the late lamented Mr. John Gough Nicholls, on the subject of the Gaynesford pedigree (of 'rowhurst'), I wrote him upon the subject, but his fatal disease prevented it being set right in his *Herald and Genealogist*.

I have since examined the *Surrey Archeological Collections*, and at vol. iii. p. 62, a notice of the extinct branch of one part of the family is given, with the assertion that "There does not appear to be at present time any descendant in the male line of the family of Gaynesford." This is a very important error and fallacy, as I saw nearly thirty years ago the very perfect and beautiful pedigree of that family, proved down to the then representative; and I beg to assert that the Gaynesford family does still exist in the male line, and is likely so to continue, and so also does their valuable and ancient pedigree.

A. D. K.

CERVANTES AND SHAKESPEARE (4th S. xii. 426.)

J. R.'s query may be answered thus:—The Julian Calendar was superseded by the Gregorian in Spain in 1582, in Great Britain in 1752. Cervantes died on April 23, 1616, New Style. At this time England had not made the retrenchment necessitated by the change of style; so that, according to the English mode of reckoning, Cervantes died on April 13, 1616. If then Shakespeare died on the following 23rd, he survived Cervantes *ten* days. The difference of style in 1700 (when the Protestant States of Germany adopted the Gregorian Calendar) was *eleven* days; at the present time it is *twelve*. Hence arose, probably, the error of M. Viardot.

JABEZ.

Athenæum Club.

[JABEZ writes further:—"If J. R. will send me his address, I will gladly give him a 'short copy' of a paper I contributed to the *Transactions* of the R. S. L., fully answering that question, and in fact all others that could be raised relating to Shakespeare's birthday and death-day."]

To compare two dates you must, of course, have them in the same style, therefore the first thing to do is to find out in which they are already expressed; and this is best done by considering which was employed at the place and date given, and then referring, if possible, to contemporary records. Now, unhappily, I cannot do this in the case of Cervantes; but I think I may venture to assume that 23rd April, 1616 (the date commonly given for his death), is in the New Style, which Sir H. Nicolas (*Chron. of Hist.*, p. 34) tells us was then employed in Spain. But in the case of Shakespeare I refer to Malone's copy of his epitaph (Life prefixed to Works, p. xxvi.), and find there the same date commonly given for his death, 23rd April, 1616. This, therefore, is in the Old Style, which, as is well known, was then employed in England. The next step then is to reduce this to the New Style, which is done by adding *ten*

days, in 1616 the difference between the two (Sir H. Nicolas, note to p. 38). Thus we obtain 3rd May, 1616, for the New-Style date of Shakespeare's death; and the result is that he survived Cervantes *ten* days; thus proving Mr. Ford right against Dr. Bowles and others.

C. F. S. WARREN, M.A.

LAWYERS IN PARLIAMENT (4th S. xii. 428.)—In Howell's *State Trials*, vol. xv. p. 15, there is the following order of the House of Commons recorded:—

"Ordered that Mr. Dolben do go to the Lords, and at their bar, in the name of all the Commons of Great Britain, impeach the said Dr. Henry Sacheverell of High Crimes and Misdemeanours, and acquaint the Lords that the House will, in due time, exhibit articles against the said Henry Sacheverell."

Sir S. Harcourt was assigned by the Lords as one of his counsel (*ibid.* p. 35), and he spoke in Sacheverell's defence (*ibid.* p. 195); but when he was elected to be a member of the House of Commons, he became *ipso facto* a party to the impeachment, and could no longer consistently act for the defence. A member of the House is not disqualified from following his profession, whatever it may be. For persons disqualified to sit and vote as members, see Hatsell's *Precedents*, vol. ii.

B. E. N.

Dolben was ordered by the Commons to impeach Sacheverell at the bar of the Lords, in the name of *all* the Commons of England, so that Cardigan, by returning Harcourt as its representative, made him one of the prosecutors, and thence his disqualification to proceed further as counsel for the impeached: and his forensic foreclosure had, in that sphere, a wider range, for, from similar incompatibility of position, barrister-members of Parliament are precluded from holding briefs before Commons' Committees.

JOHN PRICE.

CLERICAL BEARDS AND MOUSTACHES (4th S. xii. 429.)—I can give a partial reply to the inquiry of S. T. P., by telling him the dates between which priests were not "all shaven and shorn." When I was at Naples last year I looked carefully through the collection of Papal medals preserved in the splendid Museo Nazionale, in the hope that the Popea themselves might be made to afford satisfactory evidence as to the custom of their times. I found that all the Popes from Clement VII. (Giulio Medici, elected 1523) to Alexander VIII. (Pietro Ottobuoni, deceased 1691) inclusive, wore beards and moustaches. If I remember rightly, the collection which I examined was not in the Medagliere, but in the Sant Angelo cabinet.

JOHN WOODWARD.

St. Mary's Parsonage, Montrose.

EDWARD GEE (4th S. xii. 429.)—

"Edward Gee Lancens. de Manchester ubi natus et literis institutus, Altes Georgii Gee, anno ætatis 17:"

subsizator pro magistro Alport; tutore et fidejussore ejus magistro Leech, Maii 9, 1676. Reg. Coll. Jo. Cant. Baker." (Wood's *Fasti*, col. 222, Bliss, iv.)

I have looked in vain into the *History of St. John's College, Cambridge*, by Thomas Baker, B.D., edited by John E. B. Mayor, M.A., Fellow of St. John's College, 1869.

BIBLIOTHECAR. CHETHAM.

CATO, A FAMILY NAME (4th S. xii. 429.)—Mr. Robert Ferguson, in his *Teutonic Name-System*, Lond., 1864, pp. 167-8, thus accounts for the name:—

"A fifth root signifying war is Goth. *hath*, Old High Germ. *had*, Ang.-Sax. *heatho*, Old Frankish *chad*. There is also a form *cat*, as found in the Catumer and Catualda of Tacitus, which Grimm holds to be the most ancient form of this root. And in the Celtic *cad* or *cath*, war, we trace a corresponding form of the Aryan tongue—the Old Celtic name Cathmor being, as Gluck observes, the precise equivalent of the Old German Catumer, and the more recent Hadamar, and the Old Celtic Caturix of the Old German Hadurich. Grimm connects the name of the god Hoedr, in Northern mythology, with the above root, signifying war, as a Scandinavian form. Simple Forms:—Old Germ. Hatto, Haddo, Hatho, Chado, Hed, Heddi, Hetti. Names of Anglo-Saxons, Had or Hath, Dux, in a charter of Athelstan; Hedda, Hædda, or Chad, Bishop of Wessex, A.D. 676. Hada, *Lib. Vit.*—English, Hatt, Hadow, Haedy, Heath, Head, Heddy, Hodd (?), Hett, Chad, Catt, Cattey, Catto, Cato [Chatto]. Mod. German, Hatt, Hedde, Katt. French, Hatté, Hedou, Cat, Catau, Catty, Catu."

To this list he appends diminutives, patronymics, and compounds.

W. E. BUCKLEY.

As a modern surname, Cato is derived from Cat, for Catherine. Cato is an old German surname, and Kat and Kate are Dutch family names.

R. S. CHARNOCK.

Gray's Inn.

"NOR" FOR "THAN" (4th S. xii. 388.)—This use was frequent among the labourers in Berkshire—the neighbourhood of Wantage—in my boyhood, more than fifty years ago, and I have constantly heard it. For instance, an ancient dame would say to another "You be a *hould Hilden*." Answer—"I beant no more *nor* you." Again, if a question was asked of a person who did not, or pretended not to know a thing, the answer would be "I doant knaw no more *nor* the dead." No doubt the use exists still.

Is it quite certain that there is not a mistake, or a misprint, in "Tytler" quoted by LORD LYTTTELTON? Did not David Lindsay write "Such as *neither* regard," &c.? I suspect so. The context will help the solution of the question.

HERBERT RANDOLPH.

The use of the word "nor" for "than" still prevails in some parts. I have frequently heard it in Derbyshire and Yorkshire, in such phrases as "I know better *nor* that," &c. The word is,

probably, used in the same way in Ireland, for I remember an Irish friend singing a humorous song about a coroner's inquest, on one Murphy Delany, in which these lines occurred:—

"Says he to the foreman, 'Your worship, an plaise ye, I don't think I'm dead, so what is it you'd do?'
'Not dead!' cried the foreman, 'you spalpeen, be aisy, Do you think don't the doctor know better nor you?'"

C. ROSS.

This expression occurs in *Sybil*, Book III. c. 1. At a meeting of miners in a public house, a discussion arises on questions affecting the working classes, and one of the body in expressing his opinion on the truck-system, and also on butties, or middlemen, remarks, "It's the Butties; they're wusser *nor* tommy" (i. e. truck).

R. PASSINGHAM.

This idiom is as common in Scotland as daylight. "I have mair *nor* you"; "I would rather *nor* onything." My sister, who is not the worst educated woman in the kingdom, never uses in conversation any other idiom. Yesterday, when visiting the poor in my neighbourhood, one woman said to me, "I would rather dae onything *nor* complain." It occurs in other classical works besides Lindsay's and Dunbar's. JAMES HOGG.

Stirling.

"IS IT FOR THEE," &c. (4th S. xii. 447.)—The first line of this couplet is slightly misquoted; it is from Pope's *Essay on Man*, Ep. iii. 33:—

"Is it for thee the linnet pours his throat?

Loves of his own and raptures swell the note."

FREDK. RULE.

"CAPT. JOHN HODGSON'S NARRATIVE OF THE CIVIL WARS, AND HIS OWN AFFLICTIONS. 1642 to August, 1665" (4th S. xii. 449.)—Can this be the MS. to which T. T. E. alludes? I have made the extract from the notice of the Duke of Northumberland's collection at Alnwick Castle, in the Third Report of the Royal Commission.

EMILY COLE.

Teignmouth.

THOMAS BEST (4th S. xii. 449.)—The Rev. Thomas Best, then in connexion with the body of religionists patronized by the Countess of Huntingdon, commenced his labours at Cradley about the year 1783, officiating also in several neighbouring villages. When, in 1789, a chapel was erected at Cradley by a miscellaneous company of Protestant Dissenters of various denominations, Mr. Best became its resident minister. In 1798, this chapel was surrendered to the Church of England, and duly consecrated by Bishop Hurd, whereupon Mr. Best conformed and was appointed its first incumbent. He died in 1821 (see *Scott's History of Stourbridge and its Vicinity*, 1832, p. 241). Mr. Best appears to have been a member

of a yeoman family, which possessed, in the seventeenth century, considerable landed property at Winson Green, Kingsnorton, Halesowen, Northfield, Harborne, and other places in the neighbourhood of Birmingham. One of them, John Best, was in Holy Orders (probably a Dissenter) in 1702; and another, Thomas Best, was a mercer at Stourbridge at the same period. I have seen several deeds of the family sealed with the following coat of arms: On a chevron engrailed between three cinquefoils, as many martlets, a coat which Papworth attributes to "Hammond of co. Salop."

H. S. G.

EPISCOPAL TITLES (4th S. xii. 64, 90, 121, 162, 450).—As my name is quoted again in connexion with this subject (p. 450), I ask space for a very few words in reply. H. P. D. does not seem to see that he is committing the logical fallacy of defending that which nobody has denied. Neither I, nor anyone taking my view of the question, has affirmed that any bishops of any kind, and in any Church, may not be called by whatever name or title persons may choose to call them, or they themselves may desire to be called by. But this constitutes no manner of *right*, or the shadow of a shade of a *legal* claim. For instance, while the Bishop of London, in any address or legal document, could demand to be called the *Lord* Bishop of London, the Bishop of Glasgow could demand no such thing. People might, and may, so choose to call him, but it is by *courtesy* only that they do it. Whatever a man has *de jure* the law will help him to maintain and vindicate. If he find the law to fail him, he may rest satisfied that his claim is rotten and illusory.

The passage from Bingham, which I know well, I respectfully submit is *not* to the point. Apart from the vagueness of its wording—"it was usual," "commonly," &c. the titles there mentioned as given to bishops of the Early Church are simply equivalents of "Most Reverend, Right Reverend Fathers in God," the titles given to archbishops and bishops of later ages. But neither were they *then*, or are they *now*, any more than titles of respect, or reverence, and may be accorded or withheld, as men think fit. Upon the whole, according to H. P. D.'s concluding paragraph, the question seems to turn upon private opinion only. As a person believes so is it competent to him to act. Well and good. But let him not argue from particulars to universals. He may think James II. a more rightful king after his abdication than William III., after he had been called to the throne by the voice of the English people. The Nonjurors thought so, and suffered for their belief "the loss of all things." Others thought differently, and, fortunately for them, more in accordance with the laws of the Constitution. I think my counter-question, H. P. D. must permit me to say, perfectly relevant, and to hit the nail point-blank;

and I will conclude with asking, which I hope may elicit a reply, whether, if I had occasion to write to either of the Suffragan Bishops of England, I *ought* or *ought not* to address them respectively as the *Lord* Bishop of Nottingham, and the *Lord* Bishop of Dover?

EDMUND TEW, M.A.

I write in answer to the friendly reply of M. DE BERNEVAL (p. 450), with the disadvantage of never having been in the United States. A bishop, in my opinion, is a person who has received true consecration according to Canon Law. The name applied to any other person is, I think, merely the statement of a fiction. But when consecration has been received in the Roman Catholic Church, and no ecclesiastical disability has been since incurred, all consequences of that consecration follow and remain, and, among them, the right to those designations by which the Christian Church marks the sacred dignity of the episcopal order. So, in the United States, M. DE BERNEVAL will find, for example, that the Archbishop of Baltimore, the Primate, and the Archbishop of New York, are addressed officially in the same forms as the Archbishops of Cologne, Naples, and Westminster. The Holy See knows no difference of style between them; and the clergy and laity subject to their jurisdiction would not submit to any variation of words which would imply a diminution of exterior honour to the American hierarchy.

D. P.

Stuart's Lodge, Malvern Wells.

The whole subject is fully discussed in the Reports of the Committee of the House of Lords on the dignity of a peer, published in 1820. 5 vols. folio.

EDWARD HAILESTONE.

PENANCE IN THE CHURCH OF ENGLAND (4th S. xii. 169, 213, 298, 416).—The registers of the Ecclesiastical Court of Guernsey furnish us with the form of penance as practised immediately after the enforcement of the Act of Uniformity on the Restoration of Charles II. Queen Elizabeth and James I. had allowed the establishment of the Presbyterian forms and discipline in the Channel Islands; and Episcopacy was only introduced with the return of monarchy. It is scarcely to be doubted that the form of penance given below is in strict accordance with what was practised in England in similar cases. Sentences of condemnation to penance are of frequent occurrence, but this is the first on the register, and the only instance in which the form is given at length. It was probably done in order to serve for a model on future occasions:—

"Le 4^{me} jour de Decembre, 1665, au Temple de St Pierre-port, par devant Venerable homme Jean de Sansmarc, Doyen de l'Isle de Guernesey et dependances, suffragan du Reverend Pere en Dieu, George Seigneur Evêque de Winchester, a comparu Susanne Corbal, laquelle ayant esté présentée à cause du peché de Paillardise, a confessé le dit crime, et a présenté requests

à celle fin d'estre receve à la paix de l'Eglise ; Il a esté ordonné que la dite Susanne se presentera dans l'Eglise de la Paroisse de Torteval, les trois dimanches prochains, où elle se tiendra debout durant tout le temps des prieres du matin, estant couverte d'un linceul blanc depuis les espauls jusques à la cheville des pieds, sa face decouverte, et ayant en sa main une baguette blanche, et la dite Susanne, immediatement après la lecture de la seconde leçon des dites prieres, dira le troisieme dimanche comme il suit :—

"Mes amis, comme ainsy soit que moy, Susanne Corbel, n'ayant point eu la crainte de Dieu devant mes yeux, et n'ayant point esgard au salut de mon ame, ay depuis peu commis le hayneux crime de pailliardise, et ay eu deux bastards gemeaux, procrées de mon corps, au grand deshonneur de Dieu tout puissant, et au danger et detrimment de ma propre ame, et au mauvais exemple de mes prochains ; c'est pourquoy je suis marrie de tout mon coeur d'avoir commis ceste offense, et supplie le Dieu tout puissant qu'il me pardonne ce mien peché, et tous les autres que j'ay commis, et je promets qu'à l'advenir je n'offenseray jamais en cette sorte, et vous supplie, vous tous qui estes icy presents, de vous joindre avec moy, dans l'humble et cordiale priere que je fay à Dieu tout puissant en disant :—Nostre Pere, &c."

EDGAR MACCULLOCH.

Guernsey.

AMERICAN WORTHIES (4th S. xii. 309, 375, 436.)—Oliver Hazard Perry, of the American navy, was born at Newport, Rhode Island, in 1785, and died of yellow fever in August, 1819. James Jackson, Governor of Georgia, was a native of England, and went to America in 1772. He died in 1806, aged forty-eight. Daniel Webster was born January 18, 1782. He was Secretary of State from 1841 to 1843, and died Oct. 24, 1852. Winfield N. Scott was born June 13, 1786, and died May 29, 1866. Henry Clay was born April 12, 1777, and died June 29, 1852. Edwin M. Stanton was born Dec., 1815. He was Secretary of War from Jan., 1862, to July, 1867, and died Dec. 23, 1869.

F. A. EDWARDS.

"Rowe" (4th S. xii. 305, 396) is another form of the word "roll," and has exactly the same meaning. It is in quite common use in Scotland, and is pronounced to rhyme with "now." Among many quotations, I will only give one of the most beautiful :—

"O' a' the airts the wind can blaw,
I dearly loe the west;
For there the bonnie lassie lives,
The lassie I loe best.

There wild woods grow and rivers *roue*,
Wi' mony a hill between,
But day and night, my fancy's flight
Is ever wi' my Jean."

J. R. H.

P.S. Would W. B. say "airt" is derived from "ard"? It may be.

"THE SPANISH CHAMPION" (4th S. xii. 387, 435.)—Surely J. R. H. must be in error when he says that this ballad, so well known to all admirers of Mrs. Hemans's poems, is included in Mrs.

Sigourney's *Works*! Or is this an instance of "American annexation"? R. M'C.

BISHOP STILLINGFLEET (4th S. xii. 88, 157, 215.)—In Horace Walpole's *Anecdotes of Painting* is a list of pictures done from the life by Mrs. Mary Beale in 1671-2, with the months in which they were painted. There were thirty-five paid for, besides several began and not paid for. Among the former were Dr. Stillingfleet.

In 1674. "Mr. Lely had one ounce of ultramarine, the richest at £4 10 per oz., in part of payments betwixt us for Dean of Cant. Tillotson and Dr. Stillingfleet, which he has done for me."

In 1676. "May 19th, sent Mr. Lely an oz. of the richest lake in part payment for Mr. Dean of Cant. Dr. Stillingfleet's and my son Charles's picture, which he did for me."

Mrs. Beale died in Pall Mall, and was buried in St. James's Church. Her son Bartholomew had no inclination for painting, and relinquished it for the study of physic, under Dr. Sydenham, and practised it at Coventry.

Charles Beale, born 28th May, 1660, painted in oil and water. The weakness of his eyes did not suffer him to continue in his profession above four or five years. He lived and died over against St. Clement's Church (Strand), at Mr. Wilson's, a banker.

ALBERT BUTTERY.

"CLOMB" (4th S. xii. 209, 235, 317, 377.)—

"All earthenware shops and china shops [in Devon] are called by the middling class and peasantry *clome* or *clomen* shops, and the same in markets where earthenware is displayed in Devon are called *clome-standings*."—Hone's *Every-day Book*, ii. 826.

JAMES BRITTON.

SHELLEY'S "CENCI" (4th S. xii. 328, 395.)—A tragedy called *Beatrice Cenci* has been performed at the Goldoni, in Florence, and at the theatres in Pisa, Pavia, Bologna, and in many other places. It is, in part, a translation from Shelley's play, but some of the revolting truths have been suppressed, and Beatrice is represented as the victim of cruelty and religious bigotry.

STEPHEN JACKSON.

"LURON" (4th S. xii. 452.)—Though evidently well acquainted with French, CRESCENT is wrong as to this word. It is a noun, and means "a jolly fellow"—"bon vivant, ou bien, homme vigoureux et déterminé." In the first verse, *le viola* ought to be *le voilà*, "there he is"; unless CRESCENT meant to put *la viola*, implying that in Elba the Emperor (for he was allowed to retain the title) attempted *se distraire* by playing the viol, or tenor-fiddle.

R. E. A.

"HAD I NOT FOUND," &c. (4th S. xii. 309, 367, 418.)—In answer to my friend MR. HOGG, I beg to state that the composition of Sir Robert Ayton, indicated above, is entitled "To his Famous Mistress" in John Playford's *Select Ayres*, London, 1659, Book I. p. 24. This is the first appearance

of the poem so far as has been discovered, and as Aytoun died in 1638, I thought it well in both my editions of his *Poems* to preserve what seemed to be the author's own designation of the verses.

CHARLES ROOPE.

Grampian Lodge, Forest Hill.

THE DE QUINCIS, EARLS OF WINTON (4th S. x. xi. *passim*; vii. 57, 132, 269, 290, 329, 398.)—MR. SMITH, in his article on the De Quinci family, 4th S. xii. p. 290, states that the daughter of Robert de Quinci, who married John Lucy, Constable of Chester, left no issue. Had not John Lucy a daughter Maud, who married Richard de Clare, sixth Earl of Hereford, and second of Gloucester?

H. L. O.

Miscellaneous.

NOTES ON BOOKS, ETC.

1. *Chronica Monasterii S. Albani. Registra Quorundam Abbatum Monasterii S. Albani, qui saeculo xiv floruerunt.* Vol. II. *Registra Johannis Whethamstede, Willielmi Albani, et Willielmi Walsingford, Abbatum Monasterii Sancti Albani.* cum Appendice, continens quasdam Epistolas, a Johanne Whethamstede conscriptas. Edited by Henry T. Riley, M.A., &c.
2. *Monumenta Juridica. The Black Book of the Admiralty.* Appendix, Part II. Edited by Sir Travers Twiss, Q.C., D.C.L., &c.
3. *Four Books of the Reign of King Edward I. Years X.II. and X.III.* Edited and Translated by Alfred J. Horwood. (Longmans & Co.)

We place on record here these valuable additions to the noble series of Chronicles which continue to be published under the sanction of the Master of the Rolls, and defer to a more convenient opportunity offering some extracts which illustrate life and manners in the olden days in England.

Elements of Mineralogy; containing a General Introduction to the Science, with Descriptions of the Species. By James Nicol. (Edinburgh, A. & C. Black.)

PROFESSOR NICOL's excellent work has reached a "second edition." We need not, therefore, commend it to the public further than to say that at this period of the year no better present could be made to a young mineralogist, who at no season could find a better guide through the first pathways of that interesting and important science.

Biographical and Critical Essays, Reprinted from Reviews, with Additions and Corrections. Third Series. By A. Hayward, Esq., Q.C. (Longmans & Co.)

MR. HAYWARD's Essays are so well known and appreciated, that to praise them is unnecessary. His anecdotal style is so familiar, that his articles never require the subscription of his name. The present volume contains papers three of them with much additional matter which have been already in print. The subjects are—The British Parliament, German Archives, England and France, Laity's Napoleon; the Vicissitudes of Families, the Lord Chancellors of Ireland, the Second Armada, and the Purchase System. A volume of pleasant or more instructive reading could hardly be found. Even where difference of opinion may arise in a reader, he will not dispute the talent and ability of the writer.

THE NEW SHAKSPEARE SOCIETY.—The present opportunity is suitable for introducing to our readers the above Society. Its laudable views will be best explained by the following extracts from the Prospectus issued by the

Director, Mr. F. J. Furnivall:—"It is a disgrace to England that while Germany can boast of a Shakspeare Society which has gathered into itself all its country's choicest scholars, England is now without such a Society. It is a disgrace, again, to England that even now, 254 years after Shakspeare's death, the study of him has been so narrow, and the criticism so wooden, that no book by an Englishman exists which deals in any worthy manner with Shakspeare as a whole, which tracks the rise and growth of his genius from the boyish romanticism or the sharp young-mannishness of his early plays, to the magnificence, the splendour, the divine intuition, which mark his ripest works. . . . Unless a man's works are studied in the order in which he wrote them, you cannot get at a right understanding of his mind, you cannot follow the growth of it. . . . We can mark out the great Periods of Shakspeare's work—whether with Gervinus and Delius we make Three, or, guided by the verse-test, with Bathurst (whom I follow), we make Four—and define the Characteristics of each Period. We could then put forth a Student's Handbook to Shakspeare, and help learners to know him. This done, we can then lay hand on Shakspeare's text. First, discuss the documents: print in parallel columns the Quarto and Folio copies of such plays as have both, and determine how far the Folio should be altered by the Quartos, with special reference to *Richard III.* Secondly, discuss all the best conjectural readings, specially those of Mr. Howard Staunton, seeking for contemporary confirmations of them. Thirdly, led by Mr. Alexander J. Ellis, discuss the pronunciation of Shakspeare and his period, and the spelling that ought to be adopted in a scholar's edition of his Plays—whether that of the Quartos or Folio, Lyly, or any of Shakspeare's contemporaries, or, according to Mr. Howard Staunton's suggestion, that of the authorised version of the Bible in 1611, as having been revised and settled by sound scholars, and carefully printed. . . . Lastly, we could nominate a Committee of three, two, or one, to edit Shakspeare's Works, with or without a second to write his *Life*. . . . The Presidency of the Society will be offered to Mr. Alfred Tennyson, as the greatest living poet in England." The List of Vice-Presidents already includes names of some "foremost men," and we heartily wish them success in their noble work.

M. ULRICH RICHARD DESAIX asks:—"Does there exist in England, in public or private collections, any autograph letters of General Desaix, or any historical papers relative to that same General, who died, victorious, at Marengo, 14th June, 1800? Some such documents may exist among the letters and papers seized by Admiral Nelson's cruisers at the period of the French expedition to Egypt, 1798-1800." M. U. Richard Desaix, whose address is "Aux Minimes, a Issoudun (Indre), France," wishes to obtain authentic and integral copies of the above-described letters and papers, for the purpose of publishing them in a complete edition of the "Correspondence of General Desaix," which is now in preparation. We shall be glad if M. U. Richard Desaix's wish can be fulfilled by any correspondent of "N & Q."

MR. W. J. HAGGERSTONE, Secretary and Librarian of the Free Library in the Borough of South Shields, has recently issued a Catalogue of that important collection of upwards of eight thousand volumes. The uses of this Catalogue extend far beyond the circle of the borough readers of all classes of the community; and its compilation reflects the greatest credit on Mr. Haggerstone, who has for "aide-de-camp" Mr. Inkster, the Assistant Librarian.

MR. TREC has published a *Universal Almanack for all Time*, which, by means of three bands on as many wires, fixed on an ornamental board, records the da-

week, and month of the year.—Messrs. Virtue's *Fine-Art Almanac*, for 1874, contains the usual Calendar, with a large amount of Shakspeare lore, the collecting and arranging of which are very creditable to the research and judgment of the compiler.

J. T. would feel obliged by any correspondent to "N. & Q." giving the publisher's name of the following work: *England in 1873, a Satire on the Times*. By Juvenal Anglicanus."

BOOKS AND ODD VOLUMES.

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Notices to Correspondents.

E. C.—The parallel passages in *Shakspeare and Anacreon*,—

"O, that I were a glove upon that hand,
That I might touch that cheek."

Romeo and Juliet, Act i. sc. 2.

and Anak. κ, have been often noticed. Not so often, perhaps, as *Theocritus*, Eidul. γ, 12, and *Brunck's Analecta Vet. Poet. Græcorum*, tom. iii., lviii.

GLAMIS.—Before the battle at Preston Pans, the Macdonalds, Camerons, and Stuarts respectively claimed to form the right of Charles Edward's order of battle. At the Chevalier's entreaty, the Camerons and Stuarts withdrew their claims, but they won the true place of honour, by being the first to reach the enemy, and to play an important part in a victory which was said to have been won in five minutes.

U. U.—The lines—

—"Passions are like thieves,
That watch to enter undefended places,"

occur in Sir Robert Howard's tragi-comedy, *The Blind Lady*. This piece was printed (1660), but was never acted.

J. EMMETT should consult (being on the spot) the local guides and the people. "A light heart and a thin pair of breeches" is contained in the reprint of Allan Ramsay's *Tea-Table Miscellany* (by Crum, Glasgow, 1871), vol. ii., p. 168.

T. S.—The quotation refers to rather than repeats, a sentence in one of Walpole's letters to West (May, 1740):—"I am persuaded that in a hundred years Rome will not be worth seeing; it is less so now than one would believe."

N. T.—

"The timely dew of sleep."

Paradise Lost, iv., 614.

E. H.—

"All that glisters is not gold."

Merchant of Venice, Act ii. sc. 7.

J. L. T.—Because the serpent was sacred (as was also the cock) to *Æsculapius*.

F. MANT.—DELTA cannot find "Prayer moves the arm" in Lord Selborne's collection, as stated by you, p. 455. Will you give a more precise reference?

A. (United Univ. Club).—Dr. Thirlwall took the degrees of B.D. and D.D. in 1840, and in the same year was created Bishop of St. David's.

J. R.—"La Belle Jardinière" is by Raffaele.

—G. C.—k still lives, and is a "T. T."

COL. W.—The letter has been forwarded.

E. MACCULLOCH and W. T.—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

NOTICE.—Thursday next being CHRISTMAS DAY, and the day following being a BANK HOLIDAY, NOTES AND QUERIES will be published on WEDNESDAY, December 24th. Advertisements for that date must be sent not later than 10 A.M. on December 23rd so that the insertion may be ensured.

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Notes.

ON SHAKSPEARE'S PASTORAL NAME.

In the days of Elizabeth, when the world of poetry was likened to Arcadia, and poets were shepherds, it became a fashion of the times to masquerade under pastoral names. Spenser, who always spoke of himself as Colin, stood sponsor for many of these names in his *Colin Clout* (1595), and in the same poem certainly alluded to Shakspeare under the name of Aetion, which must be regarded as an inference against the probability of the supposed previous mention of him as *Willy* in the *Tears of the Muses* (1591). In 1603 Chettle, in his *England's Mourning Garment*, alludes to Shakspeare as Melicert:

"Nor doth the silver-tongued Melicert
Drop from his haunted muse one sable tear
To mourn her death that graced his desert,
And to his lays open'd her Royal ears.
Shepherd, remember our Elizabeth,
And sing her rape, done by that Tarquin death."

I know of no other mention of Shakspeare under this name, but it would seem probable from the manner of this one that he had been previously, in some way or other, identified with Melicert. The other allusions of Chettle are generally appropriate, and for most of them there is other contemporary authority. Hence Jonson is *English Horace*; Drayton, *Coridon*; Dekker, *Anti-Horace*; Marston, *Melbee*; and Petowe, probably, *Hero's last*

Melicertus. Where did Chettle get the name Melicert? It is scarcely likely that he intended to allude to the son of Ino, who was no shepherd, but it is probable, I think, that he referred to the *Melicertus* of Greene's *Menaphon*, one of the principal characters in the most popular fiction of Shakspeare's old antagonist, and whether Chettle originated or only applied the compliment, it shows, at any rate, the continuance of the good understanding which had been commenced by the *amende* made to Shakspeare ten years before in *Kind Heart's Dream*. Greene's Melicertus had been a shepherd "elsewhere" before he came to Arcadia, and though himself born to "base fortunes," yet knowing that "Venus loved Adonis, and Luna Endymion, that Cupid had bolts feathered with the plumes of a crow as well as with the pen of an eagle," he devoted himself to a mistress of much higher rank than himself. She dies, or appears to die, very suddenly, and the wretched Melicertus, after the manner of the pastoral romances, retires into Arcadia to keep sheep, where he meets with the beautiful shepherdess, Samela, who in the end turns out to be his former mistress, still alive. Melicertus contends with Menaphon for the mastery of the shepherds. "Am I not the king's shepherd," says Menaphon, "and chief of all the bordering swains of Arcadia?" "I grant," quoth Melicertus, "but am not I a gentleman, though tired in a shepherd's skin-coat, superior to thee in birth, though equal now in profession?" Their rival pretensions are decided by a kind of poetical tournament, and Melicertus is declared the winner. The character was evidently a favourite with Greene, who has put into his mouth the best poetry in the book. There are certainly some points of resemblance between Melicertus and the traditional idea of Shakspeare. Melicertus is a great maker of sonnets, and after his poetical excellence, the leading quality ascribed to him is the possession of a very ready and smooth wit, which enables him to shine in the euphuistic chaffing-matches with which the work is interlarded.

In the earlier portion of Chettle's work, written in the form of dialogue and in prose, there is another mention of Melicert and his works which has given rise to much speculation. The interlocutors, two shepherds, are talking of the many glories of the late queen. Collin says, that—

"Some too humorously affected to the Roman government make a question whether her highness first broke not the truce with the King of Spain. To that I could answer, were it pertinent to me in this place, or for a poor shepherd to talk of State with unprovable truths, that her highness suffered many wrongs before she left off the league."

To this Thenot responds:—

"In some of these wrongs resolve us, and think it no unfitting thing for thou, that hast heard the songs of that warlike poet Philaides, good Melibee, and smooth-tongued Melicert, tell us what thou hast observed in their

sawes, seen in thy own experience, and heard of undoubted truths touching those accidents," &c.

Mr. Halliwell was the first, I believe, to point out this notice, and he considers that Shakspeare must have written some poem or ballad upon Spanish subjects, probably the Armada invasion; and Mr. R. Simpson believes that he has discovered a joint work of Shakspeare and Marston (Melibee), assisted by Rich or Gascoigne (Philesides), in a play entitled *A Larum for London*, first printed in 1602, which he considers to fit the allusion with great exactness.

I cannot bring myself to think that any one not labouring under the encumbrance of a theory upon the subject will ever find any trace of Shakspeare in this wretched production, or that it was of sufficient importance in any way to warrant Chettle's mention. The key to the interpretation of the passage evidently lies in the identification of Philisides, and I believe that in 1603 this name could only refer to the Philisides of the *Arcadia*, who was certainly believed by Sidney's contemporaries to have been intended for a portrait of himself. Philisides, it will be remembered, was "the melancholic shepherd," a description which agrees well with Meres's contemporary judgment of Sidney as one of those who were "the most passionate amongst us to bewail and bemoan the perplexities of love." (*Palladis Tamia*, 1598). In the *Pastoral Æglogue upon the Death of Sidney*, printed with *Colin Clout* in 1595, and usually ascribed to Bryskett, Sidney is throughout addressed as Philisides. Upon any other consideration the conduct of the Earl of Stirling in killing Philisides (in his *Supplement of the Defect*, first printed in 1621) would be quite inexplicable, for in the latter portion of the *Arcadia*, printed from Sidney's own papers we meet with Philisides again, alive and tuneful.

In a note appended to the *Supplement* the Earl apologizes for several divergences from the author's plan:—

"Specially in the death of Philisides making choice of a course whereby I might best manifest what affection I beare to the memorie of him whom I tooke to be alluded unto by that name, and whom I only by this imperfect parcell (designing more) had a minde to honour."

"Philisides," says the Earl, by way of peroration, was "a mirrour of courage and courtesie, of learning and armes; so that it seemed that Mars had begotten him upon one of the Muses." The only other person to whom such language could be applied was Raleigh, but the incidents of the death of Philisides seemed to be taken from the field of Zutphen, and there is besides the great improbability of a courtier like Alexander venturing upon such praise of Raleigh so soon after his execution.

Assuming, then, that Philisides was Sidney, I venture to submit the probability that Melibee and Melicert were dead Statesmen, not living poets; that, in fact, the allusions in the political portion

of the work are entirely independent of those in the poetical part, and refer, perhaps, to Walsingham and Burleigh, who, with Sidney, were associated together in the popular mind as the three great leaders of the anti-Spanish policy. It is true that we have little left of Sidney's bearing upon Spanish matters, but we know from Lord Brooke's *Life* that he was the heart and soul of the coalition against Spain, and it is unquestionable that his opinions upon this subject must have been known to his contemporaries in some form now probably lost or inaccessible.

In support of the view that Melibee and Melicert were Statesmen there is—

1. The nature of Collin's narrative, which reads more like a *pièce justificative* or State paper than anything likely to be derived from a drama or poem. The context also clearly shows that the writer is referring to a past state of the Spanish question, and to a period when Shakspeare and Marston were little more than children.

2. The use of the word "sawes," which although certainly not excluding the idea of poetry, has primarily, I think, a graver meaning. Shakspeare has "holy sawes of sacred writ." (*Hcn. IV.*, part ii., i. 3), and Marston, in *What you will*, speaks of—

" — the musty sawe
Of antick Donate."

3. The great improbability that any work which at this time (1603) was well known to have been written by Shakspeare would be allowed to perish.

4. The curious infelicity of the word "good," if applied to such a professor of strong language as Marston, and the unlikelihood that he would be coupled with Sidney.

5. Thomas Watson had celebrated Walsingham under the name of Melibœus in his *Eclogue* of 1590. Statesmen and politicians, as well as poets, were spoken of pastorally as shepherds. Lodge has introduced Burleigh in his eclogues as Eglon, and there is the well-known epitaph on Robin ascribed to Raleigh.

I anticipate the objection that the second part of my proposition may be said to weaken the first; that in seeking to dis sever the two allusions to Melicert I am depriving the supposed allusion to Greene's hero of any significance. But this must depend in great measure upon the question whether Chettle originated the allusion, or only applied it, and in any case it must be remembered that if my guess is right, the political Melibœus and Melicert had been dead some years before their poetical namesakes were brought upon the stage.

C. ELLIOT BROWNE.

SIMILAR PASSAGES IN TERTULLIAN AND ORIGEN.

Marcion wrote a book called *The Antitheses*, showing those in the Bible and Christianity con-

trary to the general ideas of the Creator and his attributes. In book iv., chap. 1, Tertullian against Marcion, says to him, "Why, then, have you not reckoned up the antitheses also which occur in the natural works of the Creator, who is for ever contrary to himself?" Tertullian, after saying that Marcion should have, and had not, proved this diversity in nature, and this disagreement between the revelation of the Old and New Testament, returns to his own assertion and opinion, and concludes:—

"It is, however, the settled conviction already of my mind from manifest proofs, that as his works and plans [in the external world] exist in the way of antitheses, so also by the same rule exist the mysteries of his religion."

I think there is a remarkable resemblance between the above and the following from Origen, which is quoted by Butler, and constitutes the foundation of his analogy between natural and revealed religion, in answer to the deists who, in his time, as Marcion before, objected to the variance between the ways of revelation and the supposed ways of the Creator. I quote from the *Contemporary* of this month on the analogy:—

"Butler uses as the text of his argument this passage from Origen: 'He who believes the Scripture to have proceeded from Him who is the author of nature may well expect to find the same sort of difficulties in it as are found in the constitution of nature.'"

I think the sentiments of the two Fathers are similar. And what makes the coincidence the more curious is that they were contemporaries, but do not appear to have known each other. We may conclude, therefore, the above opinion was prevalent when they wrote against objections, or that it was the obvious one in all ages to answer the like objections, of deists, to the Christian dispensation.

In point of time Origen came after Tertullian, and therefore it is not probable that Tertullian should have known the works of Origen, but the more possible that Origen might have known those of Tertullian. I am not acquainted with the many works of Origen, only with his book against Celsus; and, therefore, I am not positive that he does not mention Tertullian, but I believe Origen does not, which is the more probable, as in all the biographies of Tertullian it is said very little is known about him.

It would be an instructive study—the mention of authors by each other, contemporary or immediately succeeding. Such references would supply information and certainty as to persons and their works, which appear to be particularly wanting in the Fathers of the first, second, and third centuries.

In *Selections from the Prophetic Scriptures*, vol. xxiv. of the "Anti-Nicene Christian Library," p. 132, l. 3, there is, "And already Enoch had said, that the angels who transgressed taught men astronomy and divination, and the rest of the arts." And so before the Christian era and the Fathers' tradition, ascribed everything superior on earth to

the devils, as afterwards, in the Middle Ages, the possession of science rendered a man liable to the charge of witchcraft. The *Book of Enoch* not only accused the devils of the arts, but ascribed writing, pen, ink, and paper, to their wicked devices.

Chapters vii., ix., xv., of *Enoch* are on evil spirits revealing mysteries; lxviii., 9–16, Enoch gives an account of these evil spirits:—

"9. The name of the fourth is Peremue; he discovered to the children of men bitterness and sweetness. He taught men to understand writings, and the use of ink and paper. Therefore, numerous have been those who have gone astray from every period of the world, even to this day."

"13. For men were not born for this, thus with pen and ink to confirm their faith. . . . But by this their knowledge they perish, and by this also its power consumes them."

Clemens Alexandrinus took up the defence of philosophy, and his work, the *Stromata*, was written for the purpose of incorporating Greek philosophy in Christianity, though he alleged it was all derived from Moses and the Hebrew Scriptures. In book i., chap. xv., with the title, "On the Greek philosophy being in great part derived from the barbarians," he quotes from Plato his opinion of them, and the following apparently from the *Timæus*:—

"They think that good souls on quitting the super-celestial region, submit to come to this Tartarus, and assuming a body share in all the ills which are involved in birth, from their solicitude for the race of men."

Clemens Alexandrinus frequently acknowledges and denies the charge that Greek philosophy was derived from the devils. I will give only one extract, Book x. of the *Stromata*, or *Miscellanies*, "Anti-Nicene Christian Library," end of chap. xvi., with the title, "That the inventors of other arts were mostly barbarians":—

"The Hellenic philosophy then, according to some, apprehended the truth accidentally, dimly, partially; as others will have it, was set a-going by the devil. Several suppose that certain powers, descending from heaven, inspired the whole of philosophy."

Clemens Alexandrinus, therefore, seems to be, with Plato, in favour of the latter supposition, and concludes that—

"Greek philosophy prepared the way for the truly royal teaching; training in some way or other, and moulding the character, and fitting him who believes in Providence for the reception of the truth."

W. J. BIRCH.

LAWRENCE OF PHILADELPHIA, JAMAICA, &c.
(Concluded from p. 490.)

These Philadelphian Lawrences,† as before stated, are proved to have been connected with the Penn

† It is not clear who "Mr. Lawrence" was, who arrived in New England in April, 1669, "from Whitehall" (see *N. York Col. Records*, vol. iii. p. 183. Holland Brothers), as appears by a letter of Samuel M— (indistinct in my MS. copy), for Colonel Richard Nicolls,

family (of Stoke Pogis, Bucks, and of Pennsylvania); and Thomas, their founder, was, as early as 1681, in possession of lands on the Raratan river; and on this property his grandson died. As these are matters of fact, easily tested, they might be accepted as ample disproof of Holgate's statement, fixing the birth of Thomas in 1666; and, if so, it would be satisfactory to the writer who doubted that a man born in 1666 could have a granddaughter who died in 1831; for, as I think I before suggested, this correction of Holgate would extend the period beyond 165 years, for in 1681, when proprietor of lands on the Raratan, Thomas Lawrence would have been only aged fifteen years. We may, therefore, safely credit him with ten years more, which would make him twenty-five in 1681,—thirty-one when married in 1687,—and forty-four years of age on the birth of his son Lawrence, the father of the lady who died in 1831, in London, aged eighty-seven.

In continuation of my former remarks, the following extracts, from the letters of the eldest son of Lawrence Lawrence, may be found suggestive. The present contributor's collection of Lawrence family papers being extensive, it would be obviously impossible to bring his extracts forward, in a less limited form. They embrace notices of numerous other families, viz., Gordon, Dunbar, Banks, Moore, Harding, Fowler, Peyton, &c. The object, however, is to prove, over what a long period of time even three generations may be stretched.

Extracts from the letters of Lemon Lawrence Lawrence* [son of Lawrence Lawrence†], to his daughter "Miss Mary Pool Lawrence,‡ Gough House, Chelsea."

Dated, 15th June, 1777.—"Your Uncle George|| Lawrence . . . and wishes him joy as he is married to Miss Sophia Moore, a cousin of ours."

22nd June, 1778.—The writer mentions their "friends

one of the grooms of H.R.H.'s bed-chamber at Whitehall. This Mr. Lawrence corresponds with Thomas Lawrence (husband of Catherine Lewis), who as early as 1681 held a valuable tract of land on the Raratan.

* Born 16th December, 1743. Married 8th October, 1765, his cousin, Elizabeth R. Lawrence, daughter of John and Mary Lawrence.

† Died 2nd January, 1752. His widow married, thirdly, to David Dunbar, died 3rd May, 1765. She was first married to William Banks, 10th April, 1727. He died Oct., 1729. In these family papers it is stated that she married Lawrence Lawrence, of New England, 23rd June, 1731; and that Mrs. C. Franklyn was their fourth child. If the date be correct, the latter was born 4th Jan., 1739. At any rate she was buried in a vault in St. John's Wood parish church, in 1831. Mrs. Franklyn was the widow (1st) of Thomas Harding.

‡ Born 14th Oct., 1766. She was twice married.

|| Born 25th Feb., 1751. Married Sophia, daughter of William and Susanna Moore. The former was of the family of Colonel John Moore, of Barbadoes and Jamaica, early last century. Several pedigrees of this family are amongst the MSS. of the late C. E. Long, a distinguished genealogist.

Walter Murray, Mrs. Pemberton," &c., sends his daughter his own and her "mother's miniatures."

14th Feb., 1786.—"Drayton mentions Mr. Delpratt, of Jamaica, his produce agent."

6th Oct., 1788.—Recommends her [then Mrs. Labert—La Bert or Le Bert?] not to "neglect the Chalwick family."

9th Dec., 1788.—"Your mother* intends going with Captain Watson, who is to sail shortly for Norfolk, in Virginia. Mr. Labert [Q. his son-in-law, or his daughters father-in-law] has written to Mr. David Samuda (London) giving you an unlimited credit," &c.

I may take the opportunity of adding, that Susanna, the mother of Lemon Lawrence Lawrence, belonged to an entirely different family of the same name. She was the eldest sister of James Lawrence, of Fairfield, and of Mary Lawrence, who married Philip Anglin (whose daughter Elizabeth, married Robert Scarlett). These three latter Lawrences (James, Susanna, and Mary, besides others) were the grandchildren of John Lawrence, the first of the family who settled in Jamaica. It will thus be seen that Mrs. C. Franklyn, the original subject of these remarks, and who died in 1831, was the daughter of Susanna Lawrence, whose grandfather, John Lawrence, left England in 1675.†

J. H. L.-A.

P.S. In order to carry in one's mind the concurrent inferential remarks, the following may be found useful: Sir John Lawrence, of Delaford in Iver, Bucks, and of Chelsea, Middlesex, created Baronet 9th Oct., 1628, ob. Nov., 1638. He was father of Sir John Lawrence, whose son, Sir Thomas Lawrence, according to Burke's *Extinct Baronetage* (p. 300), "spent all his estate, and, about the year 1700, emigrated to Maryland." The same author says that he married a Miss Inglish, "but had no issue," and was "buried at Chelsea on the 25th of April, 1714." As before pointed out by the present writer, Sir Thomas Lawrence was Secretary of Maryland, under Governor Seymour, in 1696, before his asserted emigration; and, moreover, there is positive proof that he died in Maryland in 1712, two years before his reputed burial at Chelsea.

With regard to the assertion, that the last Sir Thomas Lawrence (the last who bore the title) died without issue, a writer (*query* the editor), in an early number of the *Herald and Genealogist*, says:—

"There had, however, been a son, if he did not live to inherit the title; for, in 1706, March 26, John Lawrence of Chelsea, Esq., heir apparent of Sir Thomas Lawrence, Bart., and Anne, his wife, conveyed to William, Lord Cheyne . . . three messuages on north side of Lordship Yard."

And, moreover, there was an earlier Henry. In

* She died in June, 1796, a prisoner at Port-au-Prince, Hayti.

† He, too, was probably born about 1650, thus making 181 years to 1831, or about 126 years from his decease to that of his great-granddaughter.

the Lawrence Chapel at Chelsea is the epitaph of "Henry Lawrence, Turkey merchant, youngest sonne of Sir John Lawrence, Knt. and Baronet, who dyed in the 30th years of his age, the 14th October, 1661."

Dr. Warmstry published a book in 1658, in which he mentions "Henry Lawrence, the Turkey merchant." The title of this work is *The Baptized Turk; or, a Narrative of the happy Conversion of Signior Rizep Dandulo, the only Son of a Silk Merchant in the Isle of Trio (querry Scio)*, and the writer says, "At Smyrna . . . met with Mr. Lawrence, son of the Lady Lawrence of Chelsey"; and while there, also "met with Mr. (blank) Lawrence, a Turkish merchant, who married the daughter of the Lady Lawrence before mentioned. . . . A while after, he came again to the Lady Lawrence's of Chelsea, at whose house I happily found him, when I came thither one evening."

I do not profess to clear up these points; but the evidently Levantine cup of the Philadelphian Lawrences—the impalement of a lion rampant being found on this, as it is (with other charges, however), on the tomb of the first Baronet at Chelsea, and the fact that both families (if their identity can be doubted) were Turkey merchants, seems, with other circumstances, to sustain the argument and family tradition, that these Lawrences of Philadelphia were closely related to those of Chelsea. Both families are now extinct in the male line, so far as it is possible to affirm as much of any family, in this world of mysteries.

One word more. In an early number of the journal already quoted, it was the learned editor himself, who extracted so largely from the late (Sir) James Lawrence's contributions to the *Genl. Mag.*, 1829, on this subject; but the writer of that article was evidently not aware, that the Knight of Malta, in disparaging the Chelsea Lawrences, believed that he was doing as much, by implication, for his own paternal grand-aunt Susanna's husband—Lawrence Lawrence. But (Sir) James goes farther; and, in his elaborate and minute account of his own family, he has, by some extraordinary oversight, entirely omitted this grand-aunt and all her descendants, although the former is mentioned in his grandfather's will,* and the latter were known personally to him.

Such omissions or suppressions without any reference to the fact, are highly objectionable in "genealogy"; for the value of a pedigree is, at best, problematical; and it is not sound policy to lop off a branch merely because we have some trivial or fantastical personal objection to it. This kind of false pride, or ill humour, should certainly be reprobated.

* Recd. in Jan. 8 Sept., 1756.

OLD ELECTION SQUIB.

Macaulay, in his essay on Boswell's *Life of Johnson*, mentions "Sir Joseph Mawbey, a foolish Member of Parliament, at whose speeches and whose pigsties the wits of Brookes's were, fifty years ago, in the habit of laughing most unmercifully." I have lately met with an election squib on this same Sir Joseph, which may amuse your readers, as a specimen of eighteenth-century election wit. The italics are in the original:—

"To the Gentlemen, Clergy, and Freeholders of the County of Surry.

"Gentlemen.—Your voices on the First of April are requested for that illustrious Man and Great Orator Sir Joseph Mawbey to represent the opulent County of Surry. He thinks himself the *properest Man* to represent You, and it would perhaps be impossible to find such another Representative of the Gentry, Clergy, &c., being a Man entirely unconnected with every *Accidental or Opulent* Family in this County, or elsewhere, and consequently at full Liberty to act as his own *Sagacity* shall direct.

"To those Electors who can understand him, Sir Joseph begs leave to say that he made a pretty good Bargain with Lord S———, when he got his near Relation into the Treasury; but he promises that, should at any Time the Minister be too close fistet, Sir Joseph will not support Secret Influence, or lend his *powerful Assistance* towards overturning the Constitution.

"Sir Joseph likewise requests, and insists, that the Gentlemen elect the Hon. William Norton, as his Helpmate, being, though perhaps not so wise, a Person equally as *Hospitable*, as *Generous*, and as *Humane* to his Dependants as the great Sir Joseph himself.

"Epsom, April 1st, 1784."

Side by side with the above, in the same book of old newspaper cuttings, I find the following *Proclamation*, which may be interesting to readers and admirers of Junius.—

"To the Loyal and Independent Voters of the County of Middlesex.

"State Insolence is swell'd to a Prodigy! The Arm of Ministerial Vengeance has been exerted in so many repeated Acts of Cruelty and Violence, as not to pass unnoticed, nor unrevenge'd, by a brave and insulted People. The oppressive Rod of Despotie Power will, sooner or later, revert on those who exercise it to the manifest Grievance of the British Subjects. The Prerogative of Englishmen is swallowed up in undue Elections. Returning Officers betray their Confidence, and Venality debauches the pure Stream of Freedom. The Man who sells his vote is a SLAVE. He who buys it is a TYRANT. If the one will pawn his Liberty for a Bribe, the other will mortgage it for a Place or Pension. As Liberty is the wonderful Work of Nature, whoever opposes it is unnatural. It is a blessing so divinely bright, and so devoutly to be sought for, that, without it, Life is a mere existence of a slavish Spirit, debased to a Meanness lower than the brute Creation.

"The Eyes of this Kingdom are fixed upon you. I address you as Men—Men, resolute in your Country's Welfare. I appeal to your Hearts—to that Mansion of secret Correspondence, where Conscience reigns superior to Hypocrisy; where all Attempts of Dissimulation are vain and useless, and where the Mind feels the bitter Anguish of Despair, or enjoys the Comforts of a happy Reflection. Oh, my Countrymen, consider then your Rights and Liberties, remember how dearly they were purchased; retain them invaluable, untainted, and uncorrupted. Be not deluded by false appearances.

"Let not a Star attract your Notice,

"Nor a Ribband deceive you.

"Believe me, they only hide, with outside Splendor, a Heap of Folly, Flattery, and Deceit. Let no *Lord-Lieutenant* invade your Privileges, nor any Right Honourable ALDERMAN intrude upon your Charter.

"I HATE AN OFFICIOUS FOOL.

"The Proofs you have given of public virtue demand your strict Perseverance to compleat your Honour and Dignity, to be an Example of Imitation for all other Elections, and to be the Terror of all wicked Ministers. It is from you the World expects this immortal Triumph, in chusing JOHN GLYNN ESQ., to be Colleague with your present illustrious Patriot. The Man who has pleaded the Cause of Mr. WILKES, in the Behalf of Freedom, has pleaded *your* Cause, and will undoubtedly defend it against all the Attacks of malignant TYRANTS. Fired with the noble Energy of Gratitude, make no Delay in your Choice, but, animated with the strong Ties of Nature, with one Voice proclaim him, and send him to the British Senate as your legal Representative.

"When the Arrows of Persecution have exhausted their Poison, and Malice grown weary of her Rage; when the SCOTCH IDOL blushes at every Action of his Life; when Truth, fair Truth, undraws the Curtain; and when Prudence bids the Prison Gates fly open, then shall come forth THE MAN whom this County will ever gratefully remember. Like to the Sun, concealed by an angry Cloud, he shall dispel the Darkness, and shine with redoubled Lustre. He shall be a Basilisk to his Foes, and the Admiration of his Friends. But

"Enough of WILKES—with good and honest men
His Actions speak much stronger than my pen,
And future Ages shall his Name adore,
When he can act, and I can write no more.

"BRUTUS."

The above Proclamation (which certainly "gives forth no uncertain sound") is unfortunately undated. Perhaps some correspondent can supply the date.

JONATHAN BOUCHIER.

Stanley Villas, Bexley Heath.

WYCLIFFE. — In the course of my Chaucer searches at the Record Office I came on the following entry:—

"(Spac) Magister Johannes Wyclif professor theologie [debet] vij. li. xvij. s. ix. d. de remanente compoti sui de quodam viagio per ipsum facto versus partes Flandrie anno xlviij" sicut continetur in compoto suo inde Rotulo xlviij" Rotulo compotorum (Pipe Roll, 47 Edw. III., Item Essex, and Residuum Eboracum)."

It evidently refers, as Mr. F. D. Matthew pointed out to me, to the balance of the 60*l.* that Wyclif received on 31st July, 1374, for his Flanders journey, after deducting 52*l.* 2*s.* 3*d.*, the amount of his charges at 20*s.* a day from 27th July to Sept. 14, with 42*s.* 3*d.* for his passage to and fro. See Forshall and Madden's note 13 in the *Wycliffite Versions*, p. vii., from the Exchequer Account printed by Mr. Black. I suppose the "spac" at the side means that Wycliffe is to have time to repay his balance, and is not to be sued for it.

F. J. FURNIVALL.

EPITAPHS ON SERVANTS.—An interesting collection of epitaphs on servants, beginning with the reign of Charles I., was published in the year 1826.

It deserves to be re-edited and brought down to the present date; and, with a view to this, I have made a good many MS. additions to it, gathered by myself, and chiefly in country churchyards.

I should feel obliged to any readers of "N. & Q." who may be good enough to copy and forward to me such epitaphs on servants, and especially on female servants, as they happen to meet with in churchyards or cemeteries, in the United Kingdom or elsewhere. The place where the epitaph is to be found should be stated, and the date at which the copy (direct from the tombstone) was made should be given. In all cases, the epitaph should be given *verbatim*.

Obituaries of servants, taken from the newspapers, would also be useful to me for a collateral purpose. The title and date of the newspaper would, of course, be stated. In "N. & Q.," 4th S. xii. 325, MR. CAMPKIN mentions such an obituary. Will he kindly say whether *Napkin Brooker* and *Christian Park*, to whom he also refers, were male or female servants? Their names are ambiguous.

My collection contains but few odd names: one of the few is *Buck Laycock*, a female servant of thirty years' service, who lies buried in Sunbury Churchyard. But it is not for the sake of odd names that I have gathered these epitaphs. If any one doubts that they possess a higher interest, let him read Pope's epitaph on his nurse, *Mary Beach*, or that which George III. inscribed at Windsor to the memory of his daughter's servant, *Mary Gaskoin*.

A. J. MUNBY.

Inner Temple.

THE following inscription is in the centre of an old carved chimney-piece in the principal bed-room of Kirkby Old Hall, one of three old mansions, standing within the compass of a mile, belonging to the Coke family. The hall is in Nottinghamshire, but the little stream which separates that county from Derbyshire flows within fifty yards of the house. Kirkby Hall, which Spencer Hall, in his *Peak and Plain*, says is as old as Wingfield Manor, or the old Abbey Church of Newstead, contains some fine carved chimney-pieces, carved cabinets, and other furniture of the sixteenth and seventeenth centuries. The quaintness of this inscription may warrant me in thinking it deserving a place in "N. & Q.":—

"LY DOWNE TO REST
& THINKE TO HAVE
THY SLEEPE THY DEATH
THY BED THY GRAVE."

There is a little ornamental work between each word.

A REGULAR READER.

Derby.

PROVERB.—We have not a commoner saying among us than "*Every* man is the architect of his own fortune," and we have very few much older. Sallust, in his first oration, *De Republ. Ordinand.*,

attributes it to Appius Claudius Cæcus, the Censor, who lived certainly 450 years before Christ. He says:—

“Sed res docuit id verum esse, quod in carminibus Appius ait, fabrum esse suæ quemque fortunæ.”

Cicero tells us that his speech against Pyrrhus was the first which was ever committed to writing in Rome, and that he was the oldest of all the Latin poets.

EDMUND TEW, M.A.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

LIBERETENENTES.—What these, who are mentioned in many of the Scots Acts, and in mediæval Scottish charters, were, has been the subject of much controversy; and it is believed that the point is not yet held as quite determined either in England or Scotland. Will, therefore, any one be good enough to state the position which this puzzling question has now reached?

Some of the greater living Scotch authorities are seemingly not of one opinion. Professor Cosmo Innes would appear to assimilate them with the “*probi homines*,” and reckon both as a class, which, in Scotland, as well as England, were “immediate vassals of the Crown of inferior station” (*S. Legal Ant.*, p. 105). That the immediate vassals of the Crown, whatever their *station*, were of that class which was called indifferently *domini*, barons, and lairds, seems nearly agreed; but there is not the like unanimity that the *liberetenentes* behoved to be holders of their lands *in capite*, or Crown vassals. The famous letter addressed to the Pope by The Bruce and his *proceres*, &c., in 1320, concludes with the “*ceterique barones, et liberetenentes, ac tota communitas regni Scotie*,” as those concurring with the greater nobles. In an Act of Parliament in 1487 (*Thom. edn.* ii. 180) certain classes, as constituents of Parliament, are enumerated; and among these are the “*erlis, baronis, frehaldaris, commissaris of borowis, and all that aw presens in our souueran Lordis Parliament*,” by which the freeholders are apparently recognized as a body distinct from the barons. In July, 1525, the barons in attendance at Parliament are found entered on the Rolls as if consisting of three grades; and at a later period, by the Act of 1585, cap. 74 (*Thom.* ii. 422), it is appointed that all freeholders of the king (those holding, shall we allow, immediately under the king by a free, as distinguished from a base, tenure?) under the degree of prelates and Lords of Parliament should elect commissioners to represent them, but yet that none (as it is provided) should have a vote, but such as have a forty-shilling land in free tenandry held of the king. There are thus three conditions precedent

to the exercise of a vote: lands of the old extent of forty shillings, a free tenure, and that tenure immediately under the king; and, although it would seem from the terms of the Act to be assumed that there might be freeholders who did not answer to all these conditions, still the “freeholders of the king” mentioned must have been lesser barons. The prior Act of 1567, cap. 33, which provides for the election of commissioners by the “*Baronis of this realme*,” as “*part of the nobilitie*,” mentions only “*baronis*” as those who are to be charged to elect; and Innes says that, after the Act of 1585, referred to above, under which the return of representatives, long obviated, was enforced, these were entered on the Parliament Rolls as a separate estate, “*though, by the theory of the Constitution, as received by our old lawyers, they formed a portion of the baronage*.” (*Legal Ant.*, p. 137.)

But quite as accurate an observer as Mr. Innes seems to adopt a somewhat different view. This is Mr. W. F. Skene, who speaks of the “*Liberi et Generosi*” as grades above the servile *bondi* and *nativi*, two classes of the *agricolæ*; and of the former (the *liberi et generosi*) as consisting of two kinds, viz.: (1) Those who held land for a fixed term of ten or twenty years; they were the *liberi firmarii*,—and (2) those who held for life, with remainder to one or two heirs; these, he says, were the “*feudal sub-vassals*,” possessing *tenandia* or *tenandries*, and who were the “*liberi tenentes* or free-holders of the charters” (p. 418). Above these were, as Mr. Skene continues to say, the *milites*, the *thani*, and the *principes*, the latter being the same as the ancient *toshachs*, or chiefs (*Fordun*, ii. 418; also, 415 and 416). And in returning again to the same subject, at another place, and referring to the opinions of Sir John Skene (*De Verb. Significatione*) and of Sir George Mackenzie (*Obs. on Statutes*) upon the *Ogthiern* or *Ochiern*, Mr. Skene mentions that both of their views are so far right; and also that this *grade*, the *Ogthiern*, which is that immediately above the *rustici* by the laws of the Bretons and Scots, “*seems to be represented by the later denomination of liberetenentes, or freeholders of tenandia under the superior*.” (*Fordun à Skene*, ii. 448.)

The result is that, in Mr. Skene’s view, the *liberetenentes* were not *firmarii*, but *feodo-firmarii*, feudal sub-vassals, paying feufarm, and having a subject-superior interposed between them and the crown (*Fordun*, ii., 415, 416); and the charters, the words of which he cites, and on which he bases this opinion in part—those by Robert II. to the Earl of Moray in 1375 and 1383—go far, as it must be admitted, in upholding it. But *e contrario* is the view of Prof. Innes, who seems to suppose that the *liberetenentes* were holders *in capite*, and also to assimilate them to the lesser barons or lairds. (*Legal Antiq.*, p. 135.)

L. L.

THE KEYS OF LOCHLEVEN CASTLE.—Very many years ago we bought at a sale in Edinburgh a bunch of five very old large keys, to add to our collection, as those of Lochleven Castle that were thrown in the Loch by Mary Queen of Scots; they were said to have been dredged up by a fisherman, and were purchased at the sale of the effects of some person connected with one of the estates near the Loch. The keys are no forgeries, but are those just of the period when the Castle was the prison of Mary. We have heard lately that there are two other bunches of keys in existence that are said to be the original ones; which, therefore, are the real ones?
CHUBB & SON.

GIFFARD ARMS.—Wanted by the undersigned, a correct blazon of the armorial bearings of the late Lord Justice Giffard, who died some three or four years ago.
Wimbledon.
CRESCENT.

A PROFESSOR OF HEBREW TO QUEEN ELIZABETH.—In looking through the parochial registers of St. Peter-Port, Guernsey, I met in the Book of Burials with the following entry:—

“Octobre, 1572.

“Le 9 Raoul le Chevalier, natif de Vire en Normandie, Professeur en hébreu de la Royne Elizabeth, a esté icy enterré.”

Is anything known of this Professor of Hebrew?

About the same time Adrian de Saravia, a famous Protestant divine from the University of Leyden was an inhabitant of Guernsey, where he held the offices of Vice-Dean and Master of the School recently established by the Queen, and now known as Elizabeth College. He was afterwards appointed to prebends in Canterbury and Westminster, and must have been an eminent Hebrew scholar, for he was one of the ten to whom was entrusted the translation of the Pentateuch and other books of the Old Testament to the end of the Second Book of Kings, when a new version of the Bible was made by order of James I. It is not impossible that le Chevalier may have been attracted to Guernsey by Saravia.
EDGAR MACCULLOCH.
Guernsey.

PERCY, EARL OF NORTHUMBERLAND, TEMP. ELIZABETH.—Where can I find a picture or print of Percy, Earl of Northumberland, condemned for high treason in the reign of Elizabeth? I want to know the colour and length of his hair and beard, his height, &c.
J. R.

THE CATTLE AND THE WEATHER.—Lately a lady and gentleman entered the railway carriage in which I was travelling from Newton Abbot to Plymouth. The morning had been very rainy, and, so far as I could judge, there was a decided prospect of a continuously wet day, especially as we were journeying to Plymouth. Between eleven and twelve o'clock, the gentleman remarked to his

companion, that it would be a fine day after all, and, as a reason for his assertion, called her attention to the fact that the cattle in the fields we were passing were all lying down, adding that had they been standing up there would have been no hope of its clearing up. The prediction was fully realized; for, before reaching our destination, the rain ceased, but few clouds remained, and the rest of the day was quite fine. I have no reason to suppose that this, which was new to me, was a Devonshire weather prognostic. Is it believed anywhere else?
WM. PENGELLY.

Torquay.

THOMAS GORDON, DOCTOR OF MEDICINE, PETERHEAD.—Can any of your readers inform me whose son and grandson he was? His wife was Jane Thomson, of Faichfield, and he died in the year 1782, aged 82. He is said to be of the Straloch (i.e. Pitburg) family, but I do not think that can be, as his coat of arms is the three boars' heads with a crescent for difference in the centre, and no border round the shield. Motto, “Byd and.” Any information, or assistance in obtaining it, will be most thankfully received by
GENEALOGIST.

THE GREY MOUSE IN “FAUST.”—I have never yet been able to discover an explanation of the grey mouse in the following quotation from *Faust* (Walpurgisnacht):—

“*Faust.* Ach! mitten im Gerange sprang
Ein rothes Mäuschen ihr aus dem Munde.

“*Mephist.* Das ist was recht's! Das nimmt man nicht
genau.

Genug die Maus war doch nicht *grau*
Wer fragt darnach in einer Schäferstunde?”

Perhaps some of your readers may be able to solve the difficulty.
A. R. BANKS.

St. John's Coll., Cambridge.

GAME OF STOBALL.—

“The large and levell playnes of Slimbridge Warth and others in the vale of this hundred, and downes or hilly playnes of Stinchcombe, Westridge, Tickraydinge, and others in the hilly or Coteswold part, doe witness the inbred delight, that both gentry, yeomanry, rascallity boyes and children, doe take in a game called Stoball, the play whereat, each child of 12 yeares old can (I suppose) as well describe as my selfe; and not a sonne of mine, but at 7, was furnished with his double Stoball staves, and a gamester thereafter.”—*Berkeley Manuscripts*, 1618.

“Which Earle of Leicester, shortly after, with an extraordinary number of attendants, and multitudes of country people that resorted to him, came to Wotton, and thence to Michaelwood Lodge, casting downe part of the pales which like a little parke then enclosed that lodge, and thence went to Wotton Hill where hee played a match at Stoball.”—*Berkeley Manuscripts*, 1618.

What was this game of Stoball? No trace of the name or game remains in the neighbourhood now, unless it may be represented by “Rounders.”
[J. H. COOK.]

Berkeley.

"DADUM I RETURN."—In the weald of Kent, I recollect this expression by the time I return. What is the origin of it,—is it an older form of "whiles"?
J. SLAUGHTER.

H. BLURY.

SIR JOHN CARTWRIGHT, 1772.—Can any information be given concerning Sir John Cartwright, Kt., who was Sheriff of London with Sir Nation Nash, during the mayoralty of Sir S. Fludyer in 1762, and who died at Wanstead, Essex, Aug. 24, 1772? His daughter married Mr. Glegg, only son and heir of late — Glegg, banker in Lombard Street, July 28, 1751 (vide *Gentleman's Magazine*). Another daughter married Cartwright Morris, of the parish of Tottenham, Middlesex, High Cross, May 27, 1759. A third daughter married William Chonley, of the parish of St. Lawrence, Jewry, London, Sept. 24, 1767.
G. M. P.

THE ANTIQUITY OF FLINT GUNS.—I have an oil painting, which, by competent judges, is attributed to an artist who flourished in the early part of the seventeenth century; amongst the minor details of the picture is a sporting gun with an unmistakable flint lock. Were such weapons in use on the Continent at that time, or shall I be obliged to take half a century or so off the age of my picture? Since writing the above, I have turned to Colonel Wilford's *Class Book for the School of Musketry*, and find it there stated that the flint lock was used in France in 1630; but as the author gives no authority for the assertion, I submit the case to the readers of "N. & Q."

H. FISHWICK.

HUGENOT REFUGEES.—I should feel obliged if any of your correspondents, who have collections relating to the early history of the Huguenot families in England, could give me the marriages of Antoine and Anne Teulon, of Pierre and Marie Godik, and of Philip and Margaret Dupuis, which took place about the year 1690, but are not to be found in the French registers now preserved at Somerset House.
H. T. WAGNER.

16, King Street, St. James's, S.W.

RING MOTTO. Upon a gold ring, the outside of which is divided into five equal protuberant compartments, or bosses, is the following inscription, in black-letter characters:—

vt coa. cvte. pace. do.

Each boss bearing a word. Can any one explain this, or mention a parallel to it? The ring seems to be of the fourteenth or fifteenth century; the outline of its exterior is a cinquefoil.

M. D. T. N.

"OUT HURLINGS"—On the 13th July, 1659, the House of Commons ordered "that a Proclamation be issued, prohibiting all horse-races, cock-matches, bull-batting, out-hurlings, public wrest-

lings, and other meetings of like nature, until the first day of October next." (*Com. Jour.* vii. 715) Of what nature was the sport called out-hurling?

A. O. V. P.

"PRIDE OF THE MORNING."—I should be very much obliged for any information respecting this expression, as applied to the early mist or light rain, which sometimes precedes a warm, sunny day.

"BIENVENU AUVERGNAT."—Information respecting this famous patriotic air, said to have been used by the followers of the Counts d'Auvergne in the days of the Crusades, I shall also be glad to have.
H. G.

"CRUE."—This word appears in Wood's *Description of Bath* in the following sentence,—Bladud "made cruets for the swine to lie in." Is this word (which I suppose means a pigsty) in present use in any county, and whence is it derived? The same work repeats a tradition that Bladud, attempting to fly, fell upon Solsbury Church and was killed. Where is or was Solsbury Church? Little Solsbury is the name of a hill in the neighbourhood of Bath, but I know of no church of the name.
C. P. E.

JOHN CHATTOWE.—*Archæologia Lond.*, v. 20, p. 169.—John Chattowe, a Scotch squire, had challenged William de Badley, an Englishman, to fight at Liliat Cross, in the Marshes of Scotland, on the feast of St. Catherine, Nov. 25, 1381. As the Duke of Lancaster, then King's Lieutenant in that district, was absent in attendance upon Parliament, Henry Percy, the eldest son of the Earl of Northumberland, with John, eldest son of John de Nevill, of Roby, and two knights, were directed to attend in his stead. To what family did this John Chattowe belong? where can I find further history of Liliat Cross? did this meeting ever take place?
RICHARD F. CHATTOCK.

Barnet, Herts.

Replies.

LORD BOTREAUX.

(4th S. xii. 348, 435.)

Who was Anne Botreaux, the wife of Sir John Stafford, Knt.? SIR JOHN MACLEAN, both in his *History of Trigg* and reply to J. S. S., presents her as daughter of William, the first baron, who died on 10th August, 1391, by his wife, Elizabeth, daughter of Sir Ralph Daubenne. If this were the case Anne would have been 40 years of age and more when she married Sir John Stafford in 1426, at which time her husband was under 30. But there is evidence to show that she was daughter of William, third and last Baron Botreaux.

The marriage contract, dated 16th March, 1426, referred to by J. S. S., is printed, verbatim and literatim, in *Coll. Top. and Gen.*, 249—255, from

the original in the possession of the late Earl of Ilchester. The two contracting parties in this deed of agreement are William Lord Botreaux and Sir Humphry Stafford, Kt., and the two subjects of the contract are therein specified as *Anne, the daughter of the said Lord Botreaux, and Sir John Stafford, knight, the second son to the said Sir Humphrey*. The agreement stipulates that the marriage shall take place before the 24th June that same year.

In the inquisition upon the death of Sir John Stafford (Esc. 6 H. VI. No. 39), taken at Sherborn 11th May, 1428, it was found that he died on 5th Nov., 1427; that *Anne, his wife, daughter of Lord Botreaux*, died before him, and that Humphry Stafford, their only issue, was, at the time of taking the inquisition, of the age of 32 weeks and upwards. These data would reduce the time of the child's birth to close upon Michaelmas, 1427, and limit the date of Anne's death to within a period of five weeks after. It may, therefore, be assumed that the giving birth to her son was the cause of Anne's death soon after; and that, as her father was born in February, 1389-90, she did not attain her twentieth year of age.

Another proof of her identity is the licence, dated 15th February, 1434-5, granted by John Stafford, Bishop of Bath and Wells (uncle of the half-blood of Sir John Stafford), to William Lord Botreaux, to disinter and remove his daughter's body from the parish church of North Cadbury, where it had been deposited, seven years before, in the Botreaux chantry-chapel, to the Conventual Church of the Friars Minors at Bridgwater. As this document has never been printed, an abstract of it is not unworthy of a place in "N. & Q."

"Johannes pmissione divina Bathoniensis & Wallensis Episcopi Dilco in Xpo filio nobili viro Willmo domino de Botreaux Balim. gram. & ben. Ad exhumand. corpore Willm. Botreaux filii sui & Anne nuper Reice. Johannis Stafford milit. filie sue defuncte alius apud ecciam. poch. de North Cadbury ecclesiastic. tradita sepultur. seq. transferend. cum solemnitate canonica ad ecciam. conventualem fratrum minor. infra villam de Bruggewater, et ibi more ecclesiastica sepeliri faciend. ubi tu. genitor eorum, sepulchrum eligisti, velut credibiliter. informam., misericorditer dispensamus et licenciam tibi tenore presentium. concedimus apostolicam. Dat. in hospicio nro. London. xv^{to} die men. Februarii anno Dni. Millesimo. cccc. xlv. (1434-5) et nre consecrationis anno decimo."—Register "Stafford," fol. 100, at Wells.

From this it appears that he had also a son and heir, William, who is unnoticed by Dugdale; and by comparing this licence with the will that he made in 1415 (recited in Dugd., Bar. I. 630), it will be seen that Lord Botreaux had, in the course of the following twenty years, changed his mind regarding the place where his own body should be interred, viz., at Bridgwater, and not at North Cadbury, as he had first intended.

J. S. S. is mistaken in styling Sir John Stafford as "of Blatherwick." He was not a scion of that house. His father was Sir Humphry Stafford,

Kt., of Suthwyke, Wilts, and his mother was Elizabeth, second daughter and, at length, sole surviving heiress of Sir John Mautravers, Kt., of Hoke, Dorset (see "N. & Q." 4th S. viii. 286, 306).

B. W. GREENFIELD.

Southampton.

ANNUAL GROWTH OF PEAT (4th S. xii. 474).—

The present state of geological research does not afford sufficient data to enable us to estimate accurately the annual rate of the growth of peat. The process, however, is so extremely slow that the workmen who are engaged in cutting the material for fuel declare that none of the hollows, which they originally found in the deposit, or that they have themselves formed by the removal of peat, have ever been refilled, even to a small extent, within the memory of living men. This statement is, of course, erroneous, but it serves to show that the increase which takes place in the course of a single generation is so insignificant as to easily escape the notice of unscientific persons. The question is too wide for discussion in these columns, but W. will find the origin and history of peat mosses in Scotland very exhaustively treated upon in a paper read by Archibald Geikie before the Royal Society of Edinburgh in March, 1866, and published in the twenty-fourth volume of the *Transactions of the Society*. The rate of growth is discussed by M. Boucher de Perthes in the second volume of his *Antiquités Céltiques*. It may be briefly stated that his calculations are based upon the depth at which certain Roman remains were found in the peat deposits in the valley of the Somme. The size and shape of the objects found, and the character of the deposit, afforded him sufficient warrant for assuming that the whole of the superincumbent matter had been the result of the natural growth which had taken place since the Roman period, and allowing fourteen centuries as the interval of time between that age and the present, he estimates the thickness gained in every hundred years at three French centimètres, which, according to our measurement, would be about 1½ inches.

When we become better acquainted with the subject, it will no doubt be found that the rate of increase varies according to the humidity of the climate, the intensity and duration of the seasons, and a variety of other conditions which influence vegetable life.

C. FAULKER-WATKINS.

The information wanted will doubtless be found in the Reports of the Commissioners on the nature and extent of bogs in Ireland. The following is a quotation from Mr. Griffith's Appendix to the *Fourth Report*:—"In the bog of Killoshiel I had an opportunity of observing the annual increase in height or growth of a bog for twenty years, which in the spot where I noticed the fact was about two

inches for each year." It is added that the situation appeared to be particularly favourable to rapid growth.
C. E.

The rate at which peat grows, or is reproduced, varies considerably with locality and circumstances; according to De Luc, pits about five feet deep cut in the peat become again filled up with solid peat in thirty years. In some bogs the rate of production is more rapid, holes four feet deep being filled up solid in ten or twelve years. See *Rennie on Peat Moss*, London, 8vo., 1807, and *Turner on Peat Bogs*, London, 8vo., 1784. Much valuable information will be found in the *Memoirs of the Ordnance Survey of Londonderry*, in which Portlock has well described the formation of bog peat.

EDWARD SOLLY.

BROWNING'S "LOST LEADER" (4th S. xii. 473.)—It would be satisfactory, I dare say, to more than one reader of "N. & Q." to learn MR. BOUCHIER'S grounds for asserting that Mr. Browning meant Wordsworth as the "Lost Leader." I, for one, venture to doubt that our great living poet could ever have considered Wordsworth a "leader" in that "noble army of intellectual freemen," of whom Shakspeare, Milton, Burns, and Shelley were such burning and shining lights. Remembering the fervour with which Southey once advocated the most advanced Liberal views, I fancy the "reproach" would have been more appositely directed against him. But even as regards Southey, I question whether "leadership" is to go unquestioned. The poem, of which MR. BOUCHIER speaks with deservedly strong praise, might have been suggested by Mr. Browning's own noble tragedy, *Strafford!*

JOHN WATSON DALBY.

Richmond, Surrey.

I venture to think that the passage quoted may be readily explained as follows. Omitting the second, third, and fourth lines, which are obviously parenthetical, the rest reads thus:—

"Life's night begins: let him never come back to us!
Best fight on well, for we taught him—strike gallantly,
Menace our heart ere we master his own."

Here, according to Mr. Browning's abrupt and *staccato* method, the words "let him" in the first line are to be understood as repeated in the third; and so the meaning is, "It were best to let him fight on well (for we taught him to do so): it were best to let him strike us gallantly, and even to let him menace our heart. Then, when he has shown against us all the skill of fence which he learnt from us, we will with our new knowledge disarm him and master his heart"; not, *pace* Mr. Browning, "his own" heart.

This poem seems to me so unfair to Wordsworth, that I am tempted to end by advising all readers of "N. & Q." (though the advice can hardly be needed) to enjoy that wicked and delightful parody of Mr. Browning's style, which is to be found at

the end of "*Fly-Leaves*, by C. S. C.," initials well understood by all Cambridge men.

ARTHUR J. MUNBY.

Inner Temple.

PUBLISHING THE BANNS OF MARRIAGE (4th S. xii. 347, 411.)—That "N. & Q." may be accurate as to the present state of the law in this matter, it may be well to note that the Act quoted by MR. MARSHALL (4 Geo. IV. c. 76.) did not in fact finally settle the question.

Two somewhat clumsy attempts to patch or amend that Act have been made. By 5 Geo. IV. c. 32, power was given (*inter alia*) to solemnize a marriage in any place within the limits of a parish licensed for divine service during the repair or rebuilding of the church. By sect. 2, under a licence for a marriage in a church or chapel, the marriage may, in case of such church or chapel being under repair, be solemnized in any place licensed for divine service during the repair, or, if no such place, in the church or chapel of an adjoining parish or chapel; and by sect. 3. banns proclaimed and marriages solemnized in the place licensed during the repair shall be considered as proclaimed and solemnized in the church or chapel, and so registered. It would seem that the clergy whose churches were under repair were puzzled as to the proper course to be pursued under these Acts, and some followed one practice, and others another; and by 11 Geo. IV. and 1 Gul. IV. c. 18, it was enacted (s. 1.)—

"That all marriages the banns whereof *have been* published in any place used for the performance of divine service within the limits of any parish or chapel during the repairs or rebuilding of the church or chapel thereof, which marriages *have been* solemnized either in the said place so used, or in the church or chapel of the same or of some adjoining parish or chapel during such repair or rebuilding, shall not have their validity questioned on account of having been so solemnized."

And by sect. 2. it was enacted—

"That in every case in which the church of any parish or place in which banns of marriage may be published and marriages solemnized, shall be pulled down, or be rebuilding, or under repair, it shall be lawful for the bishop of the diocese to order and direct that banns of marriage may be published and marriages solemnized in any consecrated chapel of such parish or place which he shall by order in writing direct, until the church shall again be opened for the performance of divine service; and during all such period the said consecrated chapel shall, for all purposes relating to the publication of banns of marriage, and to the solemnization of marriages, *be deemed and taken to be the church of the parish, anything in any Act or Acts to the contrary notwithstanding.*"

If, therefore, the bishop has issued an order under the section last quoted, the course is simple—the consecrated chapel is substituted for the church closed. But if such an order has not been issued, it seems oddly enough that the banns may be published either in the church of an adjoining parish or in the place licensed, but that the

marriage cannot be solemnized in the adjoining parish unless there is no place licensed. C. S.

LORD WHARTON'S CHARITY (4th S. xii. 447).—M. D. will do well to spread the information as to Lord Wharton's bequest of "Bibles and prayer-books" to every district. The bequest had never been heard of in Cambridgeshire until about four years since, when I gave the information to some clergymen who availed themselves of it. The funds are great and accumulating. The secretary's name can be given if necessary. S. N. Ryde.

ARMS OF SLUYS (4th S. xii. 449).—The arms of the town of Sluis (Sluys), as given by Rietstap, are "De gueules à deux fasces, ondées d'argent." JAY DEE.

MARTIAL'S EPIGRAM, XIII. 75 (4th S. xii. 426).—I fear that the quasi explanation of S. T. P. will not be considered to elucidate this obscure passage more than the vain efforts of previous commentators. Why he should suppose that what is clearly a distich (of two lines) should be written as a Δ seems unaccountable, especially as no division of words or sense seems to need or permit such an arrangement. After some consideration, I have hit on the following, which if not Martial's meaning, at any rate, is curious. The "litera" I understand to mean the flight of cranes, in the shape of a letter. The words were doubtless originally in uncial letters; and without our modern distinction of the U and V.

First. *Turbabis* [the word] *versus* spelt *VERSUS*—that is, shuffle, or anagrammatize the letters.

Secondly. *Perdideris* [or take off] one of the *aves*, or letters of the word say the last one—you will then have *VERSU*.

Thirdly. Turn the first *U* sideways (part of *turbabis*), and transpose the other letters,—thus, *CRUES*—the title of the epigram (*Grues*) appears, and the riddle is solved. EDWARD KING. Lynton, Hants.

SIR WILLIAM BROWNLOW (4th S. xii. 448).—I think Burke is right in saying that Sir W. Brownlow married Elizabeth Duncombe, and that there has been a confusion between two men of the same name. My reasons are these—In the extinct baronetcies, under Skipwith, it appears that Sir Thomas Skipwith, Bart., married Margaret (Brydges), daughter of George Lord Chandos, and widow of William Brownlowe, Esq.; also, that the father of this Sir Thomas was knighted 1673, made a baronet 1678, and died 1694. It does not, therefore, seem at all likely that his son could have married the widow of a man who died as early as 1666, which is the date given by the same authority for Sir W. Brownlow's death.

CHARLES F. S. WARREN, M.A.

"A KING WHO BUYS AND SELLS" (4th S. xii. 449).—There need be no difficulty found in identi-

fying the king here stigmatized. Byron was an ardent Napoleonist, though not a blind worshipper of the fallen Emperor. Allusions may be found in his poems to show his disgust at the policy of the restored Bourbons and of the ultra-royalist ministry. Canto 3 of *Don Juan*, in which the "Ode on the aspirations of Greece after Liberty" is introduced, was commenced in October, 1819, but not published until August, 1821, and then accompanied by cantos 4th and 5th. The delay is accounted for on p. 629, edition 1859. Louis *Dix-Huit* (nicknamed *Louis des Huitres*, from his inordinate passion for oysters) is the king referred to in Byron's ode. Any impartial history of the Restoration, and of the subsequent elections in France, will justify the allegation as to bribery and corruption. Louis XVIII. lived until September, 1824. J. W. E. Molsah, Kent.

THE POMEGRANATE (4th S. xii. 449) was used as a very common ornamental device, both in the ancient Jewish temple and on the Ark of the Covenant, as a symbol of peace and prosperity, since it was the common production of the land. Pomegranates were used as ornaments, as roses and oak leaves are in our own land. R. H. F.

In all Eastern countries the pomegranate is the symbol of fertility, and also of fecundity in women. C.

"AND WHEN THE EMBERS," &c. (4th S. xii. 447):—

"And when the embers fall away,
And when the funeral flames arise,
We'll journey to a home of rest—
Our ancient gods!—our ancient skies!"

I copy this from a volume of poems by the late John Anster, Esq., LL.D., printed in Edinburgh in 1819. The lines quoted are the last of a translation of Goethe's *Bride of Corinth*. Dr. Anster also published an excellent translation of Goethe's *Faust*, and a small volume of poems entitled *Xeniola*. He was an Irish barrister, and latterly judge of the Court of Admiralty in Ireland. He was a scholar of T. C. D., where he took his degrees. S. T. P.

"CENTAURY" (4th S. xii. 407).—There are two genera of plants, of quite different families, which bear in English the name of Centaury. One is of the *Compositæ*. A very pretty species is a well-known weed in corn-fields. The English botanists ascribe no medicinal qualities to this genus; but a blue ink can be made from its flowers. Two species imported from Persia are known in our gardens by the name of "Sweet Sultan."

The other Centaury, *Chironia* (= *Erythraea*) is of the family of the Gentians. It is a strong bitter and stomachic. Withering, on the authority of Stokes, says that it forms the basis of the "Pain-land Powder" for the prevention of gout.

Both of these, and a third, are mentioned by Pliny, H. N. xxv., but his descriptions of them are very vague. Both have their names by tradition from Chiron the Centaur, who is said to have used the *Chironia* to heal the wound given him by the arrow of Hercules.

It was probably to this plant that the botanist referred, but the *Centaurea* belongs to an order many of which have valuable medicinal qualities. One of these is the *Arnica*, so much esteemed for the treatment of wounds. Pliny's description of the "Chironion" more resembles the *Centaurea*, and the qualities he ascribes to it are precisely those for which the *Arnica* is famous.

F. H. NASH.

Dublin.

"QUADRIJUGIS INVECTUS" (4th S. xii. 447.)—Though unable to name the author of the beautiful Latin lines inscribed beneath the fine engraving of the *Aurora* of Guido, yet there can be but little doubt of Samuel Rogers, the author of *The Pleasures of Memory*, having had them in his mind when, in reference to that noble fresco painting, he wrote, in his *Epistle to a Friend*:—

"Oh mark again the coursers of the Sun,
At Guido's call, their round of glory run,
Again the rosy Hours resume their flight,
Obscured, and lost in floods of golden light."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE CRUSADES (4th S. xii. 450.)—The best and most trustworthy account of the Crusaders of the time of Richard I. is, I should say, the one given in his *Itinerary*, by Geoffrey de Vin-Sauf, the Royal Wine-Keeper, a contemporary writer, who died after John came to the throne, A.D. 1199. *Chronicles of the Crusades*, "Bohn's Antiquarian Library."

The following works might be searched for information regarding the Knights Templar: *History of the Crusades*, by Maimbourg, Englished by Nalson; *History of the Assassins*, by Joseph Von Hammer, translated by Wood; *Chronicles of Rabbi Joseph*, translated from the Hebrew by C. H. F. Bialloblotzky; Bohn's *Early Travels in Palestine*.
E.

"POPULUS REGEM," &c. (4th S. xii. 459.)—The quotation from Cardinal Pole, "populus enim Regem procreat," is to be found in Pole's celebrated treatise *Pro Ecclesiasticæ Unitatis Defensione*, at folio 25 of the first edition, printed at Rome about 1536, by Antony Bladus, or at page 86 of the third edition, printed at Ingolstadt, 1587.

G. W. N.

Alderley Edge.

"HUTE" (4th S. xii. 448.)—Roquefort renders *hute*, "petite maison." Jal (*Gloss. Naut.*) translates *huter*, au-dessous; and derives it from G.

unter, A.S. *under*, D. *onder*. "Il signifie en effet, descendre, amener: *huter des vergues*, c'est les amener à my du mast, et les mettre en croix de Saint André," &c.

R. S. CHARNOCK.

Gray's Inn.

P.S. The *hotot* painted on the sails of the Boulogne fishing-smacks is said to be derived from Hotot-en-Ange, Calvados, near Pont L'Évêque; but, *quære*.

I fancy that *hute* stands for the Dutch word *schuyt* (pronounced *skoot*), and would not signify a "lighter," as a lighter properly is not a sailing vessel, as is a *praam*.

PER MARE.

Hute is, I think, a Saxon word for cottage, or lodge, but scarcely applicable to a boat or lighter.

S. N.

Ryde.

THE "MERES" (4th S. xii. 482.)—This old word occurs in the Fourth Part of the Sermon for Rogation week:—

"Which use to grind up the doles [divisions] and marks [boundaries], which, of ancient time were laid for the division of meers and balks [small pieces left unploughed] in the fields, to bring the owners to their right."

They—

"Plough up so nigh the common balks and walks which good men before time made the greater and broader, partly for the commodious walk of his neighbour, partly for the better shack [pasture] in harvest time to the more comfort of his poor neighbour's cattle . . . they left a broad and sufficient bier-balk to carry the dead to the Christian sepulture."

Littleton defines meer, "a mark or boundary"; and an "ing, a common in Lincolnshire."

MACKENZIE E. C. WALCOTT.

KINGSFORTH "MARFA" (4th S. xii. 474).—*Marfer* is explained in Brogden's *Lincolnshire Glossary* as "The grass which grows close to the hedge-side or bottom." In the days of high thick hedges it used to be much wider, and to serve as a road, generally on the *boundary* of some property, or at least of a field. I believe the word is equivalent to boundary-road, from A.S. *gemære*, a boundary, and *fær*, a going. In North Lincolnshire we have Winteringham *Mere*, the boundary between that lordship and Winterton; *Mere-stone*, a boundary-stone; Mardyke (also in Essex. *Proc. Soc. Ant.*, 1867, p. 406).

J. T. F.

Hatfield Hall, Durham.

The vocable *ford*, which is liable to become *fort* and *forth*, has several meanings: 1. It is generally equivalent to *vadum*. 2. It is sometimes from the Welsh *fford*, a way, a road, passage. 3. From *frith* or *forth*. 4. From the Cornish *vor*, *vordh*, *fordh*, great; as in the name Comfort (*cûm-vor*, *vordh* = great valley). *Marfa* may be from the Welsh *morfa*, a sea-brink (also a marsh); but why a Welsh name should be found here I do not under-

stand. Part of the East Riding, on the opposite coast, was certainly peopled by the Parisi, a Celtic tribe.

R. S. CHARNOCK.

Gray's Inn.

P.S. There is a place called Morfa in Cardigan; and Muirfoot, Moorfoot, and Morfort, are the names of hills in Scotland.

BEADS (4th S. xii. 408.)—In the Isle of St. Agnes, Scilly, beads, no doubt derived from a like source,—the wreck of some vessel, possibly a slaver,—occur amongst the white granitic sand at low water. I have several, collected there by my friend Mr. W. D. Oliver, who told me they were tolerably abundant some ten years ago, and well known to the people. They consist of beads and bugles, of a brick red colour, with a substratum of black. They are much worn by attrition in the shingle. My friend could not hear any story connected with them, but I have little doubt that they formed part of the freight of some vessel bulged upon the rocks of Scilly, and that they were made at Murano, the birthplace of almost all beads before Birmingham took up the trade.

W. J. BERNHARD SMITH.

Temple.

"THE GREAT MARQUIS OF MONTROSE'S SONG" (4th S. xii. 449.)—The song about which J. H. B. inquires, beginning "My dear and only love, I pray," is attributed to Montrose, in Watson's *Collection of Scots Poems*, Part III., 1711, but the authority is somewhat doubtful. Watson gives eight songs to the noble Marquis, the first being the one in question. The second, beginning "My dear and only love, take heed" (which Watson gives as a "second part" to the former), is certainly older than the time of Montrose, as the tune is referred to many times by ballad-printers who flourished before he was born. The Marquis may have written the popular song (a paraphrase of the older one) which passes as his in most collections, but there is no actual proof of his having done so. The sole authority for attributing it to him, as far as I know, is Watson's book of 1711.

I may add that the tract, *De Rebus præclare ab eo gestis*, 1647, attributed to Montrose, is now known to have been the production of his chaplain Dr. Wishart.

EDWARD F. RIMBAULT.

LIFE AFTER DECAPITATION (4th S. xii. 445.)—If JEAN LE TROUVEUR has never read the first volume of Samson's *Memoirs*, he should do so. Can any reader of "N. & Q." tell me if the second volume, which, it is said, was purchased and suppressed by Louis Philippe, because it contained the account of the deaths of Louis XVI. and Marie Antoinette, was ever printed? If it was, perhaps a copy or two may have escaped destruction.

RALPH N. JAMES.

Ashford, Kent.

THE BEST CAST (4th S. xii. 443.)—DR. BREWER's prophecy is easily made out. The first four lines were written in the time of James I. The ace and six refer to that king, who was I. of England and VI. of Scotland; VI. and IV. were on one side, when the son of James VI. of Scotland married the daughter of Henry IV. of France; that is, when Charles I. married Henrietta Maria.

The two last lines were added in the time of William III. He and his father-in-law, James II. (III. and II.), did not hold one assent; in consequence of which difference we had a new King and a new Parliament.

M. P.

"I WANT TO KNOW" (4th S. xii. 327.)—This expression of surprise is also referred to in Lyell's *Second Visit*, chap. ix. It is undoubtedly of New England (Yankee) origin, but, as in the case of many similar expressions, it would be wholly impossible to state with any degree of exactness just how it originated. In its general use it is accepted as complete in itself (really meaning no more than the familiar interjection "Sho!"), though the occasions of its especial use suggest words to fill up the ellipsis, e. g., one person says to another, "I won a fine large turkey at a raffle, last night"; to which the characteristic "I want to know!" would imply "I want to know if you did!" Or a person remarks, "I'm bound to get rich." And the answering "I want to know!" would imply "I want to know if you are!" In the latter instance, the expression would be somewhat sarcastic, a quality often given to it.

It can hardly be wondered at that this expression should strike an Englishman, hearing it for the first time, as excessively odd; but it has a dozen or more equivalents, many nearly as common in the mouths of a large minority of those who are native here, in New England, that are quite as peculiar. As "Do tell!" "How you talk!" "Sho!" (referred to above), "You don't!" (a contraction of "You don't say so!"), "Well, well!" "Well, I never!" "Well, of all things!" "Well, if I shan't give up!" "For the land o' man!" "Land alive!" "Massy sakes alive!" "Up a daisy!" "Is that so?" (frequently contracted into "So?"), "The deuce you say!" &c., this last being of a rather different character, however, from the rest, and probably an importation. With the exception of this and the preceding one, all of the above expressions should be understood as belonging, in a great measure, to the vocabulary of women, and as characteristic only of the common or middling class of people, or those of old-fashioned ways of speech; and in both cases, it should be added, of those living in, or who are from, the rural districts.

JAMES M. LEWIN.

Boston, Mass., U.S.

NORTH OF IRELAND PROVINCIALISMS (4th S. xii. 479.)—Dandie Dinmont to Vanbeest Brown:

"We munn off like *whittrets* before the whole clannamfery be doun upon us." The glossary to my edition of Scott (Blackwood, 25 vols., small 8vo.), explains it like MR. SKIPTON, as weasel, and adds, "from white throat."

C. F. S. WARREN, M.A.

UNPUBLISHED POEMS BY BURNS (4th S. xii. 470.)—On the authority of a gentleman who attended the sale referred to, I can state positively that these "poems" were of a most disgraceful description, and should never have appeared in public. They are, however, scarcely "unpublished," having twice, as I am informed, appeared in print, although they can only have been circulated among a certain class of readers.

JAMES BRITTEN.

MR. HERBERT SPENCER AND THE POKER (4th S. xi. 471.)—If MR. KEDDIE will refer to Boswell's *Life of Johnson*, he will come across a conversation in which Dr. Johnson alludes to the practice of leaving the poker against the bars in order to make the fire burn up, and he explains this to be a superstition, born in monkish times, when the sign of the blessed cross was thought to exercise a prepotent influence even over the blazing of the fire, or other minute domestic concerns; if evil and mischievous spirits were putting the fire out, set up the cross and they would flee away.

H. G. KENNEDY.

MARY, DAUGHTER OF WILLIAM DE ROS (4th S. xi. 365.)—D. C. E. has fallen into the popular error of confounding Mary, wife of William de Broc, who may or may not have been a De Ros, with her daughter Mary, wife of Ralph de Cobham and Thomas of Brotherton. The inq. post mort. of the mother was taken June 15 to 21, 1326, but does not give the date of her death (19 E. II. 90). That of the daughter states on two membranes that she died on the 9th, and in two others on the 11th, of June, 1362 (36 E. III., 2 Nos. 9). That the elder Mary was "daughter of William de Ros," I know of no evidence beyond somebody's (Dugdale?) *ipse dixit*. If there be evidence, I should be glad to know it.

HERMENTRUDE.

REMOVAL OF THE SITES OF CHURCHES (4th S. xii. 24), 25, 433.—Traditions of supernatural influence, exercised for the hindrance of works of construction, are not confined to England. Similar tales are told in India of difficulties experienced in building temples, raising bunds or dams of tanks, &c., of which I have met with many instances. In one case the gateway of a palace could not be erected until a human victim was buried in the foundations. In another a small stone shrine on the land marked the spot where the daughter of the emperor had been sacrificed, to propitiate the evil spirits who systematically destroyed in the night the work done in the day, until conciliated by the bloody offering.

Add Churchdown, or "Chosen," as it is popularly called on its steep hill near Cheltenham.

W. J. BERNHARD SMITH.

Temple.

Very often the basements of temples, and other edifices, are represented as resting on hideous squat figures of dwarfs, pressed down by the superincumbent weight. Such sculptures may be connected with the same superstitious notions.

The belief in the evil agency of daemons, or disembodied spirits, still exercises a conspicuous influence in India and Tartary, and indeed throughout the East; and like so many other myths has, probably, travelled westward, and thus is found lingering in the traditions of these abortive church sites, of which so many examples are exhibited in your columns.

W. E.

"BLEETH" (4th S. xii. 367, 415.)—This word still lives, with no other audible change than that of the final aspirated mute to the tenuis, in the East-Anglian border. An aged female parishioner of mine accounted to me some years ago for the non-appearance of her little grandson at school by stating there were no longer any children from the neighbouring cottages to accompany him, and alone he could not go, he was so *blate*. Possibly the word, in her use of it, meant only *shy*, not absolutely timid. In Ramsay's *Gentle Shepherd*, "Faith, lasses, ye're no blate," is the exclamation of a male character who comes upon two damsels treading linen in their washing-tubs, a compendious mode of cleaning once much in vogue, with their clothes elevated more than in his estimation, as he meant them to believe, was consistent with perfect modesty.

The radical meaning may possibly be *spiritless*, the source of the quality so indicated having gradually usurped the place of this their result; for compare the modern High Dutch *blode*, equivalent to Latin *hebes*, in nearly all its meanings.

J. WALKER.

Wood Ditton, Cambs.

WELSH LANGUAGE (4th S. xii. 368, 415.)—I know of no reason (if there is I should like to know it) why we should trace Welsh words through the French. True there are a few Welsh words of French origin, such as *carrai*, *maneg*, *bastwn*, *gweryll*; but Welsh words of Latin origin were most probably introduced direct by the monks of the Middle Ages. The following may be given as examples—*gosber* (vesper), *cucull* (cucullus), *teml* (templum), *ydwyl* (stella—the star of Bethlehem). For the *y* compare *ysgrythyr* (scriptura) and *ysproyd* (spiritus). It is a mistake, though a common one, to suppose the Welsh *ll* (*q.v.* *l* aspirate) is pronounced like *llh* English. *Llanelly* is not pronounced *Llanelly* except by those who are not

Welsh. Etymologically *ystwyll* is no more related to *twelfth* than is *epiphany*. J. C. UNNONE.

Allow me to correct one misprint in my answer to the query about *ystwyll*, &c. The word for Ember days should be *Cyd-goriau* (not *Cyd-gorian*), -iau being a common reading of Welsh plurals. Though I do not positively assert that my own derivation of *ystwyll*, from *étoile*, is the right one, I must take exception to that suggested by M. H. R. for the following reasons. First, the *ll* in Welsh is not pronounced like *th*, though many Englishmen in their attempts to give the sound do pronounce it so (e.g., they say *Dolgethley*, *Thlangthlen*, &c.). The recipe once given me by a Welsh native for sounding the *ll* was to "put your tongue against the roof of your mouth, and *hiss like a goose*," and no doubt this process does give something of the sound required. Secondly, the prefix in *ystwyll* is *y*, not *ys*. This appears from the fact that in all Welsh words which really begin with *ys* (a modification of *as*- or *es*-) the consonants *c*, *p*, *t*, following suffer what is called the *soft mutation* into *g*, *b*, *d*; e.g., *ys-barth* from *ys* and *parth*, "division," *ys-baid* from *paid*, "cessation," *ys-gryd* from *cryd*, "shaking," &c. But it is observed by Max Muller, in his *Lectures on the Science of Language*, that the Celtic peoples seem to have been averse to pronouncing *s*, followed by a consonant, without prefixing a vowel, and I am not aware of a single instance of a Welsh word beginning with such a combination as *sp*, *st*, &c. Accordingly we find numerous instances like *y-spryd*, *y-stori*, *y-stem*, *y-sgol*, &c., all foreign words formed from *spirit*, *story*, *stem*, *school* respectively, with the *y* prefixed for convenience in pronouncing; and it is to this class that *y-stwyll* (whatever its etymology) most certainly belongs.

C. S. JERRAM.

The explanation given by M. H. R. is, to say the least of it, far fetched. As the latter syllable of "*ystwyll*" is not pronounced by the Welsh like "*twilch*," it is not easy to perceive how it can be "obviously the origin of the English word '*twelfth*,' which" (your correspondent somewhat dogmatically adds) "is the meaning of the Welsh word." Possibly MR. JERRAM, who derives the word from the Lat. *stella*, is nearer the mark. For my part, however, I prefer Dr. Owen Pughe's etymology, namely, "*Ystgwyll*, that exists in the gloom, an epithet for the star of the epiphany." R. W.

ITALIAN WORKS OF ART AT PARIS, in 1815 (4th S. xii. 342, 411).—As it will be as well to be accurate in all that relates to this matter, CRESCENT should have given the entire passage he quotes. It stands: "Ainsi, il est constant que tous ces objets d'art, n'ont point été enlevés de vive force, comme on prend une ville d'assaut." CRESCENT has omitted the last sentence. It gives the sense in

which the former part of the paragraph must be taken. I also explained that "the writer of the pamphlet there states that, in 1814, the allied sovereigns might, in virtue of the right of conquest, have claimed all the works of art."

As to "brigand-like conditions," I will only observe there is one thing which is very certain, that the inhabitants of Continental Europe, and even we in England, owe the freedom from oppression, which all now enjoy in different degrees, less to the French Revolution of 1789 than to the invasions by the French. They broke down the tyranny of individuals and classes; and but for that into Italy, she would not now be so free as she is. RALPH N. JAMES.

Ashford, Kent.

"THE CONSTABLE OF OPENSHAW," &c.: "LIKE THE PARSON OF SADDLEWICK" (4th S. xii. 388, 435.)—These proverbs are from Cheshire. Openshaw is a township in the parish of Manchester, and about three-and-a-half miles from the Cathedral, where the stocks were formerly placed, and the beggars might obviously have been impounded nearer home at a very much smaller cost of time and labour. The proverb hits the *un-wisdom* of the Openshaw people. Saddleworth (not Saddlewick) is a large district in the West Riding of the county of York, but situated, ecclesiastically, in the parish of Rochdale, in the co. of Lancaster. The proverb was named to me in 1828, when I was curate there, as being at least two centuries old; perhaps it was more ancient still. F. R. R.

Milnrow Vicarage.

Openshaw is a township in the parish of Manchester, so the explanation of the first proverb is not far to seek. The diocese of Chester seems to have been confounded with the county; for Openshaw is, of course, in the County Palatine of Lancaster.

This mistake helps me to what I beg to offer as a very probable solution of the other difficulty about "the Parson of Saddlewick." I have an old history of Cheshire, older than Ray's *Proverbs*, *The Vale Royal of England*, by Daniel King, 1656, and, as there is no mention in it of Openshaw, neither is there of Saddlewick; nor is Saddlewick to be found in Lewis's *Topographical Dictionary*, so that I think we may agree with Grose in saying that there is no parish of this name in England. The name should be Saddleworth, a chapelry of Rochdale, outlying in Yorkshire, but, like the other place, in the diocese of Chester, till the creation of the see of Manchester. It is easy to understand how, in speaking or writing, *wick* might be taken for *worth*, especially as each termination is common enough. Once upon a time, this Saddleworth was the only chapelled hamlet in the extensive parish of Rochdale. Britton, in his *Beauties of England*,

quotes from *The History of Whalley*, to which abbey the living of Rochdale formerly belonged. —

"The chapel of Saddleworth, the only one upon the old foundation within this parish, was erected by William de Stapleton, lord of that remote and barbarous tract in Yorkshire, in the end of the twelfth or beginning of the thirteenth century."

And then it is said how, "by charter, the Dean of Whalley, the Vicar of Rochdale, and the patron gave licence to the said Stapleton to cause divine offices to be celebrated in his chapel at Saddleworth" (*Whalley's History of Whalley*, p. 433, quoted in *Britton's Beauties*, vol. ix. p. 299). It would appear to have been a likely spot for such a saying about the parson to be used by the more civilized neighbours. Perhaps some Lancashire antiquary can throw more light on the matter.

J. H. L. OAKLEY.

"WHIFFLER" (4th S. xii. 284, 354, 397, 416.)—Before this word is dismissed, the following use of it might be noted, in the sense of a flag. In November, 1760, the French expeditionary force, under Commodore Thurot, was lying in the harbour of Gottenburg, and at the same time a Liverpool ship, commanded by Capt. Rimmer, happened to be there. When Capt. Rimmer returned to Liverpool, he made a very particular report on the strength of Thurot's squadron, and of the equipment of his various ships. Among other matters, he reported that, "when they sailed, the commodore and second vessel carried white whiffers, or vendants forward, all the rest had red vanes, &c."

W. H. PATTERSON.

Belfast.

BATTLES OF WILD BEASTS (4th S. xii. 68, 119, 154, 272, 338.) In 1823, in order to attract visitors to his caravans, Wombwell advertised a combat to come off between one of his lions and six bull-dogs. Betting men were in high fever, and dog fanciers in high glee. Appeals were numerous to prevent the fight, and as your correspondent hopes public opinion will be brought to bear on battles and Hurlingham sports of the present day, I give an example of the pressure used in Wombwell's time to suppress the combat. It is a letter published in the *Times* newspaper of the 1st, addressed to Wombwell, written by a member of the Society of Friends. It commenced with the well known Quaker's greeting, —

"Friend I have heard with a great degree of horror of an intended fight between a lion that has long been exhibitedly there, consequently has long been under thy protection and six bull dogs. I write to thee to entreat thee in Christian love, that whatever may be thy hope of gain by this cruel and disgraceful exhibition, thou wilt not proceed. Recollect they are God's creatures. We are informed in Scripture that 'Not even a sparrow falls to the ground' without his notice. And as this very sickening scene must be to gratify a spirit of cruelty, as well as gambling, for it is asserted that large sums of money are wagered on y^e event of the contest, it must

be marked with Divine displeasure. Depend upon it that the Almighty will avenge the sufferings of his tormented creatures on their tormentors. For though he is a God of Love he is also a God of Justice, and I believe no deed of cruelty has ever gone unpunished. Allow me to ask thee how thou wilt endure to see thy lion, Nero, that noble animal which thou hast so long protected, and which has been in part the means of supplying thee with the means of life, mangled and bleeding before thee. Oh spare, spare thy poor beast the pangs of such a death, save him from being torn to pieces, have pity on the dogs that may also be torn. Spare the horrid spectacle. Whoever persuaded thee so to expose thy lion, or those who would urge on the Bull-dogs, are far beneath the brutes they would torment, and are unworthy the name of men or rational creatures. Whatever thou mayest gain by this disgraceful exhibition, will, I fear, prove a canker-worm among the rest of thy substance. Refrain; the practice of benevolence will afford thee more true comfort than the possession of thousands. Remember that cowards are always cruel, but y^e brave love Mercy, and delight to Save. With sincere desire for thy happiness and welfare, I am thy Friend,

S. HOARE.

The above letter, if republished in your columns, may possibly meet the eye of some of the followers of the cruel sports to which your correspondent alludes, and may have a tendency to induce them to discontinue barbarous amusements, unworthy of civilized men.

OTHY TREE.

CHAUCER (4th S. xii. 368, 433.)—Neither of the replies to this query have mentioned the fact that in our early language *careynes*, i. e. carrion, did not necessarily mean flesh in a state of putrefaction, but simply a dead body, a corpse.

Thus in Robert of Gloucester (1295), p. 265:—

"And smyte þer an batayle, and þer gret duc alowe
And eyte hondred & forty men, & her careynes
to drowe."

And in Halle's *Chronicles*, p. 164:—

"And besides the Carions which wer left dedde on the ground."

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Minor Works of George Grote. With Critical Remarks on his Intellectual Character, Writings, and Speeches. By Alexander Bain. (Murray.)

In form, printing, and binding this volume corresponds with the *Life of George Grote*, to which it is an indispensable adjunct. It is a book full of wisdom and knowledge, with some opinions that may meet with dissent. In a review of "John Stuart Mill on Sir William Hamilton," Mr. Grote quotes the following passage from Mr. Mill:—

"If, instead of the glad tidings that there exists a Being in whom all the excellencies which the highest human mind can conceive, exists in a degree inconceivable to us, I am informed that the world is ruled by a Being whose attributes are infinite, but what they are we cannot learn, except that the highest human morality does not sanction them—convince me of this, and I will bear my fate as I may. But when I am told that I must believe this, and at the same time call this Being by the

names which express and affirm the highest human morality, I say in plain terms that I will not. Whatever power such a Being may have over me, there is one thing which he cannot do, that is, compel me to worship him. I will call no being great who is not what I mean when I apply that epithet to my fellow creatures; and if such a being can sentence me to hell for not so calling him, why to hell I must go."

On which passage Mr. Grote makes the following comment:—

"This concluding declaration is memorable in many ways; Mr. Mill announces his resolution to determine for himself, and according to his own reason and conscience, what God he will not worship. For ourselves, we cordially sympathise with his resolution. But Mr. Mill must be aware that this is a point on which society is equally resolved, that no individual shall determine for himself if they can help it. Each new-born child finds his religious creed ready prepared for him. In his earliest days of unconscious infancy the stamp of the national gentile, phratric god or gods, is imprinted upon him by his elders; and if the future man, in the exercise of his own independent reason, acquires such convictions as compel him to renounce those gods, proclaiming openly that he does so, he must count upon such treatment as will go far to spoil the value of the present life to him, even before he passes to those ulterior liabilities which Mr. Mill indicates in the distance."

The other articles in the volume, especially one on Plato's theory as to the rotation of the earth, and a second on Early Roman History, are more attractive than the one which deals with Mill's view of Hamilton's philosophy.

History of the Christian Church. From the Apostolic Age to the Reformation, A.D. 81—1517. By James C. Robertson, M.A., Canon of Canterbury. A New and Revised Edition. (Murray.)

GENERAL readers and students of religious history may like to be congratulated on this new issue (to be completed in eight volumes) of Canon Robertson's *History of the Christian Church*. The dignified subject has never been more ably treated, and there is not a page in which the reader's interest is not powerfully attracted. Canon Robertson's style has the rare beauty of simplicity, and he asserts nothing without quoting his authority, nor argues on the assertion otherwise than in the purest spirit of fairness and Christian charity. In the present volume, from the record of the uttering of the well-known words of St. John—"Love one another, because it is the Lord's commandment; and if this only be performed, it is enough" down to the beheading of Priscillian in the last quarter of the fourth century, the author has displayed a wonderful power of condensation, without any sacrifice of lucidity, or of sustained interest, from first to last. We would only notice an apparent contradiction in two passages:—"The Roman political view of religion was, indeed, not to be disturbed by argument. All that the magistrate had to care for was a conformity to the established rites—a conformity which was considered to be a duty towards the state, but was not supposed to imply any inward conviction." P. 35. At p. 90, the execution of the senator Apollonius, charged by one of his slaves with being a Christian, is mentioned as "celebrated for illustrating the supposed condition of the Christians as legally liable to the punishment of death for their belief."

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with unflagging spirit, has, in the work called *Cross-Cross Journeys*, put together various articles previously printed in popular periodicals, and he has done well in so doing. The articles are illustrative of travel in America, Egypt, and Russia. The first volume and a portion of the second are devoted to America. Mr. Thornbury always succeeds in amusing, and he has never been more amusing than in *Cross-Cross Journeys*. There are stories enough to set up a professional "diner out," and some of them would stagger that well-known story-teller, Mr. Benvenuto, himself.

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London, 18th Dec., 1873.

Sir,—I beg to remind you that you have not published the reply, which I forwarded some weeks since, upon the subject of "Climate." Unless it is published before the close of the volume xii., or a satisfactory reason assigned in "Notices to Correspondents" for the non-publication, I shall take steps to warn the public, not being subscribers, against sending "Replies" to *Queries*, as it is a mere waste of time. If only the communications of subscribers are printed, notice should be given of the fact.

Yours obediently,

CHR. COOKE.

The favouritism which prevailed was sufficiently apparent when Mr. Thoms was proprietor, but since the new proprietorship commenced it is even more glaring.

C. C.

D. P.—We regret that our esteemed correspondent protests against any alteration whatever being made in his contributions.

S. S. T.—Not in Pope, but in Wycherly to Pope:—

"Some in a polished strain write Pastoral;
Arcadia speaks the language of the Mall."

N. O.—As to the descent, we cannot speak; but Tamarlane (it is said) boasted of belonging to the tribe of Dan.

H. F. has been unavoidably deferred.

W. T. M.—Anticipated. See pp. 502, 520.

W. H. and M.—In our next number.

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